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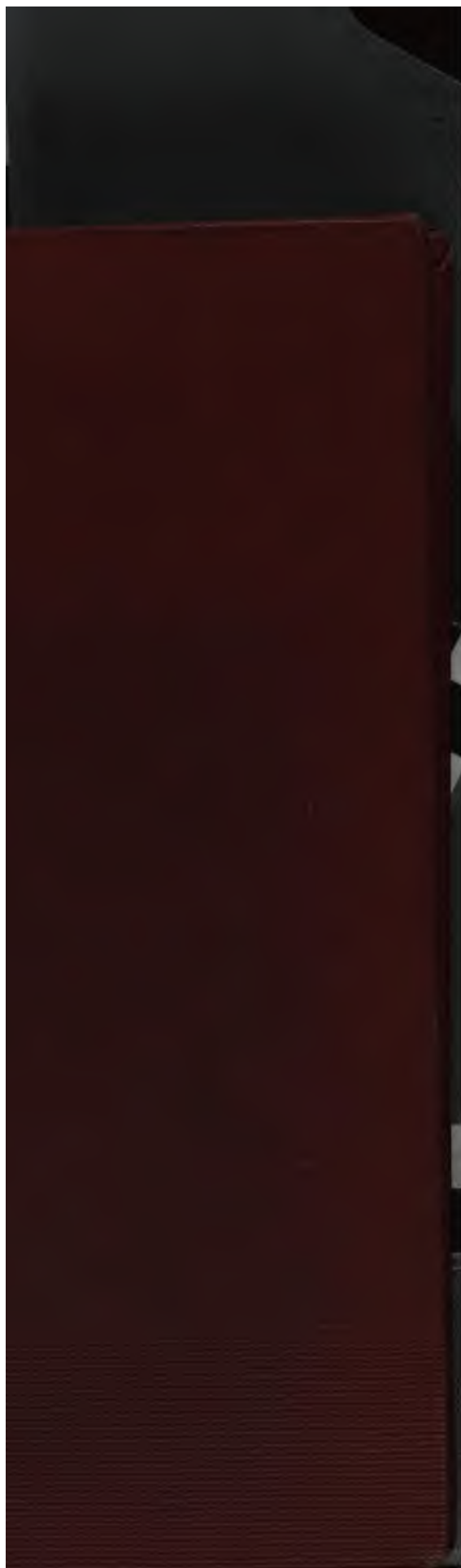
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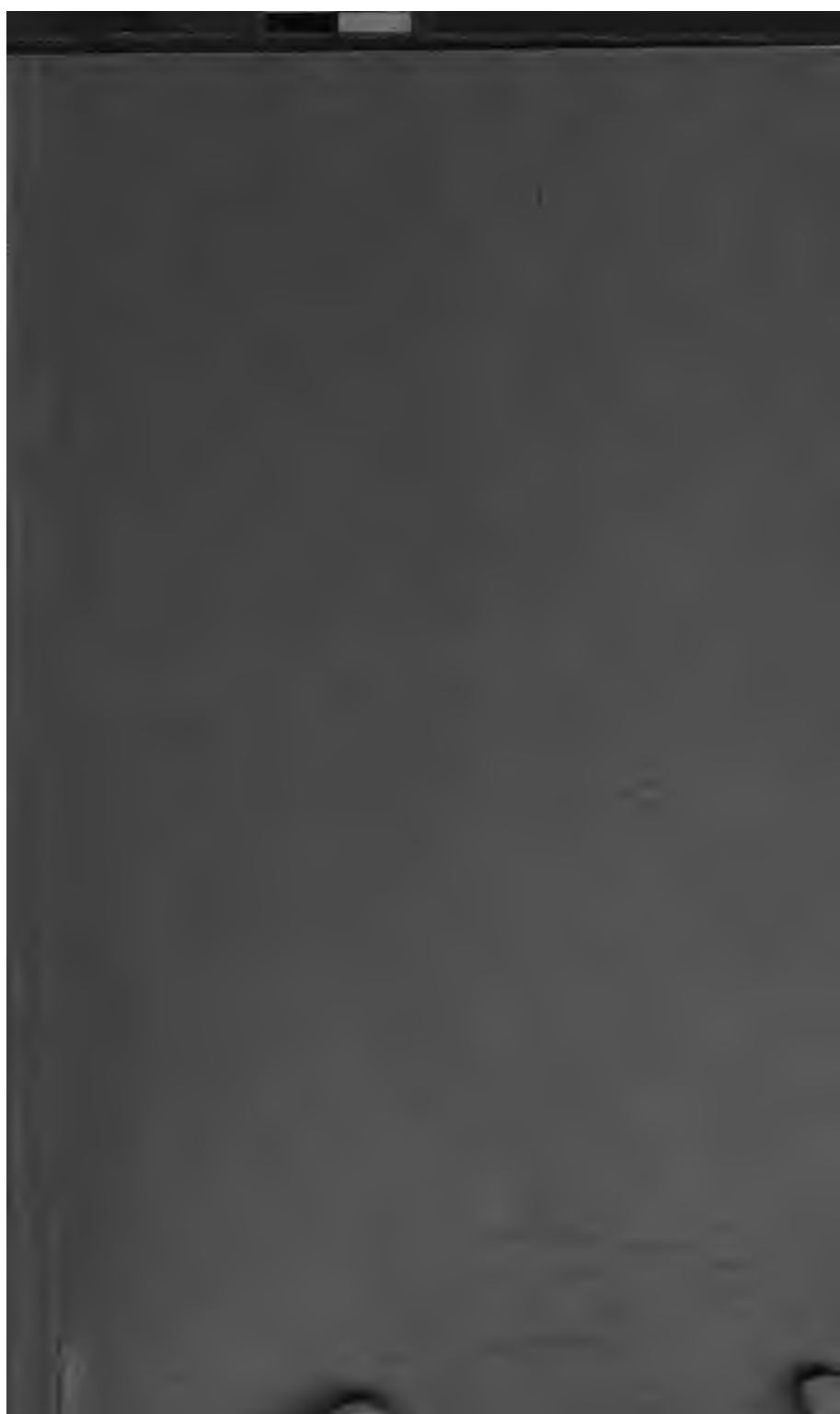
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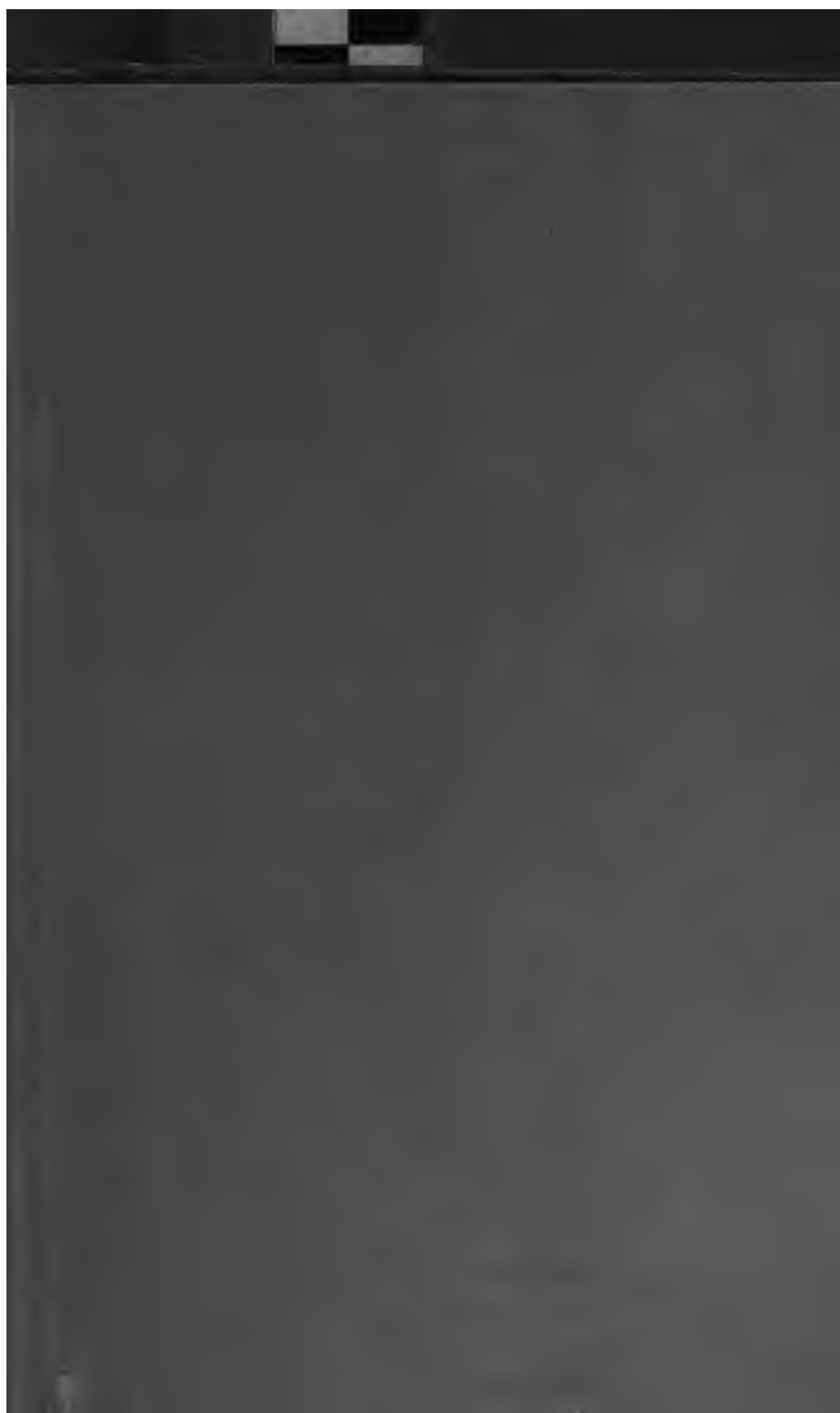
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Davis,)  
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Rev<sup>d</sup> George Osborne D. D.

From the author  
With Kind Regards

Aug. 14<sup>th</sup> 1872.

A  
DICTIONARY OF THE KAFFIR  
LANGUAGE:

INCLUDING THE  
XOSA AND ZULU DIALECTS.

BY THE  
REV. WILLIAM J. DAVIS,  
WESLEYAN MISSIONARY.

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PART I. KAFFIR—ENGLISH.

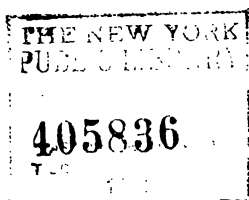
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THE WESLEYAN MISSION HOUSE.  
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1872.

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LONDON :

PRINTED BY WILLIAM NICHOLS,  
HOXTON SQUARE.

ROY WIL  
CLUB  
HALL

TO THE REV. WILLIAM SHAW.

DEAR SIR,

WHEN the *first Kaffir Grammar* was published by the Rev. W. B. Boyce in the year 1834, it was dedicated by him and his brethren in South Africa to you, as the *first Wesleyan Missionary* in Kaffraria.

The same feelings of respect and affection which dictated that dedication have prompted the compiler of this the *first Dictionary* of the language to inscribe it to yourself.

More than fifty years have passed since you entered upon your noble evangelistic labours in South Africa. During that period the work begun and so long personally superintended by yourself, has prospered and widened until, under the Divine blessing, the various plans by you so judiciously adopted among the Kaffirs have resulted in the establishment of prosperous churches, numbering many thousands of members, who have been raised from the darkness of heathenism to Christian light and civilization.

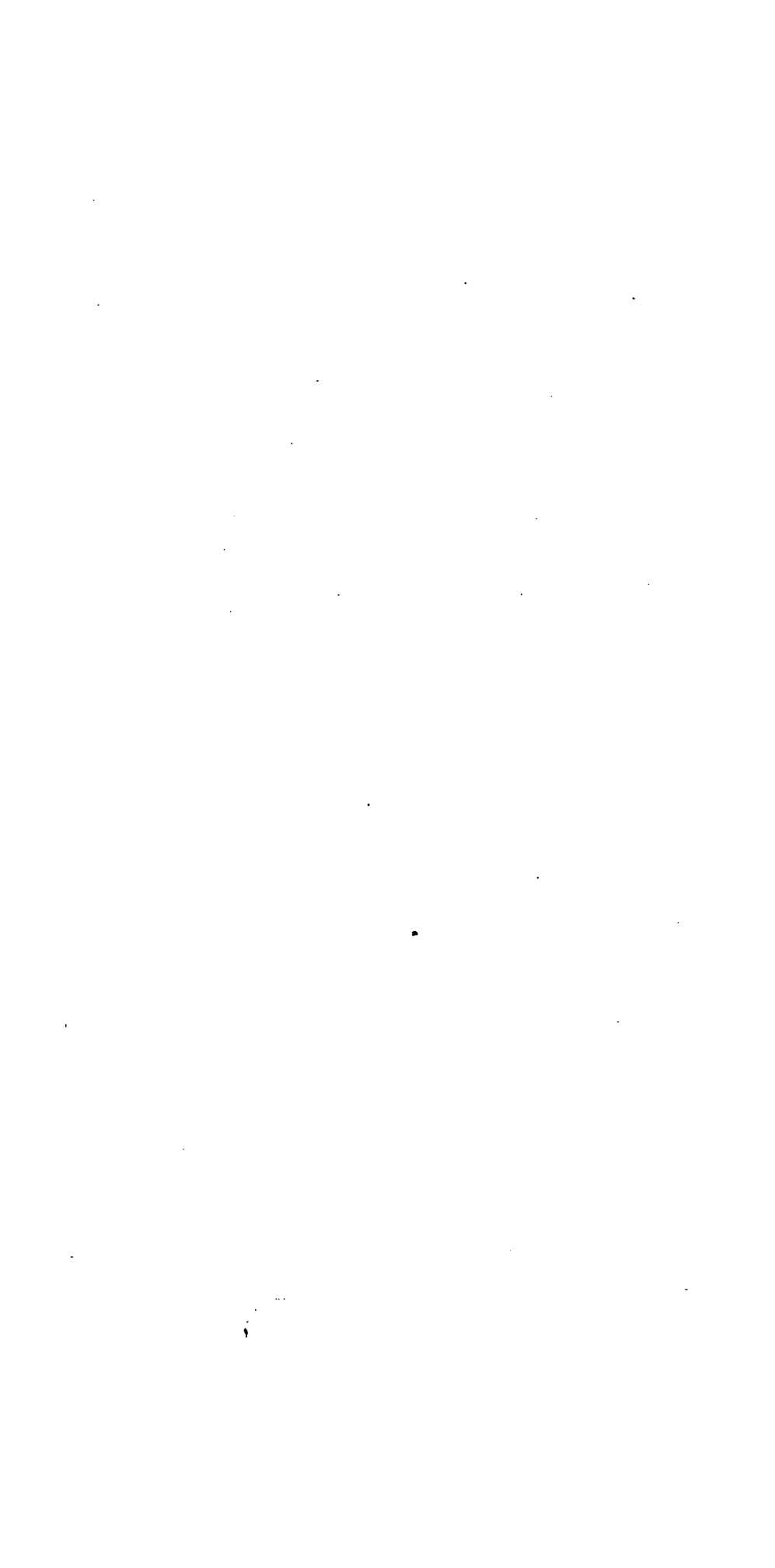
You are, dear Sir, still greatly beloved by your brethren in South Africa, and by none more ardently than by the compiler of this Dictionary. The great Head of the Church has honoured you by employing you as the principal instrument in the extensive good effected by Christian Missions in that country; and while the glory is due to HIM alone, *you* are highly esteemed for your work's sake.

Respectfully and affectionately yours,

W. J. DAVIS,

*Wesleyan Missionary.*

May 23rd, 1872.



## PREFACE.

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IN order to facilitate the use of this Dictionary it is necessary to make a few prefatory remarks.

1. The author, from a long residence in Kaffirland, and among the Zulus of Natal, has had acquaintance with both the XOSA KAFFIR, spoken by the Amaxosa tribes, who live in Kaffirland beyond the Eastern Frontier of the Cape Colony, and also with the ZULU KAFFIR spoken by the Zulu tribes in the Natal Colony and the country on its borders.

2. In many respects these languages are identical. They have the same grammatical construction, and a large majority of the words are the same both in form and meaning. But many words which are the same in *form* in both languages differ in *signification*, and others are different both in form and meaning; and yet in many instances in which this diversity obtains, the *original root* from which these words are derived is evidently one and the same; and in the case of others, the *root* will be found in one language and the derivatives in the other.

3. In this Dictionary both the words of the Xosa and the Zulu Kaffir are given. This will enable the Kaffir student to trace out the analogies of the two languages, and also the points of divergence; thus giving material for an interesting investigation to those who feel an interest in such studies.

4. The words, as they are Kaffir or Zulu, or as they are the same in both languages, are distinguished thus:—When a word is XOSA only, it has the letter *x* prefixed to the meaning; and when ZULU only, it has *z* prefixed. When a word is both Xosa and Zulu in form and signification, both these letters are prefixed to its meaning; and when the word has a different meaning in each language, the letter *x* is prefixed to the *Xosa*, and *z* to the *Zulu* meaning. Thus:—

uku BUZA, *v.t.x.z.* To ask a question; to inquire; to investigate; to call to account. (The same in both languages.)

uku KOTAMA, *v.i.z.* To bow down; to stoop. (A *Zulu* word only.)

i XESHA, *n.x.* Time; season. (A *Xosa* word only.)

uku JUBA, *v.i.x.* To spring with a sudden jerk, as the springing of a trap. *z.* To make arrangement for merriment; to cause joyous merriment. (This word is both *Xosa* and *Zulu* in form, but different in *signification*.)



5. Every noun in Kaffir has a *prefix* and a *root form*. The prefixes are inseparable from the roots, but their initial letters could not be conveniently used as the Alphabetical arrangement of the Dictionary, as the letters *a*, *i*, and *u*, are the only initial letters of the nominal prefixes. In the arrangement of the Dictionary, the small letters which precede the root-word, as *i*, *ili*, *isi*, *u*, *ulu*, *um*, *ubu*, *aba*, *ama*, *izi*, *imi*, and *uku*, are these prefixes.

6. The sounds and power of the letters are spoken of under each letter: nothing therefore need be said on that subject in these prefatory remarks, excepting that the vowels are pronounced full and open, with a long and short *quantity*. The long open sound is heard in *accented* syllables and all final vowels; and the short sound in unaccented syllables.

7. There are some combinations of consonants which are peculiar to the Kaffir language, such as *dl*, *dlw*, *tsh*, *tshw*, *tyw*, *mhl*, *mny*, &c., the pronunciation of which can only be acquired by practice. The letters *c*, *x*, and *q* represent *clicks*, and the letter *r* with a dot above it, thus, *ṙ*, represents a *guttural* sound: these sounds can only be learnt from one of the Kaffir nation, or from a European who has acquired the language. When the letter *r* is written *without the dot*, as it is often in words which are adopted from European languages, it retains its sound as in English.

8. The accent is on the penultimate syllable of every polysyllabic word; but when a word is compounded of a polysyllabic word and a monosyllable, the particle added acts as an enclitic, and the accent is thrown forward to the last syllable of the word to which the particle or monosyllable is affixed. As:—*Hám̄ba*: Go; *Hambáke*: Go then; *Bafikile*: They have arrived; *Bafikiléna*? Have they arrived?

9. No person but one who has lived among them, can form an adequate idea of the difficulty of collecting and arranging words for a Dictionary of the language of a people sunk so low in ignorance and barbarism as the Kaffirs, who, when Missionaries first went to reside among them, were without the knowledge of books, and had no written characters whereby to represent their ideas. The author of this, the first Dictionary of the Xosa Kaffir, is by no means sanguine as to the work being complete and perfect. He is well aware that there are many words in the language which will not be found here, that some of the meanings might be better expressed, and perhaps in some instances errors of signification will be found, although it is hoped these will be few. Such drawbacks must necessarily exist in the first Dictionary of any language; but

some one must be willing to face the criticism which a work of this sort naturally incites, and in fact invites. Every one acquainted with Kaffir has now the opportunity afforded him of correcting the errors, and supplying the omissions of this publication, and of thus contributing his share towards the compilation, at some future period, of a complete Lexicon of a most important member of the South African languages. To facilitate this object interleaved copies will be sent to Missionaries and others from whom assistance may be expected. May the author request that, as soon as possible, such persons will kindly forward to him the corrections and additions they may make, so that this, to some extent, *tentative* edition may be so improved as to become a Standard Dictionary of the Kaffir Language?

LONDON, *May 23rd*, 1872.

## ERRATA.

Page.	Word.	Line.		
5.	uku APUKA,	4,	for Ingwelo,	read <i>Ingwelo</i> .
8.	BABO,	2,	„ gabo,	„ <i>ngabo</i> .
31.	u COCOYI,	1,	„ Cocoyi,	„ <i>Cocoyi</i> .
47.	ENHLA,	3,	„ Emhla,	„ <i>Enhla</i> .
55.	uku FUMANA,	3,	„ Obelahlikileyo,	„ <i>Obelahlekileyo</i> .
60.	um GOULA,	3,	„ Pillow,	„ <i>Pillar</i> .
65.	in GQOKQWANE,	1,	„ Gqokoqkwane,	„ <i>Gqogoqkwane</i> .
70.	uku GWENXEKA,	3,	„ Inkiziyo,	„ <i>Inliziyo</i> .
70.	in GXA,	3,	„ enzina,	„ <i>enzima</i> .
97.	in KONJANI,	1,	„ Konjani,	„ <i>Konjane</i> .
100.	u KULA,	1,	„ u Kula,	„ <i>uku Kula</i> .
105.	um KWA,	3,	„ letu,	„ <i>setu</i> .
106.	KWANGOKU,	2,	„ wangoku,	„ <i>kwangoku</i> .
106.	KWANI,	12,	„ Kwanyeke,	„ <i>Kwanjeke</i> .
107.	isi KWELE,	10,	„ Udinobukwele,	„ <i>Ndinobukwele</i> .
108.	KWO,	16,	„ lomsebanzi,	„ <i>lomsebenzi</i> .
112.	uku LINGANISI,	1,	„ Liganisi,	„ <i>Linganisa</i> .
112.	uku LINGANISI,	5,	„ liganisa,	„ <i>linganiswa</i> .
122.	MUNCU,	3,	„ Limuncu,	„ <i>Simuncu</i> .
125.	i NAMBA,	1,	„ z.,	„ <i>z.</i> .
134.	NGABOMI,	2,	„ yenza ngama,	„ <i>yenzwa nga</i> .
136.	NGE,	10,	„ ngeutelile,	„ <i>Ngeutetile</i> .
138.	ubu NGEZI,	2,	„ sit,	„ <i>act</i> .
143.	um NINA,	3,	„ Ngomtu,	„ <i>Ngomntu</i> .
146.	u NOMEVA,	11,	„ Nomeva,	„ <i>Nomevi</i> .
160.	OKANYE,	13,	„ unsetolongweni,	„ <i>usentolongweni</i> .
177.	ubu QAQAULA,	1,	„ Qaaula,	„ <i>Qaauli</i> .
177.	ubu QAQAULA,	7,	„ esebuqaqauleni,	„ <i>esebuqaqaulini</i> .
202.	SISIPINA,	5,	„ sikolo,	„ <i>sikulu</i> .
209.	uku TANA,	8,	„ ndingubhanina,	„ <i>ndingubanina</i> .

# KAFFIR-ENGLISH DICTIONARY:

INCLUDING THE XOSA AND ZULU DIALECTS.

## A.

- A. This letter has in Kaffir the Italian sound of *a*, with both short and long quantity, as in the English words *fatten* and *father*.
1. It forms the termination of all roots of verbs, of which it is the only flexible part in forming the tenses of the verb. *Ukuti* and *Ukutsho* are exceptions to this general rule.
2. It is the relative pro. of 1st and 2nd spec. plu. Abantu *abahambayo*: People who are moving. Amahashe *abalekayo*: Horses which are running.
3. It is the sign of the poss. case of nouns with the prefix *ama*. Amahashe *alendoda*: Horses of that man. Amazwi *ake*: His words. It also forms the poss. case of the relative pro. who or which, when referring to a noun of spec. 2, plur. Amadoda *ankomo zininzi*: Men whose cattle are many.
4. It is the verbal prefix of 2nd. spec. plur. ind. mood, pres. tense. *Ateta*, *Ayateta*: They speak, or are speaking. Also of 2nd spec. plural past indefinite tense, ind. mood. Amahashe *abaleka*: The horses ran. It is also the verbal prefix of the subjunctive mood, spec. 1st sing. and spec. 2nd plu. *Ukuze apile*: That he might live. *Ukuba amahashe abaleke*: That the horses might run.
5. It is a privative, used in forming the negative verbal prefixes. *An-diteti*: I do not speak.
6. It is the salutation used in saluting a chief by those inferior to him in rank. *A! Kama*: Hail! *Kama*. *A! Nkosi*: Hail! O chief.
- ABA, x. Dem. pro. These. 1st spec. plu. Abantu *aba*, or *aba bantu*, These persons.
- ABA, x. Neg. verbal prefix of spec. 1st plu. pres. tense, indicative mood, and past indefinite tense. *Abavumi*: They will not consent. *Abateta*: They did not speak.
- ukw ABA, v. t. x. z. To allot, apportion, distribute.
- ABANGE, A negative form prefixed to nouns thus. *Abangenatyala*: Those without guilt. *Abangenanto*: Those who have nothing. *Abangenasono*: Those without sin.
- ABANGEBANI, x. Those who are nobody; persons of little account.
- ABAYA, x. Dem. pro. spec. 1st. plu, Those there; those yonder. *Abaya bantu*: Those people yonder.
- ABAYI, x. Neg. tense form of verb, 1st spec. plu., future time, prefixed to the infinitive of the verb. They will not. *Abayi kahamba*: They will not go.
- ABE, x. Tense form of the verb, past time with the relative pronoun prefixed. Spec. 1st sing. *Iminyaka abe hleli ngayo*: The years of his life. Lit. The years which he lived. Also of spec. 2nd plu. Amadoda *abe fikayo*: The men who arrived.
- ukw ABEKA, v. n. x. z. To divide or arrange as by spontaneous or internal action into portions. Abantu *abeka*

ngokwabo : The people divided of themselves.

ukw ABELA, *v. t. x. z.* 1. To divide among. Wababela inkomo zake : He divided his cattle among them.—2. To deal out for another. Ndabele : Divide or deal out for me.

ukw ABELANA, *v. t. x. z.* To divide among each other. Bayabelana imali : They divide the money among themselves.

um ABELI, *n. x. z.* One who divides or appor-  
tions to others.

is ABELO, *n. x. z.* A portion ; a part ;  
the part of that which is divided.

Isabelo sam : My portion ; my share.

ABO, *x.* Dem. pro. referring to nouns,  
spec. 1st plu. Abo bantu : Those  
persons.

is AMBOKWE, *n. x.* A whip made from the  
skin of a hippopotamus. Derived  
from the Dutch Sambok. *z. is-*  
*Ampokwe.*

is ABONGO, *n. x.* Offensive breath, eruc-  
tated from the stomach after eating  
anything offensive in smell.

is ABONKOLO, *n. x.* A tadpole.

is ABO, *n. x.* A badge of office or rank ; a  
livery, an uniform, as that of a  
soldier : that which denotes pro-  
portionate rank.

is ACOLO, *n. x.* An arm ring ; a brace-  
let.

is ADUNGE, *n. x.* A small muddy pool.

is ACQWILI, *n. x.* The small stream of milk  
which flows from the cow in milking  
when the udder is nearly exhausted.

is AGWITYI, *n. x.* A quail.

ukw AHLUKA, *v. t. x. z.* To differ ; to dissent  
from ; to part from. It is used  
more frequently as a verbal noun.  
Ukwahluka kwamasimi : The line  
of separation between the gardens.  
Ukwahluka kwendlela zombini : The  
parting of the two paths.

ukw AHLUKANA, *v. t. x. z.* 1. To part or sepa-  
rate one from another. Ndahlu-  
kana naye endleleni : I left him,  
or parted from him in the way.—  
2. To disagree. Ndahl kana naye  
ngayo lonto : I differed with him  
on that matter.—3. To part with,  
to lose. Ndahlukana nendlela apa :  
I lost my path here.

ukw AHLUKANISA, *v. t. x. z.* To bring about  
a separation ; to disunite ; to put  
asunder.

is ARLUKANISO, *n. x. z.* 1. A separa-  
tion ; a division.—2. That which

separates one part from another, as  
a partition in a house.

is AHLUKWANA, *n. x. z.* A small part of  
a whole. Isahlukwana sesahluko :  
A verse of a chapter. Lit. A small  
part of a larger portion.

ukw AHLULA, *v. t. x. z.* 1. To part or  
divide, or separate things entan-  
gled. Yahlula intambo : Disentangle  
the thongs.—2. To particularize  
or explain in a conversation or  
argument. Yahlula amazwi ako :  
Make your meaning plain. Literally,  
Disentangle your words.—3. To  
overcome, to conquer, to overpower  
another : used in this meaning espe-  
cially to denote the overcoming of  
another in argument or debate. Uya-  
ndahlula apo : There you overcome  
me, or silence me, in my argument.

ukw AHLULEKA, *v. n. x. z.* To separate ;  
to fall apart, from spontaneous or  
internal action ; to be divisible.

ukw AHLULELA, *v. t. x. z.* To separate, to  
divide for. Wamahlulela inkomo  
zake : He divided for him his  
cattle.

um AHLULI, *n. x. z.* (from *Ukwahlula.*)  
A divider ; a separator.

is AHLUKO, *n. x. z.* A part of a  
whole ; a portion. Isahluko sam :  
my portion. Isahluko senewadi :  
A part or chapter of a book.

is AHOMBE, *n. x.* A bird ; the yellow-  
backed finch.

is AHOMBI, *n. x.* A person whose face is  
marked fantastically, with the red  
clay with which the heathen Kaffirs  
cover the body.

ukw AKA, *v. t. x. z.* To build ; to con-  
struct an edifice, or cattle-fold, or  
any erection.

AKA, *x.* Negative tense form of the  
verb. Spec. 2 plu. present time,  
and spec. 1 sing. Akateti : He does  
not speak. Amahashe akafikanga :  
The horses did not arrive.

AKABA, *x.* Contraction from *Akwaba*,  
which see. O that it might.

ukw AKAMA, *v. t. x.* To gape ; to yawn.

AKAYI, *x.* Neg. tense form of the verb,  
future time. 1 spec. sing. and 3  
spec. plu. prefixed to the infinitive  
of the verb. Akayi kuvuma : He  
will not consent. Amahashe akayi  
kufika : The horses will not arrive.

AKASAYI, *x.* Tense form of the verb,  
neg. spec. 1st sing. and spec. 2nd  
plu., prefixed to the infinitive of the

verb. *Akasayi* kuteta: He will speak no more. *Akasayi* kubonwa amahashe: They (the horses) will be seen no more. See No. 4 of the uses of the particle *sa*.

**AKE**, One of the forms of the poss. pronoun. His.

**ukw AKELA**, *v. t. x. z.* To build for another.

**ukw AKELANA**, *v. t. x. z.* To assist each other in building.

**um AKI**, *n. x. z.* A builder.

is **AKIWO**, *n. x. z.* A building; an erection.

is **AKO**, *n. x. z.* A building; an erection.

**Ako**, *x.* One of the forms of the poss. pronoun. Thine.

**AKOWABO**. See Kowabo.

**AKU**, *x. 1.* Tense form of the verb, past

ind. tense, 1 spec. sing. When he.

*Akubona* umtwana wake, wawuya

kakulu. When he saw his child he

rejoiced exceedingly. Also, *When*

*they*. Spec. 2 plu. *Akubaleka* ama-

hashe: When (they) the horses

ran.—2. Neg. of the verb 2 person

sing. pres. ind. tense *Akusebenzi*:

Thou workest not. Very frequently

thus used interrogatively: *Akuvana?*

Don't you hear? *Akuhambina?*

Wilt thou not go?—3. It is thus

used before *ko*, from *kona*, there:

asserting the absence of a thing; to

denote: "There is none." *Akuko*

umntu: There is no man. *Akuko*

luvako: There is no resurrection.

**AKUBA**, *x.* When he had. Spec 1st sing.

*Kekaloku*, *akuba* u-Joshuwa eban-

dulule abantu: Now when Joshua

had dismissed the people. *Akuba*

ebefkile: When he had arrived.

Also, "When they," spec. 2nd plu.

*Akuba* ebebaleka amahashe: When

they (the horses) ran.

**AKUKO**, *x.* See No. 3. of the meanings of *Aku*.

**AKUNANI**, *x.* It is of little importance;

it matters but little.

**AKWABA**, *x.* O that it might be. *Akwaba*

bangafika abazalwana bam: O that

my brethren would arrive. *Akwaba*

is followed by the *optative* forms of

the verbs. *Akwaba* kungabanjalo:

O that it were so. (See Grammar.)

**ukw ALA**, *v. t. x. z.* To refuse; to object;

to disallow; to forbid.

**ukw ALALELA**, *v. t. x.* To lie in ambush;

to lie in wait for.

**ukw ALAMA**, *v. t. x. z.* 1. To be related to.

U Kama walama no Pato: Kama is

related to Pato.—2. To suddenly and unexpectedly come upon an object or person in the distance; to descry.

**ukw ALAMANA**, *v. t. x. z.* To be related to each other.

is **ALAMANE**, *n. x. z.* A relative; a relation; a kinsman or kinswoman.

**um ALAME**, *n. x.* An adversary; an opposer. From *ukw Ala*: To oppose; to object to.

**ukw ALANA**, *v. t. x. z.* To refuse, dislike, reject one another.

**ukw ALATA**, *v. t. x.* To point at or towards.

**ukw ALATISA**, *v. t. x.* To direct a person to an object or place by pointing it out.

**um ALATO**, *n. x.* The forefinger.

**ukw ALUKA**, *v. t. x.* To add to by the addition of an article or substance of the same

kind or quality. *Yaleka* enye in-

gubo: Put on yet another garment.

*Yaleka*: Add more of the same

kind.

**ukw ALEKELA**, *v. t. x.* To renew an action;

to continue an operation which had

been relinquished for a while. *Wa-*

*lekela* ukuteta: He added to what

he had already said; or, Moreover

he said.

**ukw ALELA**, *v. t. x.* To forbid; to prohibit.

**ukw ALIWA**, *v. p. x.* To be forbidden; used thus, *Indlela eyaliweyo*: A forbidden path. *Imisebenzi eyaliweyo*: Forbidden actions.

**ALO**, *x. z.* one of the forms of the poss. pronoun. Its.

**ukw ALUKA**, *v. t. x.* To circumcise. *z.* 1. To plait, to weave, to twist.—2. To go out from a place.—*n.* Circumcision.

is **ALUKAZANA**, *n. z.* A little old woman.

is **ALUKAZI**, *n. z.* An old woman.

**ukw ALUSA**, *v. t. x.* To circumcise a person.

**ukw ALUSA**, *v. t. x. z.* To watch over, to oversee; hence, to herd cattle or sheep.

**um ALUSI**, *n. x. z.* A herdsman, a shepherd.

**ALWO**, *x.* One of the forms of the poss. pronoun. Its.

**AMA**, Prefix to nouns of spec. 2nd plu. *Amadoda*: Men.

**AMANGA**, *adv. z.* Not so; that won't do; not a bit of it.—*n.* A denial.

**AMANYE**, *x.* Others. Spec. 2nd plu. *Amanye* amahashe: Other horses.

**AMAXA**, *n. x.* Times, or seasons.

**AMAXA**, *ngamaxa*, *adv. x.* From time to time; ever and anon.

**ukw AMBA**, *v. t. x.* To think; to imagine.

- is AMBALO, *n. x.* An ornament for the neck; a necklet.  
 is AMBANE, *n. z.* An ant-bear.  
 ukw AMBATA, *v. t. x. z.* To put on clothes; to dress.  
 ukw AMBATISA, *v. t. x. z.* To dress or clothe another.  
 is AMBATO, *n. x. z.* Clothing; a garment.  
 ukw AMBESA, *v. t. x. z.* To clothe by giving clothing; to provide another with clothes.  
 ukw AMBULA, *v. t. x. z.* To uncover; to expose to view, by taking off a covering.  
 ukw AMBULELA, *v. t. x.* To give an old garment to another. *Ndamambulela ibatyi*: I gave him a coat.  
 AMEHO, *n. plu. x.* Eyes.  
 AMEYA, *n. plu. x.* Thorns.  
 AMEVANA, *n. plu. x. z.* Small thorns.  
 AMEVANTANA, *n. x. z.* Very small diminutive thorns.  
 AMI, *x.* One of the forms of the poss. pronoun. Mine.  
 ukw AMKELA, *v. t. x.* To accept; to receive from another. *z. ukw Amukela.*  
 is AMKELO, *n. x.* An acceptance; a reception.  
 is AMPOMPOLO, *n. x.* The stinging ant.  
 is AMPU, *n. x.* A bag or bladder full of wind; a wind bag.  
 ukw AMUKA, *v. t. z.* To take away by force; to deprive of; to outrage.  
 ukw AMULA, *v. t. z.* To slap sharply on the face or head with the palm of the hand.  
 is AMVU, *n. z.* Blazing glare of the sun.  
 ANA, *x.* Neg. tense form of the verb plu. past indefinite tense. *Anakolwa*: Ye did not believe. *Sanigwalela, naza nina, anaduda*: We piped unto you, and ye did not dance.  
 ukw ANANA, *v. t. x.* To barter.  
 ukw ANANISA, *v. t. x.* To endeavour to effect a barter with another.  
 ab ANANISI, *n. x.* Those who barter and exchange. *Abananisi bemali*: Money changers.  
 is ANAHA, *n. x.* A mark.  
 is ANOI, *n. z.* Heavy rain.  
 ANDA, *x.* Neg. tense form of the verb 1st per. sing. past indefinite tense. *Andateta*, I did not speak.  
 ukw ANDA, *v. t. x. z.* To increase in number; to extend.  
 is ANDA, *n. z.* Layer of reeds to store grain upon.  
 is ANDAWANE, *n. x.* A forest wolf.  
 ukw ANDEKA, *v. n. x.* To be in an increasing

- state; to increase; to multiply  
*Inkomo ziyandeka*: The cattle are increasing.  
 is ANDI, *n. x.* A sound, usually applied to a distant sound, as of an approaching storm of wind or rain.  
 ANDI, *x.* Neg. tense form of the verb, 1st per. sing. pres. tense. *Anditeti*: I do not speak.  
 ukw ANDISA, *v. t. x. z.* To cause to increase; to extend or enlarge; to multiply.  
 ANDISATI, *x.* Tense form of the verb, 1st per. sing., prefixed to the infinitive of the verb. *Andisayi kuhamba*: I will not go any more. See No. 4 of the meanings of the particle *sa*.  
 ANDIYI, *x.* Neg. tense form of the verb, future indef. tense, prefixed to the infinitive of the verb. *Andiyi kusebenza*: I will not work.  
 is ANDLA, *n. x. z.* The human hand.  
 is ANDLANDLA, *n. x.* A person running at full speed.  
 ukw ANDLALA, *v. t. x.* To spread upon the ground, as a mat or carpet. Generally used to denote the laying down of a mat or carpet, to lie or sit on.  
 um ANDLALO, *n. x.* Any thing spread to sleep or lie on, as a bed or mat.  
 is ANDLALO, *n. x.* Any place on the ground used to lie or sit on.  
 ulw ANDLE, *n. x. z.* The sea.  
 is ANDO, *n. x. z.* A hammer. From *ukwanda*, To extend; the hammer having been originally used by the Kaffirs for beating and extending iron.  
 ukw ANDULA, *x.* Aux. verb. 1. To perform an action at a certain time, in reference to another action just then performed. *Andula ukuteta*: Then he spoke. *'Mnike lonto, wandule ukubuya*: Give him that, and then return. *Kekaloku bakuva abantu ezondaba, bandula bapakamisa ilizwi labo balila*: Now when the people heard these tidings, they lifted up their voice and wept.—  
 2. Used negatively in the imperative form, it denotes that the action is not to be performed immediately. *Ungandule umke*: Do not leave immediately. *Ungandule ujike*: Don't turn yet. N.B.—Although this word has in Kaffir the form and force of a verb, yet in practice it is only used as an

*adverb* followed by the verb which is its predicate *z.* To begin; to commence an operation.

**ukw ANDULELA, v. t. x.** To start first on a journey; to go before. Ndiya-kwandulela mina, nize nina nilandele; I will leave first, and you will follow. Iratshi landulela ukuwa: Pride goeth before a fall. *z.* To anticipate, or be beforehand with.

*is ANDUNU, n. z.* Name of a bright star which appears at the end of autumn.

*is ANDUNDU, n. x.* The cheek bone.

*is ANDWANA, n. x. z.* A small hammer.

**ukw ANEKA, v. t. x. z.** To spread out; to lay open. Yaneka ingubo: Spread out the garment.

**ukw ANELA, v. t. x. z. 1.** To suffice; to be enough. Ukutya kwanele: The food is sufficient.—2. To give satisfaction; to make content. Ukuteta kwako kundanele: Your statement has satisfied me.

**ukw ANELANA, v. t. x. z.** To give mutual satisfaction.

**ukw ANEZA, v. t. x.** To suffice.

**ukw ANGA, v. t. x.** To kiss.

**ulw ANGA, n. x.** The part of game or of a slaughtered beast presented to the chief, generally the breast and fat attached thereto. *z.* The palate.

**ukw ANGANA, v. t. x.** To kiss each other.

*is ANGCAPE, n. x.* A small bird like the English sparrow.

*is ANGCO, n. x.* A sweetheart.

*is ANGCOZI, n. x.* Corn which has been stored in a corn pit, usually made in the cattle fold. It denotes corn which has been saturated with water which has oozed into the pit, and which from this cause has contracted a peculiar odour. *z.* Old, damp, sour, or mildewed corn.

*is ANGXA, n. x.* A hawk of the falcon species.

**ANI, x.** Neg. tense form of the verb, 2nd per. plu. present tense. Aniteti: Ye speak not.

*is ANTWENKA, n. x.* A deep reach of water; the resort of the hippopotami in rivers.

**ukw ANULA, v. t. z.** To open or stretch out; to enlarge, as the opening out of a sack's mouth; or to enlarge, as by inserting an additional piece into the middle of a tent, so as to spread it out.

*is ANUSI, n. x. z.* A doctor or sorcerer; a conjurer.

**ukw ANYA, v. t. x. z.** To suck the breast.

**ukw ANYELA, v. t. x.** To excel; to out-do; to exceed; to surpass.

**ukw ANYISELA, v. t. x. z.** To suck for another. Used when a cow has lost her calf and is sucked by another. Inkomo yangiselelwe: The cow is sucked by another calf.

*is ANZWILI, n. x.* The mocking bird.

**APA, adv. x. z.** Here, in this place.

**APo, adv. x. z.** There, in that place.

When the letter *l* is prefixed it means, *There where, in that place.*

Lapo usebenza kona: There where, or in that place where, you work.

*is APOLO, n. x.* The last drop of milk drawn from a cow.

*is APOMPOLO, n. x. z.* A black species of ant, which builds its nest in trees. The sting is very painful. For this reason they are employed by the Kaffirs to extort confession from persons accused of witchcraft, by spreading them over the body of the accused. = *Isampompolo.*

**ukw APUKA, v. t. x. z. 1.** To break off as a stick, to break down as a wagon. Kwapuka intonga yam: My stick broke. Ingwelo yapukile: The wagon has broken down.—2. To sink under a burden. Ndapukile ngumtalo wam: I sink under my burden.

*is APUKO, n. x. z.* A breaking down, as under a heavy burden.

**ukw APULA, v. t. x. z. 1.** To break as a stick.—2. To distress by overburdening or overworking. Uyandapula, ngomsebenzi onzima: You distress me by heavy work.—3. To break a commandment; to transgress. Ungazapuli iziyalo zo Tixo wako: Break not the commandments of thy God. U Tixo akana-kwapula izwi lake: God will not break, or be unfaithful to, His word.

*is AQONI, n. x.* The wild vine.

*is AQWITI, n. x.* A violent storm of wind and rain.

*is AQU, n. x.* A closing song at the end of a hunt.

*is AQUNGE, n. x.* A state of confusion; an uproar.

**ASI, x. 1.** Neg. tense form of the verb, 1st per. plu. pres. tense ind. Asiteti: We speak not.—2. Expressing the



sense of "It is not" before pronouns. *Asingabo*, It is not they. *Asililo*, It is not it. (Spec. 2. sing.) *Asi* also, It is not it. (Spec. 4. sing.) *Asiluto*, It is nothing; it matters not; it is of no consequence.—3. Sometimes *Asi* is used with a strong affirmative force. *Asi kuko nokuba ndiyanqwenela lonto*: I have a strong desire for that thing. *Asililo nehashe elo*: That is a very extraordinary horse. The meaning is, that it is *not* an ordinary horse, that it excels all other horses. *Asi kuko nokuba ndidanile*: I am very much ashamed.

ulw *Asi*, *n. z.* Savour of cooked meat.

*Asiyoxro*, *x.* It is of no consequence. Lit. It is nothing; meaning that it is a matter of no importance. This form is a contraction of, *asiyiyo into*: It is not (it) a thing.

*Aso*, *x.* One of the forms of the poss. pro. Its.

*Atike*! interj. *x.* Alas! Generally followed by the per. pro. to which it is applied. *Atike mna!* Alas for me! *Atike yena!* Alas for him!

is *Atutwane*, *n. x.* Epilepsy, falling fits.

ulw *Avela*, *n. x.* Suspicion of guilt without proof. *z.* Ill humour, suspicious feeling, a bad feeling towards another.

is *Avu*, *n. x.* A species of dove.

*Awo*, *x.* One of the forms of the poss. pro. Theirs.

*Awu*, *x. z.* Interj. (soft,) expressing admiration, &c.; (strong,) expressing surprise, indignation, &c. *Awu!* umtwan' am umhle kunene: Eh! my child, how beautiful you are! *Awu!* umntu ndini wenza 'ntonina? Halloo! you man, what are you doing? &c.

*Aya*, Tense form of the verb, pres. ind. spec. 2nd plu. Amahashe *ayafika*: The horses are arriving. Prefixed to the infinitive of the verb *i* denotes future time. *Aya kufika amahashe*: The horses will arrive. See *Liya*.

ukw *Ayama*, *v. t. x. 1.* To lean against a wall or other support.—2. To incline towards a place in journeying. Sahamba *sayame* Umtata: We journeyed inclining towards, or passing near, the Umtata river.

ukw *Ayamisa*, *v. t. x.* To place a thing in a leaning position, resting against another; as a spade against a wall.

*Ayo*, *x.* One of the forms of the poss. pronoun, Its.

*Aza*, *x.* Then they, or then did they. Referring to nouns of spec. 2. plu. It is compounded of the verbal prefix, and *za*; from *Ukuza*, to come, which see. *Aza* Amaxosa azicwangcisa ngakuwo Amangesi, alwa nawo: Then (they) the Kaffirs set themselves in array, and fought with the English.

ukw *Azana*, *v. t. x. z. 1.* To know each other; to be acquainted.—2. To have knowledge of a thing or subject; to be clever in any process or profession. When used in this latter sense it is followed by the conjunctive form of the noun. Indoda eyazana nezifunda: A learned man. Lit. A man who has acquaintance with knowledge.

iz *Azano*, *n. x.* Acquaintance with, knowledge of, a subject.

ukw *Azeka*, *v. n. x.* To be known.

ukw *Azela*, *v. t. x.* To be acquainted with a person or matter, so as to fully understand it.

ukw *Azelelela*, *n. x.* Foresight, providence.

ukw *Azi*, *v. t. x. z.* To know; to understand. Ndiyakwazi oko: I know that.

ukw *Azi*, *n. x. z.* Knowledge, understanding. Umuntu onokwazi: A wise man; one who has knowledge.

im *Azi*, *n. x.* A female animal of any kind which has borne young, but commonly *a c w*

is *Azi*, *n. x. z.* An intelligent person; a wise man.

is *Azinga*, *n. x. 1.* A circular mark made on the person by a blow, as on the face, or around the eye.—2. A circular spot, caused either by burning grass, or by removing the turf in a circular form.—3. A fairy ring.

ukw *Azisa*, *v. t. x.* To inform; to make acquainted with; to apprise; to notify; to advertise.

ukw *Azisana*, *v. t. x.* To inform each other. is *Azisi*, *n. x.* That which gives information; a passport; a letter of introduction.

is *Aziso*, *n. x.* A notice; an advertisement.

*Azo*, *x.* One of the forms of the poss. pro. Theirs.

is *Azulu*, *n. x. 1.* A locality which is in the centre of a country.—2. A place on the back of an animal where the hair grows in a circle tending

towards the centre. So called, because it is surrounded by the other hair growing in its natural direction.—3. A whirlpool; the centre of a circle. The word properly denotes a central locality. The ablative *esazulwini* expresses, "In the midst." Intombi yangqungqa *esazulwini*, yabakolisa abantu: The damsel danced in the midst, and pleased the people.

## B.

B is sounded in Kaffir like *b* in bat, baby, &c., in English. In the ablative of nouns and the passive of verbs, *b*, with a vowel before it, when such vowel forms a part of the radical, changes into *ty*; as Ukudubula: To shoot. Ukudutyulwa: To be shot. Ingubo: Cloak. Engutweni: In the cloak. The exceptions to this general rule are, 1. When *b* is the first letter of the radical, as, Ukubulala, To kill. Ukubulawa, To be killed. Isibulo, Scriptures. Esibulweni, In the Scriptures.—2. Nouns which have the vowel *a* in the radical, both preceding and following *b*, form their ablative in the regular manner. Umhlaba, Earth. Emhlabeni, In the earth. Intaba, Mountain. Entabeni, In the mountain.—3. When *b* is both preceded and followed by any vowel but *a*, it changes into *j* in the ablative of nouns and the passive of verbs; as, Ukububisa, To destroy. Ukubujiswa, To be destroyed.—4. When preceded by *m*, the letters *mb* are changed into *nj*, in the ablative of nouns and passive form of the verb; as, Umlambo, River. Emhlanjeni, In the river. Intambo, Thong. Entanjeni, In the thong. Ukutimba, To take captive. Ukutinjwa, To be taken captive.

uku BA, *v. i. x. 1.* The auxiliary verb To be. Like all irregular verbs, it forms its imperative mood by prefixing the particle *yi*, as, Yiba: Be thou; Yibani: Be ye.—2. It is used in the sense of an event being about to take place at a certain time; as, Intlanganisio iya kubako ngomhla womvulo: The meeting will take

place on Monday.—3. When *nga* is prefixed to *ba* it expresses probability; as, Ingaba yiyo inkomo: Probably it is the cow.—4. It is used in the sense of *becoming a thing*. Ndiya kuba yinkosi: I shall be a chief. Ndiya kuba ngumutu omkulu: I shall become a great person. Andiyi kuba yinkosi: I shall not become a chief.

BA, *x. 1.* Verbal prefix, and verbal medial. Spec. 1st plu. both *nom.* and *accus.* to the verb. Abantu bavela: (They) the people appear. Uyababulala: He is killing them.—2. It is the *Euphonic particle* of spec. 1st plu., and as such it is prefixed to nouns of that spec. and the adjectives which qualify them. Aba bantu balumkile: These are wise people.

BA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ba*, to lie clear or open, as a sky without clouds, or a country without bush or ravines. From this word, which is not used by the *Xr'sa* Kaffirs, is doubtless derived the Xosa Kaffir word *Ibala*, An open space cleared from grass, and kept as a sort of yard or court around a house; also the word *Ubala*, An open country without trees, and unoccupied,—a wilderness.

uku BA, *x. v. i.* To steal.

u BABA, *z.* My father.

uku BABA, *v. i. x. 1.* To flutter as a bird.

—2. To struggle to escape, as a bird caught in a trap or a snare.

um BABA, *n. x.* A wild chestnut tree.

uku BABA, *v. i. x.* To smart: to feel irritation of the skin; to feel a stinging sensation, as from a nettle.

im BABALA, *n. x.* A bush buck ram. *z.* Ink'nka.

im BABALAKAZI, *n. x.* A bush buck ewe *z.* Imbabala.

uku BABAMA, *v. i. x. z.* To be agitated with anger; to be furious, to be enraged. Usually used with the word *umsindo*, wrath. Wa babama ngumsindo: He was wrathful, and in a rage. In *Zulu Kaffir* it denotes the struggles of an animal or bird to escape from capture, by flapping its wings, or ramping with its paws.

u BABAMO, *n. x.* Fierce anger.

uku BABANA, *v. i. x.* To itch: to be irritated.

um BABANA, *n. x.* An itching.

isi BABANE, *n. z.* Any bitter, pungent thing.

uku BABAZA, *v. i. x.* To be so filled with alarm at an occurrence or at a statement as to give unwarranted alarm to others; to exaggerate in the description of an occurrence, so as to create alarm. *z.* To extol, praise, command; to express exaggerated admiration; also to dress foppishly, or extravagantly.

im BABAZANE, *n. z.* A nettle.

uku BABAZELA, *v. i. x.* To flap about, as a duck or penguin, in attempting to fly.

BABE, *x.* Tense form of the verb, past time, spec. 1st plu. They were. Abantu *babe* sebenza: The people were working.

uku BABISA, *v. i. x. z.* To ensnare in a trap, as a bird.

BABO, *x.* Spec. 1 plu., They are they. *Babo* benditeta gabo: They are they of whom I spoke.

BABO, *x.* One of the forms of the poss. pro. Theirs. Spec. 1 plu.

isi BACA, *n. x.* A long strip of dressed hide about six inches wide, covered with buttons, attached to the karosses of the native women, at the back of the garment.

uku BACA, *v. i. x.* To wander about in a destitute state, without house or home. *z. v. i.* To drop or drip, as rain.

uku BACALA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bacala*: To lie as one sick or faint, without power.

uku BACAZA, *v. i. z.* To drop or drip, as any viscid or viscous liquid, such as honey or porridge.

uku BACEKA, *v. t. z.* To bedaub, besmear; to vilify, traduce, slander.

uku BACELA, *v. t. x.* To go to a specified place in order to seek aid when destitute. *Wabacela* emlunweni: He went to the English in his destitution, seeking help. *z.* To hide oneself; to abscond.

uku BACISA, *v. t. x.* To turn a person out of house and home. To cast him on the world destitute; to cause him to wander about. *z.* To hide carefully.

BADA, *x.* Until they at length. Spec. 1 plu. Bahamba *bada* bafika: They proceeded onwards until at length they arrived. See *Uku-a*.

isi BADA, *n. x.* A scar on the person.

uku BADA, *v. t. x.* To plunder; to rob.

i BADA, *n. x.* A plunderer; a robber.

uku BADABADAZA, } *v. i. x. z.* To walk un-  
uku BADAZELA, } steadily; to waddle like a duck.

uku BADAMA, *v. i. x.* To sit in a stooping position, as on the watch for some passing object,—as a lion watching for its prey. *z.* To pounce upon, to surprise; to catch suddenly.

uku BADAMELA, *v. t. x.* To watch for prey; to watch for the apprehension of a criminal, or for the capture of an enemy.

isi BADAZE, *n. z.* Any broad thing, as a wooden platter.

i BADE, *n. z.* The Natal lily.

i BADI, *n. x.* A butterfly; also a spring-bok. An antelope.

i BADIKAZI, *n. x.* A cow with white back and belly. *Ibadikazi* elibomvu: A red cow, with white back and belly. *Ibadikazi* elimyama: A black cow, with white back and belly.

uku BADLA, *v. i. x.* To boil; to simmer. (A Fingoes word)

BADLU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti badlu*: The same as ukubadluza.

isi BADLU, *n. x.* Anything pierced through with holes.

i BADLUBADLWANA, *n. x.* A thing which has been pierced through, or beaten into shreds.

uku BADLUZA, *v. t. x.* 1. To pierce through and through; to fill with holes, as a garment.—2. To reveal a secret.—3. To stab with a tearing wound.

i BADUBADU, *n. x.* A loose person; a vagabond; one who wanders about the country.

uku BADUBADULA, *v. i. x.* 1. To be at a loss as to the right path on a journey. 2. To wander and be confused in speaking or making a statement, or giving an address.

isi BADULA, *n. x.* A roamer; a wanderer. *BAHLANU*, *x.* Five. Spec. 1 plu.

i BAIBILE, *n. x.* The Bible: Kaffirized from the English.

BAKA, *x.* Sign of the poss. pro. before proper names. Spec. 1 plu. Abadisipile *baka* Johannes: The disciples of John.

isi BAKABAKA, *n. x. z.* The firmament; the expanse between the visible heavens and the earth.

BAKATA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bakata*, To arrive first. *Ndite*

- bakata kunaye*: I arrived before him.
- isi BAKABU, *n. z.* A large wound.
- BAKE, *x.* One of the forms of the poss. pro. His.
- uku BAKAZA, *v. i. z.* To look terrified, timorous, nervous.
- BAKU, *x.* When they. Spec. 1 plu. Bendiko *baku fika*: I was there when they arrived.
- i BAKU, *n. x.* A pointer dog.
- BAKUBA, *x.* When they were. Spec. 1 plu. *Bakuba bebetwa*: When they were beaten.
- i BAKUBAKU, *n. x.* A listless, inactive person.
- uku BALA, *v. t. x.* To write.
- u BALA, *n. x. z.* A desert place, a wilderness.
- uku BALA, *v. i. x.* To count; to reckon.
- i BALA, *n. x.* A colour.
- i BALA, *n. x.* A yard; an open space surrounded by a fence, adjoining a dwelling-house.
- um BALA, *n. x.* The shin bone.
- im BALAKAXA, *n. x.* An extremely lazy person.
- im BALARA, *n. x.* One who is distinguished for strength, courage, or ability.
- uku BALEKA, *v. i. x. z.* To run; to flee from another. *Impi yabaleka*, The army fled.
- um BALEKI, *n. x. z.* A runner; one who flees; a fugitive.
- uku BALEKELA, *v. i. x. z.* 1. To run towards; to run into. *Balekela endlwini*, Run into the house.—2. To provoke a quarrel either by actions or words. *Yinina ukuba umana ukundibalekela?* Why are you constantly provoking me to a quarrel?
- uku BALEKISA, *v. t. x. z.* To cause to flee; to drive away.
- uku BALEKISELA, *v. t. x. z.* To drive away for another person.
- uku BALELA, *v. t. x. z.* To write for; or to write to a person.
- uku BALELA, *v. t. x. z.* To scorch; to dry up; to burn. This word is applied exclusively to the burning heat of the sun. *Ilanga libalele*, The sun is hot, burns, scorches.
- um BALI, *n. x. z.* One who counts.
- um BALI, *n. x. z.* A scribe; a writer; a clerk.
- im BALI, *n. x.* A narrative; a tale.
- im BALI, *n. x. z.* A blossom; a flower.
- uku BALISELA, } *v. i. x.* To narrate; to tell  
uku BALISA, } news.
- uku BALISELANA, *v. t. x.* To tell stories to each other.
- um BALO, *n. x. l.* A mark, or stripe.—2. A description of woollen blankets.
- isi BALO, *n. x. z.* A writing; a record.
- isi BALO, A reckoning; a number.
- BALO, *x.* One of the forms of the poss. pro. Its.
- uku BALULA, *v. t. x.* To specify; to appoint; to mark out.
- uku BALULELA, *v. t. x.* To specify; to appoint; to mark out for or on account of others.
- BAMI, *x.* One of the forms of the poss. pro. Mine.
- i BAMBA, *n. x.* The eye-tooth.
- i BAMBA, *n. x.* A tusk of an animal.
- uku BAMBA, *v. t. x. z.* To seize; to hold; to keep back; to restrain. *Uyibambile imali yam*: He has kept back my money.
- uku BAMBANA, *v. t. x. z.* To grapple; to lay hold of one another, as men in wrestling.
- isi BAMBAHO, *n. x.* A dissension; a contention.
- uku BAMBATA, *v. t. x. z.* To pat encouragingly with the hand.
- uku BAMBATISA, *v. t. x.* To encourage to hope for advantages and favours promised. From *Ukubambata*, To pat with the hand, in a familiar and encouraging manner; as when a dog is encouraged by being patted. Thus one individual bambatise another when he encourages him to hope for favours, by promising them under a strong assurance that they shall be granted; as Herod did in the case of the daughter of Herodias dancing before him, when he promised with an oath to give her whatsoever she should ask. *Wayibambatisa ngesifungo ukuba woyinika oko ingakucelayo*.
- uku BAMBEKA, *v. i. x.* To hold on to; to adhere. Used more generally in this sense in the neg. form. *Udaka alubambeki*: The clay will not adhere.
- uku BAMBELA, *v. t. x. l.* To hold for another; to hold for a purpose.—2. To act for another as his substitute. *Lomsebenzi asingowam, ndimbambele u John*: This is not my occupation, I am acting for John.

uku BAMBELALA, *v. t. x.* To hold on to; to hang by. Bambelala emtini: Hold on by the tree.

uku BAMBELALANA, *v. t. x.* To hold on to each other; or, to hold for each other.

uku BAMBEZELA, *v. t. x. 1.* To keep a person waiting.—2. To hinder a person from the performance of a purpose. *z.* To detain; to keep alive; to sustain. *Lit.* To detain in life.

BAMBI, *x.* Other; another. *Spec. 1st plu.* Abantu *bambi*: People of another description. *Bambi* abantu: Other people.

uku BAMBISA, *v. t. x. z. 1.* To keep; to hold.—2. To assist in performing any labour. *Ndibambise* emsebenzeni wam: Help me with my work.

uku BAMBISANA, *v. t. x.* To enter into mutual engagements; to pledge each other to an enterprise or undertaking.

im BAMBISANO, *n. x.* A mutual engagement; a confederacy.

isi BAMBISIKO, *n. x.* A pledge.

isi BAMBISO, *n. x.* An engagement.

isi BAMBO, *n. x.* A capture, as of a thief.

u BAMBO, *n. x.* A rib of the body.

uku BANDA, *v. i. x.* To be cold.

isi BANDA, *n. x.* A scar.

uku BANDAKANYA, *v. t. x.* To join together; to stand in close contact. *Indoda ibandakanywa nomfazi wayo*: The man is joined to his wife. *Izindlu zibandakanyene*: The houses are joined to each other.

isi BANDAMA, *n. x.* A place of resort where persons sit to warm themselves in the sun.

im BANDA, *n. x.* The shin-bone of a person.

uku BANDEZA, *v. i. x. 1.* To refuse compliance with a request for assistance by way of loan or material help.—*v. t. 2.* To object; to hinder another in his project or enterprise.—3. To obstruct; to shut up a way or path. *Wema endleleni, wabubandeza bonke ububanzi bayo*: He stood in the way and threw a barrier quite across it; prevented any one from passing. *z.* To press, squeeze, drive up close; to treat harshly or severely.

i BANDEZA, *n. x.* A point of contact or resistance, such as a toll-bar. Hence, the enclosure into which game are driven in the native hunt,

which consists of two long lines of fence, wide at the commencement and narrowing towards a pit-fall at its termination, is called an *Ibandeza*, because there is the point of resistance to their further progress.

uku BANDEZELA, *v. t. x. 1.* To press against.—2. To oppress; to trouble; to distress. *Lonto indibandezele*: That matter troubles or distresses me. From *Ukubandeza*: To hinder; to obstruct; to shut a way or road.

uku BANDEZELEKA, *v. i. x.* To be distressed; to be embarrassed. *Ndibandezelekile*: I am distressed; I am in great trouble.

im BANDEZELO, *n. x.* Trouble; distress; suffering; that which oppresses or embarrasses. From *Ukubandezela*, which see.

BANE, *adj. x.* Four. *Spec. 1 plu.*

i BANDLA, *x.* A company; a host; an assembly; a division of an army.

im BANDO, *n. z.* A splinter of wood.

u BANDO, *n. z.* A sweet-smelling plant used for perfume.

uku BANDULA, *v. t. z.* To hammer out; to forge as iron.

isi BANE, *n. x.* A candle; a lamp; any artificial light.

um BANE, *n. x.* Lightning.

uku BANEKA, *v. t. x.* To light; to give light, as by a candle, or by a flash of lightning. *Baneka apa*: Light here. *Izulu libaneka*: It lightens. Used as a verbal noun for lightning. *Ukubaneka kwezulu*: The lightning of the sky.

BANGA, *x.* Tense form of the verb. *Spec. 1 plu.* They may or can. *Bangahamba*: They can proceed.

BANGA, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. 1. The sudden cessation of influence, feeling, or appearance. *Lwate banga uvuyo lam*: My joy suddenly ceased. *Amafu ate banga*: The clouds suddenly dispersed. *Ute banga umlilo*: The fire is suddenly extinguished.—2. *Banga* is the neg. form of the verb to be, which, with the neg. verbal prefixes No. 1, is used immediately before the infinitive of another verb, to which verb is prefixed the conjunctive particle *na*. It thus denotes the existence of opposing circumstances, which effectually prevented the performance of the action re-

ferred to. *Andibanga nakuteta*: I had no opportunity of speaking. *Akabanga nakupuma emlanjeni*, *ngenxa yomtwalo omzima abenawo*: He could not get out of the river because of the heavy burden he bore.—3. The negative tense form of the verb No. 2 of the present tense, indicative mood. (See Grammar.) 1st spec. plu. *Banga teti*: They speak not.—4. The affirmative tense form of the verb, potential mood. 1st spec. plu. *Banga hamba*: They can go.—5. Prefixed to the forms of the present tense of the potential mood, it has an *optative* force. *Banga angata*: They wish him to speak. *Banga ninga hamba*: They wish you to go forward.

uku BANGA, *v. t. x. 1.* To be the cause of, or the reason why of, an action or event. *Lomntu uyabanga imfazo*: That person causes contention or war. *Eyonant' into kodwa ibange*, *ukuba uhambe ngayo londlela*? But what is the reason why you go by that path? *Zinto zini eziyindawo zibange oko*? What are the reasons or causes of this?—2. To dispute the proprietorship of a place or thing. *Ba bang' ihashe*: They are disputing about the proprietorship of the horse. *z.* To lay claim to; to contend; dispute for; to produce an effect by persistency of action; to work upon by continued action.

i BANGA, *n. z.* Distance; width of a row of beadwork.

uku BANGALALA, *v. i. z.* To rage furiously, as grass when fired on the plains, or as an angry man.

uku BANGALASA, *v. i. z.* To wail; to cry out; to howl, or scold vehemently, so that the words cannot be heard distinctly.

i BANGANA, *n. z.* A small distance: used in the sense of, "some small distance."

uku BANGAZEKA, *v. t. x.* To be suddenly dispersed. *Ibandla yabangazeka*: The host suddenly dispersed.

uku BANGELA, *v. t. x. 1.* To claim for another.—2. To cause either good or evil to happen to another. *Lomntu uyandibangela ityala*: That person brings guilt upon me. *Uyandibangel' ukufa*: He causes my death. *Indibangel'*

*uvuyo lonto*: This matter gives me joy.

im BANGI, *n. x. 1.* The originator or author of a thing. *Imbangi yalomfazwe ngu Damas*: The originator of this war is Damas.—2. The cause of an occurrence or an event. *Imbangi yalomcimbi iyintoni*? What is the cause of this affair?—3. The ground of a dispute, a *casus belli*. *Eyon' into iyimbangi, ngumhlaba*: The cause of the dispute, or that which is in dispute, is land.

isi BANGO, *n. z.* Charm, or incantation by the use of herbs.

i BANGO, *n. x.* A disputed claim.

uku BANGULA, *v. t. x.* To extract a thorn from the foot or hand.

uku BANGULULA, *v. t. x. 1.* To search out a hidden matter or thing; to discover and expose to view that which was hidden. Hence,—2. To disentangle a complicated case, as in a lawsuit. *Lomcimbi ubangululwa ngu Kama*: That affair, or case, has been simplified, disentangled by Kama.

BANI, *x. 1.* Used as an interrogative applied to persons, meaning: What sort or description of persons, or to what nation do they belong? *Bantu bani*? What persons are they? It is a contraction of, *Bangabantu banina*—2. It denotes "No man" when used with the negative sing. forms of the pronoun and the verb. *Akuko bani oyakusinda*: No man shall be saved. *Akuko bani oyakuliva ilizwi lake ezitarateni*: No man shall hear his voice in the streets. *Aku katali nangubani*: Thou carest for no man.

uku BANJE, *x.* To be thus; to come to pass. *Kutenina ukubanje*, *ushiye indlu ka Yihlo*? How came it to pass, (to be thus,) that you left your father's house? (See *Nje*.)

um BANJWA, *n.* A captive; a prisoner.

isi BANKWA, *n. z.* A lizard.

isi BANQU, *n. z.* A black animal with a white stripe crossing the back.

i BANTI, *n. x.* A belt; a strap.

uku BANTSA, *v. t. x.* To lay the hand playfully on another person; to toy with (Fingoe word). *z.* Bansa.

BANTUDINI, *n. x.* Ye people. (See *Ndini*.)

u BANTWANYANA, *n. z.* A small bird, so named from its note resembling the

- words, *Batwanyana ningendi*: Children marry not. The young men, when they hear its cry, usually answer, "*Hai, siya kwenda*:" No, but we will marry.
- BANYE**, *n. x.* One, spec. 1st plur. *Abantu banye*: The people are one. (See *Nye*.)
- i BANZANA**, *adj. x. z.* Narrow. Lit. That which is a little broad.
- BANZI**, *adj. x. z.* Broad. (The prefix changes with the spec. of the noun it qualifies.) *Indlela ebanzi*: A broad path. *Isango libanzi*: The gate is wide.
- ubu BANZI**, *n. x. z.* Width, breadth.
- uku BAPATIZA**, *v. t. x.* To baptize.
- uku BAQA**, *v. t. x.* To come upon suddenly and unexpectedly; to take unawares. *Lento indibagile*: This matter has taken me by surprise. *Ingonyoma yambaqa*: The lion sprang suddenly upon him. *z.* To suddenly light up.
- BAQA**, *n. z.* A native torch made of grass or wood.
- i BAQO**, *n. x.* A surprise; the being taken suddenly without preparation for the event.
- i BAQOLO**, *n. x.* Mealies boiled in the cob.
- uku BARA**, *v. t. x. 1.* To dry up as a country when dried up by the sun. *2.* To be in necessitous circumstances, so as to want food; To be poverty-struck.
- i BABA**, *n. z.* A sort of petticoat made of skin.
- uku BASA**, *v. t. x. z.* To kindle a fire. Also in *z.* to kindle strife; to revive an old quarrel; to demand pertinaciously.
- uku BASA**, *v. i. x.* To ask a present.
- uku BASELA**, *v. t. x.* To kindle a fire for another; to kindle a fire in a particular place. *Basela imbiza*: Kindle a fire for the pot. *Basela iziko*: Kindle a fire in the fire-place.
- uku BASELA**, *v. t. x.* To give a present or token of goodwill.
- Baso**, One of the forms of the poss. pro. *Its*.
- i BASO**, *n. x.* A present; a token of good will.
- i BASO**, *n. x.* A light, as from a fire.
- um BASO**, *n. z.* The name of one of the autumnal months.
- i BATA**, *n. x. z.* A long hoof, as of a cow
- isi BATA**, *n. x.* A fowler's snare.
- uku BATABATA**, *v. i. x.* To walk with a straddling, waddling gait, like a duck.
- uku BATAZA**, *v. i. x.* To walk unsteadily, as if ready to fall, like a child learning to walk.
- BATU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti batu*: To take a part of the whole; the same as *ukubatula*, which see.
- i BATU**, *n. x.* A handful, as of grass or hair, or leaves of a tree.
- uku BATULA**, *v. i. x.* To take a small portion from a whole; to take a handful.
- uku BATULELA**, *v. t. x.* To take a portion from a whole in order to give to another person.
- uku BATUTU**, *v. i. x.* Compounded of *ba*, the root of *Ukuba*, to be, and *Tutu*, silence. Used with *Ukuti*, which see at No. 8 of its meanings. *Yitini batutu*: Be ye silent or, Keep silence.
- isi BAU**, *n. x.* The gad fly, a fly very severe in its bite, which infests horses and cattle.
- uku BAVELA**, *v. i. x.* To overhear what others are speaking of. Compounded of *Ukuvela*, to hear for, and *ba*, them, inserted between the sign of the infinitive and the root verb. Lit. To hear for them.
- uku BAVUMA**, *v. i. x.* To growl; to utter an angry grumbling noise.
- ama BAVUMO**, *n. x.* Growlings; hideous noises.
- uku BAWA**, *v. i. x.* To be greedy or ravenous.
- uku BAWELA**, *v. i. x.* To long for a thing; to have a longing desire for a thing. *Ababawela indyebo*: Those who desire or long for riches.
- u BAWO**, *n. x.* My father.
- BAWO**, *x.* One of the forms of the poss. pro. *Theirs*.
- i BAXA**, *n. x. z.* A fork in the branch of a tree.
- isi BAXA**, *n. x.* A tributary of a river, or the fork of a tree where two branches meet. *z.* A young child just able to walk.
- uku BAXAZELA**, *v. i. z.* To tramp through mud and rain.
- BAYA**, *x.* Tense form of the verb, pre. ind. spec. 1. plur. prefixed to the root of the verb. *Baya teta*: They are talking. Also prefixed to the infinitive of the verb, spec. 1. plur. denoting future time. *Baya kufika*: They will arrive. See *Liya*.

- isi BAYA, *n. x.* A fold for sheep or calves.  
 BAYE, *x.* Tense form of the verb.  
 Spec. 1 plur. past tense. *Baye besiza abantu abaninzi* : There were many people came
- i BAYI, *n. x.* A cotton blanket.
- BAZA, *x.* Then they, and they. Spec. 1. plur. See ukuza, at No. 2 *b* of its meanings.
- uku BAZA, *v. t. x. z.* To sharpen to a point. *Baza izibonda* : Sharpen or point the ends of the poles.
- im BAZA, *n. x.* A sea mussel. *z.* An oyster.
- uku BAZIMULA, *z.* To glimmer.
- im BAZO, *n. z.* An axe, or hatchet.
- uku BEBA, *v. i. x.* To make a noise like a he-goat.
- isi BEBE, *n. x.* A thin, flat substance, as a slate. Applied to flat shell fish.
- isi BEBELELE, *n. x.* A broad, flat substance.
- BEBESI, *adj. z.* Sweet ; pure ; without any mixture of what is disagreeable.
- uku BEBETA, *v. t. x.* To rudely refuse to hear what a person has to say ; to act rudely to a person by refusing to entertain him, or allow him to remain in the house. *z.* To make a crackling noise, as a fire when grass or thorns are burning.
- uku BEBEZA, *v. i. x.* To relate fictions ; to make up a fictitious tale ; to falsify facts ; to exaggerate. *Uya bebeza ngokuteta kwako* : You are exaggerating or relating fictions. *z.* To growl, as a leopard ; to speak gruffly, as with severe authority ; to flap or flare, as a torch in the wind.
- uku BECA, *v. t. z.* To paint ; to daub with colour.
- uku BECULULA, *v. t. x.* To explain, or make evident, what has been complicated or confused in a statement.
- i BEDENGU, *n. x.* A worthless person ; a disreputable person ; a lawless person.
- ubu BEDENGU, *n. x.* Villany ; roguery ; rascality.
- uku BEDESHA, *v. t. x. z.* To worship ; to engage in acts of devotion. Kaffirized from the Dutch *Beda* : To pray.
- u BEDU, *n. x.* Copper. *z.* A copper ring or collar for the neck or arm, of native manufacture. This is the name of rings, given by the chiefs to special favourites, and which must not be laid aside, or at any time be removed from the person.
- uku BEDULA, *v. i. z.* To start off, as in running.
- isi BEFUBEFU, *n. x.* An asthmatic breathing ; hard breathing.
- uku BEFULA, *v. i. x.* To pant as one out of breath.
- uku BEFUNYEKA, *v. i. x.* To weep ; to cry with a suppressed lamentation.
- uku BEFUZA, *v. i. x.* To breathe as an asthmatic person ; to breathe as one out of breath from running, or from passion.
- um BEFU, *n. x.* An asthmatic breathing ; hard breathing arising from disease of the lungs.
- uku BEKA, *v. i. x. z.* To set down ; to set in a certain place. *Beka amazimba apa* ; Put the corn down here.
- uku BEKA, *v. i. x. z. 1.* To look towards or attentively at an object. *Bek' apa* : Look here.—2. To pay respect ; to give attentive heed to ; to honour. *Beka kum* : Look to me. *Bek' amazwi enkosi* : Respect, honour the words of the chief.
- i BEKA, *n. z.* Any beast which forms a part of the dowry, or *ikazi*, at a wedding.
- um BEKA, *n. z.* The ox given by the bride to the bridegroom's father on the wedding day.
- uku BEK'ITITALA, *v. t. x.* To accuse ; to charge with crime.
- uku BEKABEKA, *v. i. x. z.* To look about in every direction, like a person in fear, or suspicious of danger ; to look from side to side.
- uku BEKANA, *v. t. x. z.* To look at each other attentively.
- uku BEKEKA, *v. n. x.* To be honourable ; to be worthy of respect ; to command or be worthy of esteem. *Umntu obekékileyo* : An honourable person ; a respectable person ; one worthy of esteem.
- uku BEKELA, *v. t. x.* To set down or place in a certain place. *Bekela endlwini* : Place it in the house.
- uku BEKEL'INDLEBE, *v. t. x.* To listen attentively. Lit. To place the ear (for hearing).
- uku BEKELELA, *v. t. x.* To place one thing on another, as wood when stacked.
- i BEKILE, *n. x.* A tin vessel, usually a tin quart measure.
- uku BEKISA, *v. t. x.* To cause to look in a particular direction.
- im BEKO, *n. x.* Honour ; respect.
- BEKUKO, *x.* There was. *Bekuko amanzi*



amaninzi kona : There was much water there.

BEKUNGENGAKO, *x.* Had it not been. Generally used with *Ukuba* : If ; *preceding*, and the infinitive of the verb *following*. *Ukuba bekungengako ukulibala kwam endleleni bendi sendifika kade ekaya* : Had it not been for my loitering on the way, I might have arrived long since at home

BEKUNGAYI, *x.* Tense form of the verb ; There would not. It precedes the infinitive of the verb. *Bekungayi kuhanjwa* : There would have been no movement. *Bekungayi kubako nyama isindayo* : There would have been no flesh saved.

BEKUNGOKUBA, *x.* It was because. *Bekungokuba bendisoyika wena* : It was because I feared thee.

i BELE, *n. x.* The human breast ; the teat of animals.

i BELE, *n. z.* Heart of a female ; cow's udder ; ear of Kaffir corn.

ama BELE, *n. z.* Kaffir corn in ear or grain.

ubu BELE, *n. x. z.* Kindness ; mercy ; compassion. From *Ibele*, the human breast, or female's heart.

izi BELE, *n. x.* Acts of kindness ; mercies (not used in the singular).

um BELEBELE, *n. x. z.* The name of a running creeper found in forests : it has milk which exudes when the branches are broken, and which is used as a medicine.

[uku BELEKA, *v. t. x. z.* To carry a child on the back.

uku BELEZA, *v. i. x.* To talk incessantly ; to gabble ; to prate ; to talk incoherently.

u BELO, *n. z.* Swiftmess ; speed.

u BEMBA, *n. x.* An empty husk of corn.

isi BEMBA, *n. z.* Single leaflet of a branch of palm, or other such tree.

um BEMBA, *n. x.* Chaff ; Bran.

im BEMBA, *n. x.* A thong made of the bark of trees, rushes, or grass, or any fibrous substance.

isi BEMBE, *n. x.* Food prepared for a lying in woman.

im BEMBETSHANE, *n. x.* A swift person or animal, one who excels in speed.

uku BENA, *v. i. x. z.* To be bent down in the middle ; to be hollow-backed, as a horse with a hollow back.

uku BENCA, *v. t. x.* To search diligently for

a thing among other things where it may be hidden.

ubu BENDE, *n. x. z.* Blood in a liquid state.

u BENDI, *n. x.* The milt ; the spleen.

ulu BENDI, *n. x.* A fatal disease among cattle.

BENDI, *x.* Tense form of the verb ; I was. *Bendisinga ngakona* : I was proceeding in that direction.

BENDINGA, *x.* Tense form of the verb ; I could have. *Bendingataho* : I could have said so.

BENDINGABA, *x.* Tense form of the verb ; I might, or could. *Bendingaba ndeyele eliwani* : I might have fallen down the precipice.

isi BENE, *n. x. z.* A hollow on the surface ; bent back, as of an animal.

uku BENGGA, *v. t. x. z.* To cut meat into strips for broiling on the coals.

uku BENGGA, *v. t. x.* To fold down the edge of a garment or cloth, to fold down a hem on a garment.

BENGGE, *v. i. x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti benge* : To emit a sudden and transient light, as the reflection of a mirror, thrown in any particular direction ; to flash.

im BENGGE, *n. z.* A small native basket.

uku BENGGEZA, *v. t. x. 1.* To reveal a secret ; to give secret information, so as to enable a person to flee from another, who is seeking to apprehend him.—  
2. To spread abroad that which was confided to another confidently.

uku BENGGEZELA, *v. i. x. z.* To shine with a dazzling brightness ; to shimmer as a mirror, or metal reflecting light.

u BENGGO, *n. x.* An ornament on a person.

um BENGGO, *n. x. z.* A carbonado ; a string of meat broiled on the coals. The Kaffirs cut their meat into long strips, and broil it on the coals : this is called an *umbengo*.

i BENGGOBENGWANA, *n. x.* A garment which is too small to cover a person properly.

im BENGU, *n. x. z.* The outward covering of stalks of Kaffir corn, or sweet cane.

i BENGUBENGU, *n. x.* A restless person who never remains long in one place.

uku BENGUKA, *v. n. z.* To be in a striped or peeled state, as land over which a grass fire has been driven by a strong

wind; or of an army, routed, and driven before an enemy.

uku BENGULA, *v. t. z.* To drive on; to rout as an army; to run as fire over a country when the grass is fired.

i BENSA, *n. z.* A follower, or attendant, who eats the good things of his master; a butler.

uku BENTSA, *v. i. x.* To sit in a naked or uncovered state.

uku BENTSA, *v. i. z.* To be stuffed with eating; to be saucy, insolent; to wax fat and kick against.

uku BENTSEKA, *v. i. x.* To be in a sitting posture, with the person uncovered and naked.

i BEQE, *n. z.* A war ornament, consisting of a strip of skin of some wild animal, worn by Zulu warriors, hanging down on each side of the face.

uku BETA, *v. t. x. z.* To beat, as with a stick.

um BETE, *n. x. z.* Dew; small misty rain.

uku BETEKA, *v. i. x.* To be exhausted; to be weary or faint from exertion. *Badiniwe, bangaba betekileyo endleleni*: They are weary and faint in the way.

uku BETELA, *v. t. x. z.* 1. To beat for another.—2. To fasten with pegs or nails. *Betela isikumba*: Fasten down the skin to the ground for drying.

uku BETELEKA, *v. t. x.* To perform an action in a very deliberate manner; to proceed with measured steps, as one wading through miry ground.

uku BETELELA, *v. t. x.* To spread out and fasten with pegs or nails in a particular place. *Betelela intente apa*: Fasten the tent here.

uku BETELELA, *v. t. z.* 1. To incite to fight, as boys, or animals. 2. To attack a girl by a love charm.

um BETELELA, *n. z.* A love charm, compounded of some substance taken from the person of a girl by a young man, and some substance taken from his own person, and mixed with an aromatic wood, which is so placed as to come in contact with the girl's person.

uku BETISA, *v. t. x. z.* To cause to be beaten; to help to beat.

BETU ! *x.* A familiar mode of address.

*Wa betu ! O ye who are of us ! Si necede betu ! Help us, friends ! It is an elliptical form of address for "Nina bangabetu," Ye who are of us.*

uku BETWA, *v. p. x.* The pass. of *Beta*, To beat; but often used before nouns in a peculiar idiomatic sense. *Ndibetwa lusizi*: I am sorry. *Ndibetwa luvuso*: I am affrighted. *Ndibetwa lutando*: I am in love: meaning, I am under the influence of, or overcome by, these feelings or passions.

i BETVU, *n. z.* A piece of skin worn on the person by males.

im BEWU, *n. x. z.* Seed.

uku BEXA, *v. t. x.* To beat up or stir up a mixture, as the beating up of eggs for confectionery.

im BEXE, *n. z.* A herb, the fibres of whose roots are used as an ornament on the persons of young men and boys.

uku BEXESHA, *v. t. x.* To drive a vehicle, as a cart, or wagon.

um BEXESHI, *n. x.* A wagon driver; a charioteer.

uku BEXEZA, *v. i. x.* To move the upper part of the body, either in swimming or running, so as to continually bring the shoulders alternately backwards and forwards with a swinging motion.

uku BEZA, *v. i. z.* To glitter in the sun, as dew, rock, water, &c.

im BEZA, *n. x.* A kind of spoon or flat knife, made of bone, used by the natives for removing the perspiration from the face.

Bi, *adj. x. z.* Bad, evil, used with all the specs. of nouns as expressive of all bad qualities, moral or physical. *Umutu ombi*: A bad, an ugly person. *Ihashe libi*: An ugly horse. This word is applied to every thing that is evil, corrupt, wicked, depraved, ugly, or disgusting.

isi Bi, *n. x. z.* Refuse, weeds, rubbish, sweepings.

ubu Bi, *n. x. z.* Badness, vileness, ugliness, evil of any kind, physical or moral. Abstract noun from *Bi*, and retaining all its significations.

uku BIBA, *v. t. x.* To dye a garment black.

uku BIBA, *v. t. z.* To spread as a sore.

i BIBA, *n. x.* A dye; any substance or liquid which may be used as a dye for garments, but it more usually denotes a black dye.

im BIBA, *n. x. z.* A description of mouse striped on its back with black stripes.

- isi BIBA, *n. z.* An antidote for snake bites made by mixing certain herbs with the flesh of the snake.
- i BIBI, *n. x. z.* Refuse or old weeds in a garden or ploughed land.
- uku BIBILA, *v. t. z.* To collect, and clear away the refuse or rubbish, in a garden or cultivated land.
- uku BIBILISHA, *v. i. x.* To persevere in an undertaking; to prosecute an enterprise with diligence.
- uku BIBIZA, *v. t. z.* 1. To make a sound like *bi bi*, as infants teething and dribbling.—2. To flutter as a bird caught in a trap.
- u BIBIZELA, *v. i. z.* To whistle to dogs in hunting, so as to encourage them to find the game.
- i BICI, *n. z.* The viscous substance which exudes from a sore eye in the morning.
- uku BICIKA, *v. i. z.* To ooze out, as humour from a sore.
- uku BICIZA, *v. t. z.* To press or squeeze out any matter from a sore.
- uku BIDA, *v. i. x.* 1. To dodge, as a hare in running.—2. To confuse; to mislead; to deceive.
- uku BIDABIDA, *v. t. x.* To confuse; to confound. *Bidabida* is an intensified form of *Bida*; which see.
- uku BIDABIDEKA, *v. i. x.* To become thoroughly confused and confounded.
- uku BIDEKA, *v. n. x.* To be confused.
- u BIDEKO, *n. x.* Confusion of thoughts or action.
- isi BIDI, *n. x. z.* Sediments, dregs.
- uku BIDIZA, *v. i. x.* To talk wildly; to talk nonsense.
- uku BIDLA, *v. n. z.* 1. To be dejected, as on the point of crying; to be tearful.—2. To fall to pieces, as soft clay. The first meaning is *literally*, To seem as if the face were falling in pieces.
- isi BIDLIBIDLI, *n. z.* A big burly fellow, especially used of a great blubbery boy.
- uku BIDLIKA, *v. i. x. z.* To fall to pieces, as a bank, after rain or frost; to fall off, as plaster from a wall, from want of adhesion.
- uku BIDLIZA, *v. t. x. z.* To cause to break up or dissolve. *Imvula izibidlizile izitene*: The rain has dissolved the bricks.
- uku BIJA, *v. t. x.* 1. To twist.—2. *v. i.* To throw the body into grotesque figures; to make antics.
- uku BIJA, *v. t. z.* To twist; to twist the eye so as to look narrowly, or spy after anything, as when following with the eye a swarm of bees.
- uku BIJANA, *v. t. x.* To twist together, as the twisting of a rope.
- uku BIJELA, *v. t. x.* 1. To wind or twist round an object. *Inyoka indibijele*: The snake has wound round me.—2. To entangle. *Intambo ibijelwe*: The thong is entangled.—3. To entangle a person in an affair, so that he is involved in its consequences.
- uku BIJELANA, *v. i. x.* To twist together as branches of a tree in growing.
- uku BIJELANISA, *v. t. x.* To intertwist; to intertwine, as one thing with another.
- uku BIJEZELA, *v. t. z.* To empty a vessel of water, by throwing it out.
- i BIJI, *n. z.* An armlet of twisted grass.
- um BIJO, *n. z.* The stalks of the kind of grass of which the armlet called *Ibiji* is made.
- uku BIKA, *v. t. x. z.* To report of; to give information respecting an occurrence. *Ndiza kubika isifo somtwana*: I am come to report the illness of the child.
- i BIKA, *n. x.* A black substance, or mass.
- i BIKA, *n. z.* Name of an ant with white spots on the abdomen.
- uku BIKELA, *v. t. x. z.* To report for another. *Ndiyambikela isifo sika bawo*: I report the sickness of my father,—that is, on his account.
- izi BIKIBIKI, *n. z.* Dainty food; food of the royal residence or palace.
- uku BIKICA, *v. i. x.* To break up into crumbs; to crumble.
- um BIKICANE, *n. x. z.* A small, stinking weed, usually found on old kraals.
- im BIKICO, *n. x.* Small fragments or pieces. From *uku Bikica*, To break up into pieces; to crumble.
- im BIKO, *n. x. z.* An information given; a message which conveys intelligence of any event.
- i BIKWE, *n. x.* A large bird, which frequents ponds.
- uku BILA, *v. i. x. z.* 1. To boil, as water.—2. To sweat.—3. To effervesce; to ferment, as beer, dough, etc.
- im BILA, *n. x. z.* The coney; the rock-rabbit.
- um BILA, *n. z.* Maize; mealies; Indian corn. *x. Umbona*.
- im BILAPO, *n. x. z.* The groin.

- m **BILATI**, *n. z.* The fore-bone of the arm (*tibia*).
- u **BILELA**, *v. i. z.* 1. To boil over, as with anger and rage.—2. To come on a person, as an overwhelming calamity.
- BILI**, *adj. z.* Two.
- m **BILIBONDO**, *n. x.* A confused statement of an affair or subject.
- u **BILIKIOA**, *v. t. z.* 1. To handle anything loosely, from its disagreeable or dangerous character, as a snake.—2. To handle carelessly, as a book, in turning over the leaves.
- m **BILINI**, *n. x. z.* The bowels. This word is usually used in the ablative form, *Embilini*, to express emotion, sentiment, purpose of mind, etc. Wasuka waba nokuqumba *embilini*: Then he became very angry. Waza wabetwa lusizi *embilini*: He felt much pity. Ude wabuya waba nokuqina *embilini*: At length he got more confidence. *Amatumbu* is the word for bowels or entrails when the material bowels are referred to, without any reference to the emotions of the mind.
- u **BILISA**, *v. t. x.* To cause to sweat. *z.* To cause fermentation; to boil.
- i **BILO**, *n. z.* Fat under the chin of man or beast.
- u **BILO**, *n. z.* The dewlap of cattle.
- u **BILOZA**, *v. i. z.* To pant or puff, like a toad; or as a man from rage, or over-eating.
- u **BIMBA**, *v. t. x.* To swallow a substance without masticating it.
- n **BIMBI**, *n. x.* A thoughtless person; one whose intellect is weak.
- i **BIMBI**, *n. z.* 1. Unripe food of any kind.—2. Any person raw, green, inexperienced in any thing,—as dancing, speaking, business, etc.
- n **BIMBI**, *n. x.* Furrows or wrinkles on the face, arising from age.
- u **BINA**, *v. t. z.* To utter an imprecation on another, by telling him that some evil will happen to him, as that he will die, or be hurt, or killed by a snake, tiger, alligator, etc.
- n **BINCA**, *v. t. z.* To bind unto the person.
- n **BINDA**, *v. i. z.* To purposely keep silence; to suppress speech for any reason.
- 1 **BINDEKA**, *v. i. x.* 1. To draw back; to hesitate in speaking; to retract.—2. To be offended, or vexed by what another has said. *Sendibindekile*

- ngokuteta kwako, andinakuba sateta*: I am vexed by your talk; I will speak no more.
- isi **BINDI**, *n. x. z.* The liver.
- izi **BINDI**, *n. z.* The entrails or offal of a beast. *x. ama Tumbu.*
- im **BINDOLO**, *n. z.* A large supply of food at a feast.
- uku **BINGA**, *v. t. x.* To slaughter for an offering.
- uku **BINGELA**, *v. t. z.* To salute, greet, as an equal; to recognise as a friend; usually by saying in Zulu, *Sakubona*: We saw thee; meaning, We recognise thee as one with whom we are acquainted.
- uku **BINGELELA**, *v. t. x.* To make a thank-offering.
- uku **BINGELELANA**, *v. t. z.* To salute each other as equals or acquaintance.
- um **BINGELELO**, *n. x.* An offering.
- isi **BINGELO**, *n. x.* An altar.
- um **BINGELELI**, *n. x.* One who makes an offering.
- isi **BINGO**, *n. x.* The animal slaughtered as an offering.
- BINI**, *adj. x.* Two. In use its prefix changes with the specs. of the nouns qualified. *Inkomo zimbini*: Two cows. *Amahashe mabini*: Two horses. Examples will be found under each letter of the alphabet where the prefixes of the noun occur.
- isi **BINI**, *n. x.* 1. Two. Used thus: *Lishumi elinesibini*: Twelve. (Lit. Ten that has two).—2. *adj.* "The second." *Umntu owesibini*: The second person. *Inkosi eyesibini*: The second captain.
- uku **BINQA**, *v. i. x.* To gird the loins.—*z.* To banter; to speak ironically.
- uku **BINYA**, *v. i. z.* To writhe, or wriggle about as when in pain.
- uku **BINZA**, *v. t. x.* To throw a spear or assegai.
- um **BINZA**, *n. x.* A wild fruit tree bearing small black berries.
- um **BINZI**, *n. x.* A spearman; a lancer; one who throws a spear or assegai.
- uku **BIPA**, *v. i. z.* To look about as ready to cry like a child; to look sorrowful as an old person.
- isi **BIQI**, *n. x.* A lump of any substance in water, or in thick or sweet milk.
- u **BISI**, *n. x. z.* Sweet milk.
- um **BITI**, *n. x.* 1. A deep pit or gulf.—2. The name of a tree.
- uku **BITYA**, *v. i. x.* To fall off in flesh; to become thin in person. *Inkomo*

- ibityile*: The beast is lean. *Amahashi ayabitya*: The horses are growing thin.
- uku BITYA, *v.i.z.* To sink and flounder about, as in a bog; to be bogged.
- u BITYI, *n.z.* A bog or quicksand.
- u BITYO, *n.x.* Leanness; poverty of condition.
- uku BIXA, *v.i.x.* A word used by women when they *Hlonipa* (which word see); to seek for a thing.
- um BIXI, *n.z.* A confused mass of things or of people, without order.
- uku BIXIZELA, *v.t.z.* To tramp mud or slush.
- uku BIXA, *v.t.x.z.* To fence; to wattle.
- uku BIYELA, *v.t.x.z.* Lit. To fence for, used to denote the place or locality to be fenced. *Biyele intsimi*: Fence the garden. *Biyele umzi*: Fortify the town, fence it in.
- im BIZA, *n.x.* A cooking pot.—*z.* The bowl of a native pipe.
- uku BIZA, *v.t.x.z.* 1. To call a person. *Biza u Bangeni*: Call Bangeni.—2. To demand. *Ndibiza imali yam*: I demand my money.
- uku BIZELA, *v.t.x.z.* 1. To call for, or on account of. *Umpanga ubizelwa ityala lake*: Umpanga is called on account of his debt, or misdemeanour.—2. To draw into the mouth by suction, as through a straw.
- u BIZO, *n.x.z.* A calling; an invitation; a cry.
- isi BIZO, *n.x.z.* A distinguishing name.
- Bo, *x.* Tense form of the verb, spec. 1 plu. future time. They will. *Bo fika*: They will arrive. *z.* Used after an active verb to urge to immediate action; it has in *Zulu* the same force as the particle *ke* when thus used in the *Xosa* dialect, as: *Yenza ke!* (*Xosa*) Do it then! *Hamba bo!* (*Zulu*) Go then! That is, Do it, or Go, immediately.
- uku BOBA, *v.t.x.z.* To converse; to talk freely on any subject.
- BOBANE, *n.* The four; all four. Spec. 1 plu. *Abantu bobane*: The four persons.
- BOBATATU, *n.* The three; all three. Spec. 1 plu. *Bobatatu abantu*: The three persons.
- um BOBE, *n.z.* Butter-milk.
- isi BOBI, *n.x.z.* A talkative person; a chatterer.
- i BOBO, *n.x.* A tube. *z. um Bobo*, hence, A musket.
- u BOBO, *n.x.* The name of a species of thorn tree with thorns like hooks. *z.* A thick tangled bush.
- isi BOBO, *n.x.* Applied to a stout person, denoting that he is round and corpulent; also used to denote large and prominent whiskers. *z.* A hole, as in a garment, or house, or wall.
- im BOBOBOBO, *n.z.* Soft rich soil which yields to the feet when trodden on.
- u BOBOYI, *n.* A bird with a crest; the hopper, a kind of cockatoo.
- uku BOBOZA, *v.i.z.* 1. To talk freely on any subject.—2. *v.t.* To break through, as through a fence; to break through the ranks of an army by making a rushing charge.
- isi BOCO, *n.z.* A bulge, dent, depression, as in a tin vessel.
- uku BOCOZA, *v.t.z.* To indent; to press, or bulge in.
- um BODIYA, *n.z.* A skin petticoat, with brass ornaments at the bottom.
- uku BODLA, *v.i.x.* To belch. *z.* To growl or roar as a wild beast; to purr as a cat.
- im BODLA, *n.x.z.* The wild cat. The species thus designated is that with greyish spots, a little smaller than the tiger cat.
- im BODLO, *n.x.* A belching, as of wind from the stomach. *z.* The low growling of a wild beast, or the purring of a cat.
- BODWA, *adj.x.* They alone. Spec. 1 plu. *Abantu bodwa*: Persons alone.
- BOFU, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bofu*, the same as *uku Bofula*. *Undite bofu*: You wounded me; used for a wound by a weapon, and also for words which give pain.
- uku BOFULA, *v.t.x.* To thrust so as to wound.
- uku BOFULANA, *v.t.x.* To abuse each other; to use violent language to each other; to wound each other.
- isi BOGOTA, *n.z.* A very young infant.
- uku BOHLA, *v.i.x.z.* To collapse; to sink down.
- uku BOHLASA, *v.t.x.z.* To cause a collapse, or a sinking down.
- im BOHLELA, *n.x.* A bottle.
- im BOHLOLOLO, *n.x.* An animal whose horns stand straight out from the head.
- im BOHLOLOLOKAZI, *n.x.* A cow with horns which stand straight out from the head.
- uku BOJA, *v.i.x.* To talk nonsense; to stir up strife. *z.* To pierce; to gore; to

- thrust in, as a stiletto in making eyelet holes in cloth or muslin.
- i BOJA, *n.* A nonsensical person.
- i BOJANE, *n. z.* An habitual liar.
- um BOKO, *n. x. z.* A proboscis; a snout.
- u BOKO, *n. z.* A walking staff.
- i BOKOMVI, *n. x.* A large person who is very corpulent; or an animal which is so fat as to walk with difficulty.
- um BOKOTO, *n. x.* A semi-flat stone, used for grinding corn by the Kaffirs.
- z. im *Bokondo.*
- uku BOKOZA, *v. i. z.* To put forth leaves in corn before the ear appears.
- i BOKWE, *n.* A goat. Kaffirized from "Buck," the Dutch word for goat.
- im BOLA, *n.* Red ochre. A kind of red clay stone, used by the natives, when ground down with fat, to anoint the body with.
- i BOLA, *n.* An instrument used for boring a hole, as a gimlet or auger.
- uku BOLA, *v. i. x. z.* 1. To rot; to putrefy; to decompose. Amantanga a *bolile*: The pumpkins are rotten. Imyama iyabola: The meat is decomposing; or, Inyama ibolile: The meat is putrid.—2. *v. t.* To bore a hole with a gimlet or auger.—*n.* Corruption; decay; putrefaction; rottenness.
- uku BOLEKA, *v. t. x. z.* To borrow; also, to lend.
- uku BOLISA, *v. t. x. z.* To cause to rot.
- um BOLOMPO, *n. l.* A deep ravine, a passage between high banks, as in the dry bed of the passage of a mountain torrent.—2. The feeling of apprehension often felt before an approaching catastrophe.
- i BOLWA, *n. z.* A liar; a rascal. Lit. A rotten fellow.
- isi BOMA, *n. z.* A large lump of cooked meat, tobacco, &c.
- um BOMBO, *n. z.* Bridge of the nose.
- im BOMBO, *n. x.* A corner, as of a street. The external point of an angle.
- uku BOMBOLAZA, *v. i. x.* To speak loudly and confusedly; to gabble with screams; to speak loudly and rapidly without meaning, as a drunken man.
- u BOMELELO, *n. x.* Strength; vigour.
- u BOMI, *n. x. z.* Life; vigour; used also adjectively. Umntu onobomi: A lively, vigorous, good-looking person. Used also as an adverb in the sense of doing a thing designedly. When thus used the initial vowel is dropped, and *nga* prefixed. Wenzile ngabomi: You have done it designedly, or on purpose.
- ama BOMVANA, *n. z.* The national name for Bushmen. *x.* A small species of red ant.
- um BOMVANA, *n. x. z.* The saffron tree.
- BOMVU, *adj. x.* Red; crimson. The prefix changes with the spec. of the nouns qualified. Inkomo ibomvu: The ox is red. Ihashe libomvu: The horse is red.
- BOMVUMNYAMA, *adj. x.* Purple. Lit. Black red. The prefixes change as in the preceding word *Bomvu*.
- BONA, *x. z.* Per. pro. spec. 1 plu. Them. Ndikangela bona: I am looking for them.
- um BONA, *n. x.* Mealies; maize. *z.* Umbila.
- uku BONA, *v. i. x. z.* 1. To see; to behold; to look.—2. To comprehend; to understand. Sendibon' into uyite-tayo: Now I understand the subject on which you speak.—3. *v. t.* To call on, as a visit of friendship. Ndiza kukubona: I am coming to visit or call upon you.—4. Bona is used negatively to dispute the truth or accuracy of a statement, or to denote that a thing is wanting. Lonto andiyiboni: I dispute, or am not convinced of that matter. Enye immali andiyiboni: A part of the money is wanting. Lit. I do not see part of the money.
- uku BONAKALA, *v. i. x. z.* 1. To appear; to be visible. Inkomo ziyabonakala: The cattle are visible.—2. To be clear to the comprehension. Iyabonakala into etetwayo: The matter spoken of is very evident. The perfect tense of *bonakala* is formed by changing the two last vowels into *e*. Ubonakele: He is in sight. Apo abonakele kona: Where he appeared, or was visible. This formation of the perfect tense is common to all verbs the roots of which terminate with *ala*. The rule for verbs of any other termination is that they form their perfect tense by changing the final vowel into *ile*. Nditanda: I loving. Nditandile: I having loved.
- uku BONAKALA, *n. x. z.* Appearance. Uku bonakala kwake kuhle: His appearance is good; he is a good-looking person.
- uku BONAKALISA, *v. t. x. z.* To cause to appear; to make clear to the comprehension; to reveal; to disclose.

- isi BONAKALISO, *n. x. z.* An appearance; an evidence; a revelation.
- uku BONANA, *v. t. x. z.* To see each other.
- im BONCA, *n. z.* A cord made by women and used for dress.
- uku BONDA, *v. t. x. z.* To stir up. As *Bonda isidudu*: Stir up the porridge.
- isi BONDA, *n. x. z.* 1. A pole; a stake; a small straight tree. 2. x. An officer of government; one with deputed authority over others. In this sense the word is applied to one who is the representative of the chief of a tribe, for a certain district, and who is responsible for giving information to the government of any occurrence, or occurrences, in the locality where he resides; a headman of a locality or district.
- uku BONDELA, *v. t. x. z.* To stir up for another.
- um BONDO, *n. z.* Food sent by a bride's friends to the bridegroom in acknowledgment and approval of the dowry paid on her account.
- im BONDWE, *n. z.* A species of sweet potato; a kind of yam.
- isi BONDWE, *n. z.* The name of a large tree.
- uku BONELA, *v. i. x.* To look at; to observe; to look at an exhibition. *Siyakubonela inhlanganiso yabantu*: We are going to look at the gathering of the people. z. To look to; to carefully look at. *Yibonele lonto*: Look to that matter.
- uku BONELELA, *v. i. x.* To observe stealthily. z. To treat kindly.
- uku BONELELANA, *v. t. z.* To treat one another kindly.
- uku BONGA, *v. t. x. z.* To praise; to extol; especially in set speeches or songs. Usually applied to the songs or orations of the person whose duty it is to praise and extol the deeds of the chief.
- uku BONGELA, *v. t. x.* To extol for. z. To thank for.
- um BONGI, *n. x.* One who praises or extols. z. im *Bongi*.
- i BONGILE, *n. z.* A beast sacrificed to the spirits of the ancestors of the person who makes the sacrifice.
- um BONGISA, *n. x.* The name of a tree.
- isi BONGO, *n. x.* A song of praise. z. Ill temper; surliness.
- i BONGO, *n. x.* Nonsense; fanciful talk.
- ama BONGO, *n. z.* The growlings of a wild beast when angry, as when brought to bay in hunting.
- um BONGO, *n. z.* A report, as of a musket.
- The name of one of the Zulu regiments.
- im BONGOLO, *n. z.* A mule.
- uku BONGOZA, *v. t. x.* To beseech; to press by persuasion. z. To humour; to pet, as a child; to spoil by overindulgence.
- uku BONGOZELA, *z.* To grow rapidly; generally applied to children exclusively.
- u BONGWANA, *n. z.* The windpipe; a small alligator.
- i BONI, *n. x. z.* A species of grasshopper of a green colour.
- uku BONISA, *v. t. x. z.* To show; to exhibit.
- uku BONISANA, *v. t.* To show to each other; to help each other to see an object.
- um BONISO, *n.* A show; an exhibition.
- uku BONISELA, *v. t. x. z.* 1. To show for another. 2. To watch for a thing; to be diligent in guarding against surprise from an enemy, by watching for his approach.
- isi BONJANA, *n. z.* A small pole.
- BONKE, *adj. x.* All. Spec. 1 plu. *Bonke abantwana*: All the children. *Odade betu bonke*: All our sisters.
- isi BONKOLO, *n. x. z.* A small black ant which builds in trees.
- um BONO, *n. x.* A vision; from *Ukubona*, to see.
- uku BONQA, *v. t. z.* To fasten a string to a snuff box.
- im BONQA, *n. z.* The string by which the native snuff-box is suspended round the neck.
- u BONTSI, *n. x.* The great toe.
- uku BONXA, *v. t. x.* To become tense or swollen from internal action, as the teats of a cow before milking, or the veins of the body when swollen. z. To knead with water, as flour, clay, &c.; to mix up matters so as to cause confusion.
- BONXILE, *adj. x.* Swollen to hardness, or tenseness.
- uku BOPA, *v. t. x. z.* To tie; to bind; to fasten; to fasten on as a burden.
- uku BOPANA, *v. t. x. z.* To tie together; to bind up together.
- uku BOPELELA, *v. t. x. z.* To tie fast to a particular place. *Bopelela emtini*: Tie fast to the tree.
- uku BOPISANA, *v. t. x. z.* To help each other to bind or tie up.
- isi BOPO, *n. x. z.* A thong for binding or tying with.
- um BOQO, *n. x. z.* A convolvulus.
- i BOQO, *n. z.* A short assegai used for stabbing at close quarters.

im **Bohoma**, *n. x.* That which is hideous; ugly.

i **Boso**, *n.* A bowie-knife.

isi **Boro**, *n. x.* An indentation in a vessel, as in a tin pail. *z.* 1. A young locust.—2. One that soon fails in any labour.

uku **Boroza**, *v. t. x.* To indent, as by a bruise in a metal vessel. *z.* To break down or collapse in any undertaking.

uku **Botshwa**, *x.* The passive of the verb *Ukubopa* : To be fastened. For the change of the *p* into *sh*, see the letter *P*.

um **Botshwankomo**, *n. x.* The tendon of the hind leg of an animal which connects the knee joint.

i **Botwe**, *n. x.* The metropolis; the seat of government.

im **Botyi**, *n. x.* A bean.

um **Botyo**, *n. z.* 1. Any tall building, or tower.—2. An ox with tall straight horns.

u **Botyobana**, *n. z.* A weasel.

im **Bovane**, *n. x.* A black species of ant. *z.* A weevil.

u **Bovele**, *n. x.* A dwarf; one stunted in growth.

i **Bovele**, *n. x.* An animal stunted in growth.

im **Bovu**, *n. x.* The upper lip. *z.* The chaps inside the cheeks of cattle whereby they help to gather in grass.

u **Bovu**, *n. x. z.* Pus. The white or yellowish matter generated in a wound or tumour when healing.

**Bovu**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bvu* : To stab; to gore. *Inkomo yatiwe bovu* : The cow was stabbed or gored.

um **Bovu**, *n.* The name of a tree.

isi **Bovubovu**, *n.* A blustering, quarrelsome person.

uku **Bovula**, *v. t. x. z.* To wound by stabbing; to gore.

uku **Boxa**, *v. t. x.* 1. To scatter. *Inja iziboxile izimvu* : The dog has scattered the sheep.—2. To interfere so as to defeat a purpose.—3. To break up and terminate a discussion on any subject. *z.* 1. To knead as dough; to tread as clay, so as to mix it up.—2. To mix up matters wilfully so as to pervert the meaning.

uku **Boxisa**, *v. t. z.* To complicate; to cause confusion.

u **Boya**, *n. x. z.* Hair or wool of animals; down of birds.

isi **Bozi**, *n. z.* Rotten fruit or vegetables, as pumpkin, turnip, potato, &c.

uku **Bozisa**, *v. t. z.* To cause rottenness; to ruin.

im **Bozisa**, *n. x.* That which gives a pleasant sound, as a musical instrument; or a person with a fine voice; or an animal whose cry is pleasant to the ear. *z.* A poisonous plant.

isi **Bozo**, *n.* A churn. Applied especially to a calabash used as a churn.

isi **Bozo**, *adj. x.* Eighth. *Umntu osisi-bozo* : The eighth man. *Indlu esisi-bozo* : The eighth house. See *Si bozo*, under the letter *S*.

uku **Bozozele**, *v. i. z.* To smile.

**Bu**, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bu* : To swarm; to abound, as flies, or gnats.

**Bu**, *x.* 1. The substantive verb of Spec. 7. *Ubukosi bake bukulu* : His authority is great.—2. The verbal prefix or nom. of the verb; also the verbal medial or accus. of the verb, spec. 7. *Bukazimla ubuso bake* : His face [it] shines. *Ubuso bake babubeta* : They have beaten [it] his face.

uku **Buba**, *v. i. x. z.* To die; to perish.

um **Buba**, *n. z.* 1. A peculiar kind of gourd.—2. A person with a long, high head.

u **Bubazi**, *n. x.* A nettle.

im **Bube**, *n. z.* A lion.

uku **Bubela**, *v. i. x. z.* To die, to perish at a certain place, or among certain people. *Niyakububela ezonweni zenu* : Ye shall die in your sins. *Wabubela emaxoseni* : He died among the Kaffirs.

i **Bubezi**, *n. x. z.* A beast of prey.

uku **Bubisa**, *v. t. x. z.* To cause to perish; to destroy; to annihilate.

i **Bubu**, *x.* 1. A swarm, as of bees when clustered together. 2. A large promiscuous gathering, as of people.

im **Bubu**, *n. z.* Any thing soft, as the down of birds; fine grass, &c.

isi **Bubu**, *n. z.* A thorny plant.

uku **Bubububuza**, *v. t. z.* To cuff, buffet with many blows.

uku **Bubula**, *v. i. z.* 1. To moan, sigh, groan; to low, as an ox, with a moaning sound.—2. To mutter dissent, or a reluctant consent.

uku **Bubuya**, *n. z.* To court; to affect regard for a person with sinister designs.



- uku BUBUZA, *v.i.z.* To make a noise like a bellows, or as a bird fluttering, &c.  
 im BUBUZI, *n.z.* One who moans as in a delirium.
- uku BUCA, *v.t.x.z.* To mix together with the hand, as flour for porridge or paste.
- uku BUCELA, *v.t.x.z.* To mix together for any particular purpose. *Bucela* isidudu; Mix for porridge. (Used principally by the Fingoe tribes.)  
 isi BUCU, *n.z.* Putrid flesh.
- uku BUCUKA, *v.n.z.* To be in a soft, putrid, or rotten state.
- uku BUCULA, *v.t.x.* To crush any thing soft, as an insect under the foot.
- uku BUDA, *v.i.x.* To speak as in a delirium; to wander in speech. *z. 1.* To talk, sing, act, recklessly.—*2.* To colour a woman's top knot with red ochre.  
 i BUDA, *n.z.* A wild reckless person, who talks, sings, and acts, without exercising any restraint upon himself.  
 isi BUDA, *n.z.* Red clay, or ochre.
- uku BUDAZELA, *v.i.z.* To mutter or talk in sleep.
- uku BUDLA, *v.t.z.* To gore severely.  
 u BUDLAKALI, *n.z.* Violent self-will.  
 isi BUDLAKALI, *n.z.* An overbearing, arbitrary, self-willed person.
- uku BUDLUKA, *v.i.z.* To become soft, so as to yield to the touch.  
 isi BUDU, *n.z.* Any game that is easily taken.  
 i BUDUBUDU, *n.x.* A partially insane person; one suffering from *delirium tremens*.
- uku BUDUZA, *v.t.x.* To act carelessly; to do a thing slovenly.
- uku BUDUZELA, *v.t.x.* To be agitated; to do a thing in haste.
- uku BUJELWA, *v.p.x.z.* The passive of *uku bubela*, but used in a peculiar sense, as, *Ubujelwa ngumtwana wake*: He is bereaved of his child; his child is dead.
- uku BUKA, *v.i.x.z.* To look at admiringly. *Ndibuk' inyanga*: I am admiring the moon. *Ndibuk' umtwana*: I admire the child.
- uku BUKANA, *v.t.x.z.* To look on each other with pleasure, as when friends meet.  
 isi BUKO, *n.z.* Any thing used to see with, as a window, spectacles, mirror.  
 u BUKO, *n.x.z.* Respect, or deference, towards a person, arising from admiration of character.
- im BUKO, *n.x.* Honour; respect.  
 u BUKU, *n.z.* A bog; a quagmire.  
 isi BUKU, *n.z.* A log of wood.
- i BUKUBUKU, *n.z.* A swarm of bees when clustered together.
- uku BUKUCA, *v.t.x.* To break off in scraps, or in small pieces.
- uku BUKULA, *v.t.x.z.* Applied to animals which refuse to suckle their young. *Imazi ibukule itole*: The cow refuses to suckle her calf.
- uku BUKUQA, *v.t.x.* To overthrow, as a vessel, or table. It denotes a quick tripping up, as by a sudden action.
- uku BUKUQELA, *v.t.x.* To fall over or on. Usually used in the passive form. *Babukugelwe yinqwelo*: The wagon fell on them.
- uku BUKUQEKA, *v.i.x.* To fall or turn over, as a vessel or a boat.
- uku BUKUZA, *v.t.x.* *1.* To cast off or reject from dislike any thing which is not palatable.—*2.* To cast off as a wound any extraneous matter. *z.* To pour out any liquid or viscous substance from a vessel.
- u BUKUZO, *n.x.* *1.* A wasting disease among cattle.—*2.* A general dissatisfaction with, or aversion to, persons and things arising from a peevishness of disposition.
- uku BULA, *v.t.x.z.* To thrash out grain. *Siyabula amazimba*: We are thrashing our corn.—To beat the ground in response to the incantations of a witch doctor, (*Isanusi*), when consulted respecting the cause of any person's sickness, so as to assist in discovering the person who is the cause of the sickness.  
 i BULA, *n.x.* Brandt sickness in goats or sheep.
- uku BULALA, *v.t.x.z.* *1.* To kill; to murder.—*2.* Used also to denote the inflicting an injury on a person or thing; to destroy in any way; to break in pieces; to render unfit for use; to injure or inflict pain on a person. *Ndiyeke, uyandibulala nje!* Leave me alone, you are hurting me!
- uku BULALANA, *v.t.x.z.* To kill or destroy one another; to injure each other.
- uku BULALEKA, *v.t.x.z.* *1.* To spend a person's strength for nought; to labour without any satisfactory result.—*2.* To be accidentally injured in person.
- um BULALI, *n.x.z.* A murderer; a destroyer.  
 isi BULALO, *n.x.* A destruction; a plague; that which kills; that which destroys.
- uku BULELA, *v.i.x.* To thank; to give

thanks; to express gratitude. z. To divine for; to kill by witchcraft.

um BULELO, n. x. Thanks; gratitude. z. Any preparation made by a witch or wizard for evil purposes.

uku BULISA, v. t. x. z. 1. To salute; to send compliments.—2. To assist another in thrashing out corn.—3. To drive out game from a bush by beating it, or firing into it.

uku BULISANA, v. t. x. z. 1. To assist each other in thrashing out corn.—2. To greet or hail each other.

uku BULISELA, v. t. x. z. To give greetings or salutations for another. Zu 'ndi-bulisele kubo bonke abasekaya: Remember me to all those at home.

isi BULO, n. x. z. 1. Stick for thrashing out corn.—2. A stick used in beating the ground when responding to and assisting the witch doctor in his incantations.

i BULU, n. x. z. A Dutch farmer.

isi BULU, n. z. A large land lizard.

i BULUBENSE, n. z. A big burly fellow; one who has become corpulent from high living, and especially from having indulged himself in drinking large quantities of native beer (*Utywala*).

uku BULUKA, v. i. z. To go; to move onwards.

im BULUKUTU, n. x. A sudden charge, as of troops; a sudden attack.

i BULULU, n. x. z. A puff adder.

isi BULULWANE, n. z. A large worm of the centipede species.

im BULUMBULU, n. x. A round globe-like substance.

i BUMA, n. z. Blue beads.

uku BUMBA, v. t. x. z. To work clay into shape; to form earthen vessels; to mould bricks.

um BUMBI, n. x. z. A potter.

im BUMBULO, n. x. z. A bullet; any round thing in shape like a ball; a round kernel.

uku BUMBUBUZA, v. t. z. To perform an action, or accomplish a purpose, without much labour or application; to do or obtain a thing easily, as when a person accidentally comes into the possession of a thing, or a horse easily throws his rider, &c.

um BUMBULUZA, n. z. A small shield, used only as ornamental when walking abroad.

uku BUNA, v. i. x. z. To wither. Igqabi *libunile*: The leaf is withered.

im BUNA, n. x. Any thing that has lost its

native wildness, as an animal that has been tamed. A horse thoroughly broken in for riding or for harness, would be called an *Imbuna*.

uku BUNDA, v. i. z. To fall off in flesh, and become thin.

um BUNDU, n. x. z. 1. A threshold of a doorway.—2. The raised circular part of the fire-place in a native hut, which is in the middle of the hut. It denotes any raised part on the floor in the construction of a house.

i BUNDULANA, n. x. A slight ascent.

im BUNE, n. x. z. A withered plant or leaf. Applied also to a thin, worn-out person or thing, as an old man, or an old ox.

i BUNGA, n. x. z. Rotten-wood.

uku BUNGA, v. t. z. To flock together, as birds to a corn-field.

uku BUNGANA, v. t. x. To converse or consult together in a secret council; to take counsel together.

i BUNGANE, n. x. z. 1. A beetle.—2. x. A private consultation.

uku BUNGANYELA, v. t. z. To gather round a person or thing, as persons about one who has met with an accident, or around a friend who has just arrived.

uku BUNGAZA, v. t. z. To gather around, as flies about the face.

isi BUNGE, n. z. A dull, stupid, heavy person; a dolt.

uku BUNGELA, v. t. z. To gather thick upon, or about, as flies upon the face in summer; to pile up round, as wood upon a fire.

uku BUNGEZELA, v. t. x. z. To manifest pleasure in meeting a friend. A dog *bungezelas* when it wags its tail and manifests pleasure on meeting its owner. z. *Bungazela*.

isi BUNGU, n. x. z. A species of worm found in wood.

um BUNGU, n. x. z. A species of caterpillar which lives in trees.

i BUNGUZA, n. x. z. A knob kerrie with a short handle and large head, used for throwing at game.

uku BUNISA, x. To cause to wither.

isi BUNU, n. x. z. The posteriors.

uku BUNUKA, v. i. z. To wander about without employment.

i BUNZI, n. x. z. The forehead.

uku BUQA, v. t. x. To tread down and destroy, as cattle in a garden. z. To go over ground a second time and re-sow it where the crop is thin, and

- at the same time to break and level any clods of earth which require it.
- im BUQA, *n. z.* A castaway; a thing neglected.
- uku BUQABUQA, *v. t. z.* To throw violently down, as a man may throw another, or one dog throw another under in fighting.
- BUQE, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti buqe*: To destroy utterly; to make an end of.
- uku BUQEKA, *v. n. x. z.* To be laid or trodden down, as grass by people or cattle lying or treading on it, or as a land trodden down.
- uku BUQUZA, *v. i. x.* To hurry; to be in such haste as to prevent the efficient performance of an action or enterprise.
- z. v. t.* To raise a dust by walking briskly, or by dancing, or racing.
- uku BUQUZISA, *v. t. x.* To cause perturbation, so as to cause the hasty performance of an action. *z.* To cause dust to be raised purposely, as when a person shuffles up dust with his feet in walking.
- i BURUKWE, *n. x. z.* Trowsers; breeches.
- uku BUSA, *v. t. x.* To render personal service in waiting upon a chief or king.
- z.* To rule, govern, reign.
- uku BUSELA, *v. t. x.* To render service at any particular place. *z.* To reign, rule, at any specified place.
- u BUSI, *n. x.* Honey.
- um BUSI, *n. x.* One who waits upon royalty.
- u BUSO, *n. x.* The face, the countenance.
- um BUSO, *n. z.* A kingdom; a mode of government.
- uku BUTA, *v. t. x. z.* To gather together; to assemble. *Buta inkomo*: Gather the cattle together.
- uku BUTANA, *v. t. x. z.* To gather each other together; to gather in companies.
- im BUTANE, *n. z.* A description of aromatic grass.
- uku BUTEKA, *v. n. x.* To be in a gathered state; to be gathered together. *Intaka zibutekile*: The birds are gathered together.—*n.* A gathering together. *Ukubuteka kwenkomo*: A gathering of the cattle. *Okubutekayo*: That which is gathered; gleanings. *Okubutekayo kwokuvuna kwako*: The gleanings of thy harvest.
- uku BUTELA, *v. t. x. z.* To gather together in any specified place.
- uku BUTELANA, *v. t. x. z.* To gather each other together in one place.
- uku BUTISA, *v. i. x.* Lit. To gather up together. This word is applied to cattle when so far reduced by poverty and weakness that they have no power to rise from the place where they have fallen or lain down. *Inkabi ibutisile*: The ox is unable to rise. Lit. It has gathered itself up to die.
- um BUTISO, *n. z.* A mealie ground cultivated by the whole tribe for the chief.
- im BUTO, *n. x. z.* An assembly of persons for social intercourse.
- i BUTO, *n. x. z.* 1. A gathering or company of people or cattle.—2. A regiment, as of soldiers. *Amabuto ka Tshaka*: Tshaka's regiments. Also, *z.* A soldier; a warrior.
- uku BUTUKA, *v. t. z.* To peel off; to crumble away, as slaty stone, &c.; to die off, as sickly sheep.
- uku BUTUMA, *v. i. x.* To lie down in flocks or herds, as sheep or cattle.
- im BUTUMBUTU, *n. x.* A state of confusion, as in a disorganized army; an uproar.
- BUTURU, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti buturu*: To suddenly crouch or fall down. *Ingwe ite bututu*: The tiger has crouched.
- uku BUTUZA, *v. t. z.* To peel off; to cause to crumble away, as slaty rock, &c.
- im BUWA, *n. x.* A description of wild spinach. *z. um Buwa*.
- uku BUXA, *v. t. x.* To dabble as in mud; to sink as in a bog.
- uku BUXELA, *v. t. z.* To drive stakes into the ground.
- isi BUXU, *n. z.* A calf with large body and horns.
- uku BUYA, *v. i. x. z.* To return.
- BUYA, *x.* Tense form of the verb, pres. ind. spec. 7. *Buyadanduluka ubulumko ngapandle*: Wisdom crieth without. When prefixed to the infinitive of the verb, it denotes future time. *Ubulumko buya kufundisa*: Wisdom shall instruct. See *Liya*.
- uku BUYABUYA, *v. i. x.* To go and return often; to go backwards and forwards.
- uku BUYEKEZA, *v. t. x.* 1. To repeat an operation so as to perform it more efficiently, as in the operation of grinding corn, to pass it twice through the mill, or in dressing flour, to

pass it twice through the dressing machine.—2. To requite evil. z. *UkuBuqa*.

isi BUYEKEZO, n. x. 1. An amended action; that which is amended or improved by repeating the operation.—2. A requital; a return of evil.

uku BUYELA, v. i. x. z. To return to the same place.

uku BUYELELA, v. i. x. z. To return on the same day of arrival at any place.

uku BUYISA, v. t. x. z. To turn back; to cause to return.

uku BUYISELA, v. t. x. z. 1. To cause to return to the same place.—2. To retribute evil doings.

uku BUZA, v. i. x. z. To ask a question; to inquire; to investigate by questioning; to call to account.

uku BUZANA, v. t. x. z. To question each other on any subject.

im BUZANI, n. x. z. Gnats; midges.

uku BUZELA, v. i. x. z. To inquire respecting a thing. *Zundibuzele inani lalonqwelo*: Inquire for me the price of that wagon.

i Buzi, n. x. z. 1. A rat.—2. z. The brow; the forehead.

im Buzi, n. x. z. A species of goat.

um BUZI, n. x. z. An inquirer.

um BUZO, n. x. z. A question.

im BUZO, n. x. z. The question which is under discussion, or that respecting which information is sought.

### C.

C. This letter is a dental click. In articulating it, the tip of the tongue is pressed against the upper front teeth and gums, and suddenly drawn away, so as to make a sound like that which expresses pity. It is varied in its pronunciation by prefixing the consonants *n, g, and ng*,—Cela, Nceda, Gcina, Ngcatsha.

Ca, z. *adv.* A strong negative. No; often emphasized by the addition of the particle *bo*. Ca bo! No verily!

uku CABA, v. t. z. To clean or clear a spot or thing, as a space from weeds and bushes by clearing it with a spade, or chopping with an axe, or clearing a road through a jungle, or cutting away the hair from a diseased part of the head. The idea is that of making a clearance.

CABA, z. Used with *Ukuti*, which see

at No. 8 of its meanings. *Ukuti caba*: To lie flat or smooth, as fur on a skin. Isonge indwangu, ize ite caba: Fold the cloth that it may lie smoothly.

isi CABA, n. z. Any thing thin and flat, as a plank, a cake, or a pane of glass.

uku CABANGA, v. i. z. To think; to imagine.

u CABANGA, n. x. z. The pit of the stomach; the cartilage running across the stomach at the end of the breast-bone. z. Thoughtful reflection, implying fear of consequences.

um CABO, n. x. A plot of ground recently cleared of grass and underwood; a clearance.

isi CABU, n. z. A venomous spider of any kind.

uku CACA, v. i. x. 1. To clear up, so as to be clearly seen. Amazulu *acacile*: The heavens are clear. Ulwanhle *lucacile*: The sea is clear.—2. To speak plainly. Uselu *cacile* ngoko ngokuteta kwako: Thy speech is now clear—easy to be understood.—3. To be convalescent. Eseeqala *ukucaca* lomntu ngokupila: That person is beginning to improve in health.—4. The leading idea which is maintained in all the different senses in which *UKUCACA* is used, is that of clearness and openness, as opposed to that which is obscure, or difficult to be seen or comprehended. Hence a bird, or any object which a person is about to fire at with a gun, is said to be *cacile* when fully open to view; as, Intaka *icacile* ekrdutyuleni: The bird is in a favourable position to be shot at; that is, is fully open to view. z. 1. To be smooth, clear, as water.—2. v. t. To touch slightly, as when touching a sore wound.

u CACA, n. z. Any substance which has fallen and become scattered on the ground, as chaff, or as husks from standing corn, or as wounded men who have fallen helplessly on the field of battle.

uku CACAMBA, v. i. z. To swell out; hence applied to the bursting of a pod or capsule of seed which bursts from ripeness; or to an animal remarkable for rotundity of figure, or one whose skin is sleek from being in good condition.

uku CACAMBISA, v. t. z. To make an animal

- fat and sleek ; to cause rotundity of figure.
- uku CACAMEZELA, *v.t.z.* 1. To tie a band of beads over the eyes.—2. To pour out a liquid carefully.
- um CACAMEZELA, *n.z.* A band of beads or other ornaments worn across the eyes, so as to partially intercept the sight.
- uku CACAMISA, *v.t.x.* To hold awhile ; to adopt as an expedient or substitute for that which is more permanent in its character.
- i CACANE, *n.z.* A fibrous species of marsh plant.
- uku CACAZA, *v.i.z.* 1. To make a dull sound, as damp wood in burning, or as rain falling freely through the roof of a hut.—2. To hector authority, as a bull over the whole herd.
- um CACAZO, *n.x.* The hollow running down the spine on the back.
- uku CACELA, *v.t.x.z.* To make clear for another ; to enlighten on any subject.
- uku CACISELA, *v.t.x.z.* To explain ; to instruct on any matter.
- ama CAFAZI, *n.z.* Young immature bees, eaten as a delicacy by the natives.
- uku CAGA, *v.t.z.* To cut in pieces ; to hew ; to hack.
- uku CAKA, *v.n.z.* To become lean ; to be poor from poverty of blood.
- um CAKA, *n.z.* A tree, the berries of which are used for ornaments on the person.
- isi CAKA, *n.x.* A servant.
- isi CAKAKAZI, *n.x.* A female servant.
- uku CAKATA, *v.t.z.* To touch lightly ; to hang loosely on or around, so as to avoid binding closely, as a thong, or band, on an ox, or on the person. *Intambo icakatile enkabini* : The thong hangs loosely on the ox ; is not properly fastened.
- uku CAKATISA, *v.t.z.* To hang on lightly, as a loose garment ; to carry or hold a thing carelessly.
- isi CAKAZANA, *n.x.* A young unmarried female servant ; a servant girl.
- i CAKAZI, *n.z.* A widow. *x. i Dikazi.*
- um CAKO, *n.x.* A piece ; a length of cloth, calico, or print.
- i CAKUCAKU, *n.x.* A well-dressed person ; a good-looking thing ; a showy person.
- um CAKULO, *n.x.* A drinking vessel made from a calabash. *z.* A pot for boiling beer.
- i CAKULO, *n.x.* A periwinkle.
- i CALA, *n.x.* Side. *Elicala* : This side.
- z.* Guilt ; debt ; fault ; blame ; crime ; suit before a magistrate ; a misdemeanour.
- uku CALABISA, *v.i.x.* To swagger in walking.
- uku CALAMBA, *v.i.x.* To lie in a sitting posture, in a familiar manner, in rows, or ranks of people, as Kaffirs when sitting on the ground at ease, or at a feast.
- aba CALAMBILEYO, *x.* Those who are sitting, as in the meaning given to uku CALAMBA, which see.
- uku CALAMBISA, *v.t.x.* To seat a person in a recumbent position, as at a native or Jewish repast.
- i CALAÑA, *n.z.* A dog (male).
- ubu CALUCALU, *n.x.* Prattle ; loquacious talk ; whimsies.
- uku CALUCALUZA, *v.i.x.* To prattle ; to be loquacious.
- uku CAMA, *v.i.x.z.* To void urine. *z.* To crouch, or sit on the calves of the legs.
- uku CAMANGA, *v.i.x.z.* To think or meditate about a matter.
- izi CAMANGO, *n.x.z.* Thoughts ; meditations ; musings. *Izicamango ezikohlakeleyo* : Evil thoughts.
- in CAMAZANA, *n.* See i NCAMAZANA.
- u CAMBA, *n.x.* A row, as of soldiers in a line, or books on a shelf.
- uku CAMBA, *v.t.x.* To select ; to choose out from others.
- isi CAMBACAMBA, *n.x.* A person with a very small stomach.
- uku CAMBALALA, *v.i.* To stretch out the person in lying down on the abdomen ; to lie in a sort of half drowsy, indolent manner. *z.* To recline ; lie down.
- u CAMBO, *n.x.* Cream. *z. u Qwamba.*
- uku CAMBUSA, *v.t.z.* To make a hole by piercing, applied especially to cutting the lap of the ear, so as to make a hole for receiving the native snuff-box, which is usually carried in the ear.
- uku CAMELA, *v.t.x.* To void urine in a particular spot or thing. *z.* To lean upon ; to rest upon, as to lean upon the hand with the head.
- isi CAMELO, *n.x.* Any thing for leaning the head or feet upon ; a footstool ; a wooden pillow.
- isi CAMU, *n.z.* An opening ; a hole, as in a wall.

uku CANA, *v.t.x.* To hit a mark.  
 isi CANCA, *n.x.* A sleeping mat.  
 uku CANGATA, *v.t.x.* To step from one stone to another, as in crossing a shallow river.  
 um CANGATO, *n.x.* A stone placed so as to cross a stream thereon. *Imican-cato*: Stones placed in a row for crossing a stream on.  
 uku CANGISA, *v.t.x.* To place in rows, as stones; to arrange in order.  
 uku CANDA, *v.t.x.z.* 1. To split; to cleave; to divide by splitting. *Canda in-kuni*: Split the wood.—2. To pass through. *Wacanda ilizwe*: He passed through the land or country. The radical idea is, that of separating into two parts.  
 um CANDATAMBO, *n.x.* The name of a tree.  
 uku CANDEKA, *v.i.x.* To split spontaneously, as wood when placed in a hot sun.  
 um CANDI, *n.x.* One who splits wood; one who divides into parts.  
 uku CAND'UMHLABA, *v.t.x.* To survey a piece of land, as by a surveyor. Lit. To divide the land.  
 um CAND'UMHABA, *n.x.* A surveyor; one who surveys land for the purpose of dividing it into portions.  
 um CANE, *n.z.* The flesh of a beast which has died.  
 u CANGO, *n.x.* A door.  
 uku CANGUZA, *v.i.z.* To dance, especially by girls at a wedding-feast.  
 uku CANGUZISA, *v.t.z.* To help or encourage girls to dance, by attending a marriage-feast.  
 um CANI, *n.x.* A description of tree.  
 i CANSI, *n.z.* A mat made of fine rushes.  
 i CANTI, *n.x.* A fabulous snake, to which the Kaffirs make sacrifices.  
 isi CANUCANU, *n.z.* Squeamishness of the stomach; nausea.  
 uku CANUKA, *v.t.z.* To surfeit; to cause nausea.  
 uku CANUZELA, To feel nausea or disgust towards any article of food.  
 u CANZIBE, *n.x.* The name of a star visible in the southern hemisphere only in winter.  
 CAPA, *v.t.x.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti capa*: To fall on an object like drops of water.  
 uku CAPACAPA, *v.t.x.z.* The same as *Ukuti capa*, but denoting the falling of rain in a shower.  
 uku CAPACAPAZA, *v.t.x.* To begin to fall in drops, as rain.

uku CAPAZA, *v.t.x.z.* To drop; to drizzle; to drip.  
 ama CAPAZA, *n.x.z.* Drops of rain.  
 uku CAPAZELA, *v.t.x.* To splash another with water. *Uyandicapazela ngamanzi*: He is splashing the water on me. *z.* To drop upon; to make blots upon.  
 um CAPO, *n.z.* Any substance used for dressing and softening a skin to make it supple.  
 i CAPOTI, *n.x.* Inflammation (chronic) of the eyelids.  
 ubu CAPUCAPU, *n.x.* Weakness, softness.  
 i CAPUCAPU, *n.x.* A person of weak constitution, or of weak mind, or of a peevish temperament, is said to be *Umntu onecapucapu*: A person who has, or is the subject of, *capucapu*.  
 uku CAPUKA, *v.i.x.* 1. To be out of patience with a person. *Ndiyacapuka*: My patience is exhausted. *z.* uku *Casuka*.  
 uku CAPUKELA, *v.t.x.* To be offended with; to be annoyed with another because of improper conduct.  
 uku CAPUKISA, *v.t.x.* To exhaust a person's patience; to offend. *Uyandicapukisa*: You annoy and offend me; you irritate me. *z.* uku *Casukisa*.  
 uku CAPUKISELA, *v.t.x.* To instil evil thoughts into the mind of one person towards another, so as to cause offence. *Uyamcapukisela ngakum umhlobo wam*: You cause my friend to be offended with me.  
 uku CAPULA, *v.t.x.* To take a part from a whole, by dipping into a vessel, as dipping out any liquid from a vessel, or corn or flour from a sack. *z.* uku *Capuna*.  
 uku CAHAZA, *v.t.x.* (*Onomatopoeitic*) To make a noise, like the crushing of dry grass, or of dry branches of trees when breaking under the tread of the feet.  
 uku CASA, *v.t.x.* To oppose; to differ in opinion on a matter. *z.* To break in pieces; to crush; to smash.  
 uku CASANA, *v.t.x.* To be contrary to. *Lento icasene nale*: This thing is opposed to that. *Izinto ezicasene nelizwi lika Tixo*: Things which are contrary to, or oppose the word of God. *z.* To break each other in pieces; to be at variance.  
 i CASAWA, *n.x.* The disease called *lues venerea*; an unclean sickness.

uku CASUKA, *v.i.z.* To be out of patience; to be upset. x. uku *Capuka*.  
 CATA, *v.t.x.* To pour out in drops. Used only with *Ukuti*, which see at No. 8 of its meanings. *Yiti cata apa*: Drop a little here.  
 uku CATA, *v.i.z.* 1. To take up a small quantity, as with the fingers.—2. To steal; to take secretly; to purloin.—3. To hide one's self.  
 uku CATAMAZELA, *v.i.x.* To guess at a thing, as at the origin of a thing, or at a person's meaning, &c.  
 uku CATAZA, *v.t.x.z.* To pour out gently with care. *Cataza amasi*: Pour out the milk with care.  
 i CATAZA, *n.x.* The wild cat with grey stripes.  
 uku CATAZELA, *v.t.x.z.* To pour out gently, or a small quantity, for another. *Wandicatazela iti*: He poured out tea for me.  
 izi CATSHULWA, *n.x.* Selections, parts of a whole; sections.  
 uku CATULA, *v.i.z.* To walk slowly; to toddle, as a child just beginning to walk.  
 isi CATULO, *n.z.* A sandal; a shoe. x. isi *Xatulo*.  
 i CAWA, *n.x.* The Sabbath.  
 uku CATYA, *v.i.z.* To hide away; to conceal oneself; to abscond.  
 isi CATYA, *n.z.* A small poisonous insect of the spider species, which hides in the grass.  
 i CATYANA, *n.z.* A point; a dot.  
 uku CAYA, *v.t.z.* To hang up carefully by spreading the article out, as clothes to dry.  
 uku CAZA, *v.t.x.* 1. To comb the hair.—2. To disentangle or explain ambiguous speech. *Icaze lonto*: Explain that matter. z. To draw out, as fibres.  
 i CAZA, *n.x.* A comb.  
 uku CAZELA, *v.t.x.* To give instruction on a certain subject; to expound or explain a matter. *Kaundicazele lonto ngakumbi, ukuze ndiyiqonde*: Expound this matter more fully, that I might understand it. z. To disentangle; to explicate.  
 uku CAZULA, *v.t.z.* To grind imperfectly, so as to leave some grains uncrushed.  
 uku CAZULULA, *v.t.x.* To unravel an intricate subject; to explain that which is mysterious.  
 uku CEB, *v.t.x.* To shear. *Ceba igusha*: Shear the sheep. z. 1. To lay on

or over.—2. To become fat; to become rich.—3. To accuse falsely; to slander; to defame.

i CEB, *n.z.* The upper part of the shoulders, that upon which a burden is carried. x. i *Xalaba*.  
 u CEBANO, *n.x.* A covenant. From *Ukucebana*: To take counsel together.  
 uku CEBANISA, *v.t.x.* To assist each other in counsel.  
 uku CEBESHA, *v.t.x.* 1. To hunt for honey.—2. To be indolent.  
 i CEBESHA, *n.x.* A man who spends all his time in hunting for honey.  
 um CEBESHI, *n.x.* An indolent person.  
 CEBETSHU, *adv.* This word is used with verbs to express the sense of "scarcely." Bate *cebeshu*, *ukubanjwa*: They scarcely avoided being seized. *Cebetshu ukusinda kwetu*: With great difficulty we escaped. It usually denotes a hairbreadth escape from danger.  
 ama CEBETSHU, *n.x.* Perils; narrow escapes.  
 uku CEBEZA, *v.i.z.* To enlarge, as the udder of a cow just before calving.  
 uku CEBISANA, *v.t.x.* To take counsel together.  
 i CEBU, *n.x.z.* Counsel; device; plan. This word is often used in the singular number in a good sense, but always in the plural in a bad sense. *Uzundipe icebo umhlobo wam*: Give me good advice, devise plans for me, my friend. *Bamkohlisile ngamacebo*: They have imposed on him, or deceived by evil devices. *Umntu onamacebo*: A man of evil devices; a shifty, uncertain man; one not to be depended on.  
 uku CEBULA, *v.t.x.* To split one piece of wood from another.  
 i CEGCEYA, *n.x.* A small tree with a strong scent.  
 uku CEKA, *v.t.z.* To cut firewood, and leave it to dry where cut.  
 i CEKE, *n.z.* A space between two houses in a native village; an open space by a house; a yard.  
 i CEKECEKE, *n.x.* Weakness; feebleness; want of strength. *Umntu olicekeceke*: A weak, feeble person.  
 uku CEKETA, *v.t.x.* To shave off, as a person dressing leather, or a carpenter planing a board.  
 uku CEKETEKA, *v.t.x.* To wear away; to become thin.  
 uku CEKISA, *v.t.x.* To disdain; to scorn; to contemn.

uku CELA, *v.t.x.z.* To ask for; to beg a thing from another. *Ndiyacela* ukutya: I ask for food.

isi CELANKOBE, *n.z.* The evening star; the name of Venus, when an evening star.

um CELS, *n.z.1.* A shrub, bearing red berries of a delicious flavour.—2. Long fine grass for thatching.

in CELE, *n.z.* The fruit of the *Umcele*.

uku CELELA, *v.t.x.* To ask for or on account of another.

i CELEKWANE, *n.x.* A species of dove.

i CELESI, *n.x.* The animal named a rattle.

um CELI, *n.x.z.* A petitioner; one who asks a favour.

isi CELO, *n.x.z.* A request; a petition.

i CELU, *n.x.* The name of a small bird, a species of lark. *z. i Kate.*

um CELUVEMVE, *n.x.* The name of a bird, the wag-tail. *z. um Celegu.*

isi CEME, *n.x.z.* A muzzle, used to prevent calves from sucking.

uku CEMEZEKA, *v.t.z.* To enjoy life; to live in comfort.

i CENA, *n.z.* A small prickly species of aloe.

uku CENCESHA, *v.i.x.* To run in a small stream, as a rivulet of water.

uku CENCESHWA, *v.i.x.* To be watered by running streams.

in CENCESHA, *n.x.* A rivulet; a small stream led out for irrigation.

uku CENCEZA, *v.i.x.* To run as water; to ripple.

uku CENGA, *v.t.x.z.* To persuade either by gifts or arguments. *Wandicenga* ngamazwi ake: He persuaded me with his talk. *Wandicenga* nge-mali: He persuaded me, or bribed me with money. *z. Uku Ncenga.*

uku CENGACENGA, *v.t.x.z.* To use much persuasion; to flatter.

uku CENGLEZA, *v.i.x.* To make a long, tedious narrative; to speak with wearisome prolixity.

u CENGZANA, *n.x.* An ox with long horns pointing outwards horizontally.

uku CENTA, *v.t.x.* To cut into small pieces.

*z.1.* To clear ground of grass.—2. To pare or scrape as a root.

i CENYANA, *n.z.* A diminutive aloe of a prickly species.

i CEPE, *n.x.* A spoon; a ladle.

i CESINA, *n.x.* A fever.

i CEYA, *n.x.* A species of yellow wood tree, harder and more beautiful in the grain than the common yellow

wood tree, much used for making furniture.

uku CEZA, *v.t.z.1.* To chip off pieces from the side of a log, or tree.—2. To go off to the side of a path. The primary meaning is, to operate upon the side of any thing, whether in chopping or shaving a piece of wood, or by walking on the side of a path.

uku CEZELA, *v.t.x.1.* To peel off, or strip off, the outer covering, as that of a mealie cobb before preparing it by cooking.—2. To avoid a person or place; to go off from. *z.* To chip off for another.

u CEZU, *n.z.* A splinter of wood; a chip, or small portion.

uku CEZUKA, *v.i.z.* To turn out of the path; to turn aside.

uku CEZULA, *v.t.z.* The same as *Ukuceza*.

i CI, *n.z.* Trick; device.

isi CI, *n.x.* A cause or reason of action.

*z.* Affair; matter; means; course of procedure.

uku CIBA, *v.t.z.* To throw an assegai; to cast a spear.

i CIBI, *n.x.z.* A lake; a pond; a sheet of water.

isi CIBILILI, *n.x.* A wren.

uku CIBITYELA, *v.t.z.* To shoot an arrow.

um CIBITYELO, *n.z.* A bow for shooting arrows.

uku CIBIZA, *v.t.z.* To press or squeeze, as a sponge.

i CIBIZI, *n.z.* Any soft matter, as mud or weeds, left on the banks of a river.

uku CIOA, *v.i.z.* To discharge as a wound.

isi CIOI, *n.x.* A white ring round the tail of an animal.

ama CIOI, *n.x.* Earrings. From *Isiciki*: white rings.

uku CICIKA, *v.i.z.* To rub the eye with the hand.

uku CIOIMA, *v.i.z.* To overflow, as water when boiling.

i CIDI, *n.z.* A person or animal, one of whose eyes has been destroyed.

uku CIFIZA, *v.t.z.* To crush any soft substance, as a worm, so as to cause its inward substance to appear, or to crush the nose so as to cause it to bleed.

uku CIKA, *v.t.x.* To cover up, as a pot with its lid. *z.* To place leaves on water when carried on the head, so as to prevent it from spilling.

CIKI, Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ciki:*



To fill up to the brim, as a vessel into which a liquid is poured. *Iaitya site ciki*: The vessel filled to the brim.

- u CIKICANE, *n. x.* The little finger.  
 ama CIKIOIKI, *n. x.* Disgusting language.  
 uku CIKIZA, *v. t. x.* To refine; to make beautiful; to produce fine and beautiful work, as in sewing or embroidery.  
 uku CIKIZEKA, *v. n. x.* To become fine or beautiful. *n.* A beauty.  
 ubu CIKIZEKO, *n. x.* Beauty; refinement; excellence.  
 u CIKIZO, *n. x.* A piece of fire-wood.  
 isi CIKO, *n.* The lid or cover of a pot. From *Ukuti ciki*: To fill to the brim. *z.* Leaves put on water when carried on the head, so as to prevent its spilling.  
 i CIKO, *n. x.* A fluent speaker; an orator; an eloquent man.  
 ubu CIKO, *n. x.* Oratory; convincing speech; eloquence.  
 uku CIKOZA, *v. i. x.* To speak fluently; to speak eloquently. *z.* To bob about, as an unskilful rider on a horse.  
 um CIKWANE, *n. x.* Grasshoppers.  
 uku CILA, *v. i. x.* 1. To go straight away, as one offended; to leave a place, intending to visit it no more, from some dislike or offence.—2. To sing.  
 in CILI, *n. x. z.* A kind of tape-worm found in the intestines.  
 uku CILIZA, *v. t. z.* To push another aside.  
 i CILO, *n. x.* A song; a tune. *z.* Filth; foulness.  
 i CILITSHA, *n. x.* A species of lizard.  
 uku CIMA, *v. t. x. z.* 1. To shut the eyes.—2. To inject; to give an *enema*.—3. To become extinguished, to extinguish, as fire. *Cima umlilo*: Extinguish the fire.  
 um CIMBI, *n. x.* An affair; a transaction.  
 uku CIMEKA, *v. i. x.* To become extinct; to go out, as fire; to die away. *z.* To drive a stake into the ground, by raising it with the hands, and violently bringing it to the ground, so as to fix it there.  
 uku CIMEZA, *v. i. z.* To shut the eyes firmly.  
 uku CINANA, *v. t. z.* To stick fast by being huddled together, as in a crowd.  
*x.* Uku *Xinana*.  
 uku CIMISA, *v. t. x. z.* To extinguish fire.  
 in CINANE } See *Ncinane*, under the  
 in CINANANA } letter N.  
 uku CINEZELA, *v. t. x.* To squeeze; to press against. *z.* uku *Cindezela*.

- uku CINEZELANA, *v. t. x.* To press against each other. *z.* uku *Cindezelana*.  
 in CINEZELO, *n. x. z.* A squeezing press; an instrument, for pressing or squeezing.  
 uku CINGA, *v. i. x.* To think; to muse; to commune inwardly. *z.* To stick fast, as between two poles, as a pig, or any animal, in endeavouring to pass through an aperture.  
 u CINGO, *n. x. z.* Brass or copper wire.  
 in CINGO, *n. z.* A narrow pass, as in a mountain, or a narrow doorway or passage.  
 uku CENTA, *v. t. x.* To milk the last drop from a cow, so that the calf gets none.  
 uku CINTSA, *v. t. x.* To use enchantment. Used more especially to denote the proceedings of the Kaffir doctors, when they use enchantments to counteract those of any hostile force, before proceeding on a warlike expedition. In Zulu Kaffir this word denotes the spirting of any liquid from the mouth, or the throwing of liquid from an elephant's trunk. It is used especially for the ceremony connected with the dance of the new year at the chief's residence, previous to the eating of the new corn, pumpkins, and maize, when some of these fruits of the earth are spirted from the mouth in every direction by those assembled. One of the Zulu songs would indicate that it is also used there, as by the Amaxosa, to denote enchantments; as, *Izindlovu ziyacintsa umkonto wase-kini*: The elephants are spirting bad luck on the war weapons of Graham's Town; meaning the weapons of the Cape Colony.  
 uku CIPULA, *v. t. x.* To chop into chips; to chip off from the side of a tree or pole, by chopping it.  
 uku CITA, *v. t. x. z.* 1. To scatter; to destroy. *Wazicita inkomo zake*: He scattered, threw away, or destroyed his cattle.—2. To waste improvidently. *Wacita impahla zake*: He wasted his goods.—3. To be prodigal in the use of money. *Wazicita imali zake*: He spent his money without care.  
 uku CITACITA, *v. t. x.* To scatter about.  
 uku CITAKALA, *v. i. x. z.* To become scattered; wasted without remedy; to come to ruin; to be bankrupt. *Impahla zalomntu zicitakele*: That

man's goods are scattered; he is bankrupt. *Isizwe sicitakele*: The nation is destroyed, ruined.

u CITAKALISO, *n.x.z.* A desolation; that which is destroyed, ruined; that which is carelessly or recklessly wasted or destroyed.

i CITAKALO, *n.x.z.* A scattering; a ruin; that which is destroyed, or ruined, as a city by war.

uku CITEKA, *v.t.x.z.* 1. To scatter or separate from internal causes. *Saciteka* *isizwe*: The nation broke up. *Abantu bacitekile*: The people have scattered.—2. To decrease from providence. *Imali zake ziyaciteka*: His money decreases.

CITI, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti citi*: 1. To spend with prodigal waste. *Wakuti citi-citi konke abe nako*: He spent all that he had.—2. To suddenly rise or come into sight. *Ndabona inyamakazi iti citi apaya*: I saw the game suddenly rise in the distance.

uku CITSHA, *v.t.x.* To select; to choose.

uku CITYA, *v.t.z.* To go out entirely, as a fire left to itself.

i CITYWA, *n.x.* Red clay used by the Kaffir tribes, when mixed with fat, to anoint, or smear the person.

uku CIZA, *v.i.x.* To ooze out.

um CIZA, *n.x.z.* 1. Wet, green, damp wood.—2. Medicine of herbs.

uku CIZELELA, *v.t.z.* To increase by adding something of the same kind; to confirm another's words; to intensify an effect.

in Co, *adj.x.* Brownish red and white colour.—z. A red ox, with white spots on rump.

uku COBA, *v.t.z.* To crush any soft substance; to mince up, as vegetables for a stew; to crumble as bread.

i COBA, *n.z.* A sandstone of which grindstones are made. Its name indicates a stone which crumbles.

uku COBEKA, *v.n.z.* To be in a broken state; to be crumbled down; hence applied to an exhausted state of bodily strength.

uku COBELA, *v.t.z.* To press upon, or place above, as a shield held over the head to protect it from the sun.

uku COBOZA, *v.t.z.* To crush; to squash, as a shell, by treading on it, or the shell of an egg in the hand; to smash up as a match box.

um COBOKA, *n.z.* Scrofula.

uku COCA, *v.i.x.* To become pure; to grow in loveliness of form or appearance.

uku COCEKA, *v.i.x.* To be pure, or lovely, in form or appearance.

COCEKILE, *adj.x.* Free from blemish; clean; pure. *Intliziyo ecocekileyo*: A clean or pure heart.

uku COCISA, *v.t.x.* 1. To do a thing carefully and thoroughly.—2. To give a finish to any piece of work or mechanism; to complete.—3. To cleanse from impurity; to remove blemishes or deformity from an object, or from the person.

isi COO, *n.z.* The ring which is worn on the head of the Zulu men, which distinguishes them from the boys and lads.

uku COCOBALA, *v.i.x.* To become hot, as before a fire.

uku COCOBALISA, *v.t.z.* To make hot.

uku COCOMA, *v.i.z.* To hop as a frog.

uku COCUMBELA, *v.t.x.* To dress in gaudy apparel.

isi COCUMBELA, *n.x.* Finery; dress of many colours.

u COCOTI, *n.x.* A pinnacle; a conical top to a mountain; a tower or high point on a building.

uku COFA, *v.t.x.* 1. To feel a thing with the hand. Used for the pressing upon or working of the native milk sack with the hand, to prepare the milk for food by agitating it.—2. Used also figuratively, for trying or cautiously examining a person on any subject respecting which it is desired to obtain information, denoting the sense of the English "to sound" a person on any subject, so as to discover what lies concealed in another's breast. *Kawu cofe kwakuye, umbuze ngayo lonto*: Just sound him, and make inquiry of him on that matter.

uku COFOZA, *v.t.x.* To crush; to bruise. z. To press upon; the same meaning as *Ukucofa* in Xosa Kaffir.

uku COKA, *v.t.x.* To question a person severely on any subject.

uku COKAMA, *v.i.z.* To stand on tiptoe. x. *Ukucondoba*.

uku COKESEKA, *v.i.x.* To receive a finish; to be easily cleansable. *Lento icokekekile kakulu*: This article is thoroughly cleansed. *Lento icoke-seka kakuhle*: This thing is easily cleansed.

uku COKISA, *v.t.x.* To do a thing neatly; to perform an operation in a workmanlike manner; to cleanse or polish, as metal; to purify from defilement; to beautify.  
 i COKOCOKO, *n.x.* A spotted dress.  
 COKOCOKO, *adj.x.* Spotted.  
 uku COKOLOZA, *v.t.z.* To thrust at with a pointed stick, as at a dog to keep him from the person; or at a snake in a hole, so as to cause it to come out.  
 um COKOSI, *n.x.* A kind of leprous disease.  
 uku COLA, *v.t.x.* To take from the ground; to find a thing. *Ndiyicole* apa: I have found it here. *z.* To take the least bit; to make fine by crumbling as bread.  
 uku COLEKA, *v.i.x.z.* To become fine as meal.  
 COLEKILE, *adj.x.z.* Fine, as fine flour.  
 uku COLISA, *v.t.x.z.* To grind fine, as flour; to pulverize.  
 i COLO, *n.z.* A small copse or thicket.  
 isi COLO, *n.z.* A tuft or top knot on the head of a person, fowl, or animal; or a tuft of grass placed as a finish on the top of a native hut.  
 u COLOTI, *n.x.* The evening twilight.  
 uku COMBELA, *v.t.x.* To do your best in executing a thing; to do a thing to your utmost ability.  
 um COMBO, *n.z.* A white star on the forehead, or white line down the centre of the face of an animal.  
 uku COMBULUKA, *v.i.x.* To untie or fall loose.  
 uku COMBULULA, *v.t.x.* To disentangle; to make loose.  
 uku CONA, *v.i.z.* 1. To flow in small quantities; to trickle; to flow in drops.—2. To leak out of a vessel.—3. To rain in drops, as when a thunder storm commences in single drops.  
 uku CONDOBA, *v.i.x.* To stand on tiptoe.  
*z. Ukucokama.*  
 uku CONDOBEZA, *v.i.x.* To walk on tiptoe, so as to avoid being heard.  
 uku CONDOBEZELA, *v.i.x.* To perform any work or undertaking in a careful, cautious, and deliberate manner.  
 uku CONISA, *v.t.x.* To prohibit the use of any thing; to interdict by authority, or under threatened consequences; to forbid. This word is used by one rival for the affections of a girl to another by way of warning him of the serious consequences which will ensue if he still seeks

her affections. It is also used by a husband in prohibiting the wife from the use of any thing, which, when so prohibited, must not even be touched by her without serious consequences ensuing. It is usually restricted to these uses.  
 uku CONSA, *v.i.z.* To drop, drip, trickle, leak. *x.* Tonsa.  
 i CONSI, *n.z.* A single drop. *x.* i Tonsi.  
 uku CONTA, *v.i.x.* To decline or grow less.  
 uku COPA, *v.i.x.* 1. To sit on the highest point, as on the top of a rock or precipice. *Ucopile* eliweni: He is sitting on the top of the precipice.—2. To sit as if ready to rise; to sit on the edge of a stool or chair.  
*z.* To rub the feet in bathing with sandstone.  
 uku COPELELA, *v.i.z.* To be resolute and determined in the prosecution of any enterprise; to persevere  
 uku COPISA, *v.t.x.* To sit on the highest point. *Wandicopisa* pezu kwenta-ba: He set him on the highest point of the mountain. *Wamcopisa* umtwana ehasheni: He set the child on the horse.  
 i CORO, *n.z.* The corner of a cloth or skin.  
 isi CORO, *n.x.* A high point; a pinnacle.  
 ubu COPO, *n.x.z.* The brain.  
 uku COPOZA, *v.i.x.* To crush, rub, or grind a substance, which has been previously softened by moisture.  
 uku COSUKA, *v.i.z.* To be taken from a larger quantity.  
 uku COSULA, *v.t.z.* To take from a larger quantity, as strings of beads from a large bunch.  
 uku COTA, *v.i.x.* 1. To creep; to walk slowly.—2. To approach an object stealthily, as a cat.  
 in COTO, *n.z.* The outer skin of bulbs.  
 isi COTO, *n.x.* A hurricane of wind and rain and hail. *z.* Hail.  
 uku COTOZA, *v.i.x.z.* To walk slowly or lazily.  
 u COTOZA, *n.x.z.* A slow lazy walk.  
 uku COTOCOTROZISA, *x.* To retard; to cause to go stealthily, slowly, or lazily.  
 i COWA, *n.x.* A giraffe.  
 i CUBA, *n.x.* Tobacco. *z.* The leaf which encloses the cob of the maize.  
 uku CUBA, *v.t.x.* To peel; to take off the corn from a cob of mealies.  
 isi CUBU, *n.z.* 1. The lap of the ear.—2. A flat piece of uncooked meat.  
 ubu CUBU, *n.z.* A small bird which has small fleshy laps or tips at the beak.

uku CUBUKA, *v.i.x.* To become weak; to feel lassitude *z.* To become crushed, as anything soft.

uku CUBUKEZA, *v.t.z.* To crush anything under the feet, as a worm or insect. *x.* *Uku Cubula.*

CUBUKILE, *adj. x.* Faint. *Sendicubukile*: I am faint.

uku CUBUNGA, *v.i.x.* To break off in small pieces.

uku CUBUNGULA, *v.t.x.* To pinch off, as bread from a loaf; to take a small part of.

uku CUBULA, *v.t.x.* To crush. *z.* *Ukucubukeza.*

uku CUBULEKA, *v.n.x.z.* To become crushed; to be in a crushed state.

CUBULULU, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cubululu*: To be limpid or flaccid, as a dead snake.

uku CUCUKA, *v.i.z.* To break into holes, as an old garment or cloth.

ama CUCU, *n.x.* Ears of cattle cut so as to hang down in long strips.

uku CUDISA, *v.t.x.* To squeeze, so as to express liquid.

in CUDU, *n.x.* A person whose body is of an unnatural size, and his lower limbs and extremities very small.

i CUGUDA, *n.z.* The name of a species of lily having from three to six bells with small red stripes.

u CUKU, *n.x.* A thing which is lightly esteemed. *Ubulungisa bulucuku kuye*: Righteousness is lightly esteemed by him.

ubu CUKU, *n.x.* That which is without value; that which has no worth.

uku CUKUCEZA, *v.t.x.* 1. To cut or break into small pieces.—2. To despise a thing.

uku CUKUCEZAKA, *v.i.x.* To fall or break into small pieces.

i CUKUDU, *n.z.* A bulbous plant used medicinally for cattle.

isi CUKUJJE, *n.x.* A small black and white bird.

i CUKUCUKU, *n.x.* A weak helpless person; an infirm person.

CUKUCUKU, *adj.x.* Light; vain. *Izinto ezicukucuku*: Things lightly esteemed; vain things.

ulu CUKWANA, *adj.x.* A vain thing; a worthless thing.

uku CULA, *v.i.x.* To sing. *z.* To stand as if unable to move, from sickness or some other cause.

um CULA, *n.x.* The name of a description of assegai.

uku CULELA, *v.i.x.* To sing for.

uku CULISA, *v.t.x.* To cause to sing, or to produce music; hence, to play upon an instrument. *Ute, umculisi waculisi ka kuhle ngesiculiso*: The musician played well upon the instrument.

um CULISI, *n.x.* A musician; a minstrel.

isi CULISO, *n.x.* A musical instrument.

i CULO, *n.x.* A hymn; a song.

uku CUMA, *v.i.x.z.* To grow; to flourish; to be beautiful; to be fruitful.

uku CUMBACUMBA, *v.t.x.z.* To tickle.

uku CUMBACUMBANA, *v.t.x.* To tickle each other.

uku CUMBULUKA, *v.i.x.* To become loose. *Intambo icumbulukile*: The thong has become loose.

uku CUMBULULA, *v.t.x.* To unfold; to disentangle; to loosen.

uku CUMBUZA, *v.t.x.* 1. To bore the ear for inserting earrings.—2. To perform an operation little by little, so as to delay its completion.

uku CUMISA, *v.t.x.* To make or cause to grow. *z.* To help to acquire.

uku CUNJULULWA, *v.p.x.* The passive of *uku Cumbulula*, to loosen, as a string, rope, or thong. For the change of *mb* into *nj*, see under the letter B.

uku CUN TSA, *v.t.x.* To do a thing in part, as to partially dress the person, or remove a part of any thing from one place to another.

um CUNUBA, *n.x.* The willow tree.

uku CUNUKA, *v.i.x.z.* To be annoyed, as at the sarcasms or taunts of another; to be offended; to be vexed; *Ndicunukile*: I am offended.

uku CUNUKISA, *v.t.x.* To annoy by sarcasms; to vex with taunts.

uku CUNULA, *v.t.x.z.* To taunt; to revile; to reproach by insulting words; to use sarcastic language to another.

CUNUNU, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cununu*: To entirely refute a charge of guilt; to so clear oneself from an accusation, as to leave no doubt as to the innocence of the accused. *Lomntu ute cununu ku lonto befuna ukumnika tyala ngayo*: That person wholly justified himself in the matter they sought to prove him guilty in.

uku CUPA, *v.t.x.* 1. To cut off a small piece from the end of a stick; to make a

- mark by cutting, as a notch in a stick.—2. To shorten a narrative, by giving only the heads or principal parts of it. z. To ensnare; to entrap; to involve.
- uku CUPELA, *v.t.z.* To fix a trap for, so that it will fall by the slightest touch; to be ready to act instantaneously; to look sharp; to be on the alert.
- uku CUPISA, *v.t.z.* To threaten.
- uku CUPISANA, *v.t.z.* To threaten each other.
- uku CUPULUZA, *v.t.z.* To remove anything out of the way with the end of a stick, as a dead snake, or any light thing.
- uku CUTA, *v.t.x.* To narrow, or lessen in width, as an enclosure or opening. z. To close the lips, as when a person acts with firm determination.
- uku CUTALALA, *v.i.x.* To sit, as on the side of a road or path, or at the door of a house, in a listless manner. Often used with *Ukuti*. Wuhlala, ute *cutalala* emnyango wendlu yake ekangela abadlulayo: He sat at the door of his house, watching those who passed.
- uku CUTRKA, *v.i.x.* To be narrow, as a gate or roadway.
- CUTENE, *adj. x.* Narrow in width, as a narrow path. Indlela *ecuteneyo*: A narrow path.
- isi CUZI, *n. z.* A snake-like kind of reptile, which feeds on pumpkins in the field.
- uku CWABA, *v.t.x.* To break up small sticks for firewood.
- uku CWAOWAZA, *v.i.z.* (*Onomatopoeitic*) To crackle, as small wood when burning, or meat when roasting.
- in CWADI, *n. x.* A book; a letter; a paper. z. A mirror; glass.
- in CWADANA, *n. x. z.* A small book; a note.
- CWAKA, *v.i.x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwaka*: To be silent. Wati *cwaka*: He ceased to speak; he was silent. Kwati, kwakutwa *cwaka* waqala ukuteta: And when there was silence, he began to speak. Wate *cwaka* umoya: The wind ceased, and was still.
- uku CWALA, *v.t.z.* To dress the hair of the head.
- uku CWALANA, *v.t.x.* To dress each other's hair.
- in CWALAZA, *n. x.* The evening twilight.
- uku CWALISISA, *v.t. z.* To dress the hair of the head very carefully.
- u CWALO, *n. z.* An instrument for dressing hair.
- isi CWAMBI, *n. z.* A bunch or ear of corn which is hung up in the house to be preserved for seed.
- um CWANA, *n. z.* A kind of sponge.
- u CWANE, *n. x.* A sore attended with pustules. Hence the foot sickness, or tongue sickness, in cattle or sheep. Inkomo *zinocwane*: The cattle have the foot sore. Zgusha *zinocwane*: The sheep have tongue sickness.
- uku CWANGCISA, *v.t.x.* To set in order; to arrange. *Cwangcisa amatye*: Arrange the stones in a row. Amasoldati, *acwangciselwa* ukulwa: The soldiers are in position for battle; or, are in battle array.
- uku CWATSHULA, *v.i. x.* To move stealthily towards an object, as a cat towards its prey.
- um CWAYI, *n. z.* A person skilled in the songs sung in the native huts.
- uku CWAYITA, *v.i. x.* To manifest a joyous but calm and quiet feeling; to be cheerful.
- uku CWAYITISA, *v.t.x.* To cheer; to gladden.
- ubu CWAYITO, *n. x.* Cheerfulness.
- um CWAYO, *n. z.* A song sung in the native huts, which is different to those sung at the dances held in the open air.
- uku CWAZA, *v.i. z.* To resound.
- u CWAZIBE, *n. z.* The evening star.
- um CWAZIBE, *n. z.* A plant with a shining silvery-like leaf; the silver plant.
- ubu CWAZIOWAZI, *n. x.* Brightness; splendour; effulgence.
- uku CWAZIMA, *v.i. z.* To wink.
- uku CWAZIMULA, *v.i. z.* To shine with splendour.
- ulu CWE, *n. x.* A discharge of saliva. Usually applied to an involuntary discharge of saliva from an animal.
- izi CWE, *n. x.* A medical herb used to heal circumcised lads.
- CWE, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwe*: To avoid contact with. z. To be green, as the grass; to be blue, as the sky, or as a bay of the sea.
- isi CWE, *n. z.* A bushman living in caves; a dull, clumsy, untaught person, who can neither dance nor sing.

- uku CWEBA, *v.i.z.* To be still and clear, like a pond of pure water, or a clear blue sky.
- i CWEBA, *n.x.* A lagoon of still, clear water, formed near the sea, where the sand closes the mouth of a river.
- uku CWEBEZELA, *v.i.z.* To glitter; to sparkle, as snow, or a pure white dress.
- uku CWEKULA, *v.i.x. 1.* To walk on tip-toe; to walk with a dainty, supercilious air.—2. To skim off carefully, as cream from milk.
- uku CWEOWA, *v.t.z.* To pare off from the surface.
- u CWEOWE, *n.x. 1.* A shell.—2. A thin flat piece of anything; a thin slice, as a pane of glass, a thin flat stone, or a thin piece of ice.
- i CWEOWE, *n.x.* A flat stone: any flat thin substance, as a plank of wood, or a table-top.
- ubu CWEOWE, *n.x.* Flatness of surface.
- uku CWEOWISELA, *v.t.x.* To manoeuvre, so as to entrap.
- uku CWELA, *v.t.x.* To shave or smooth a pole or plank.
- um CWELI, *n.x.* A carpenter.
- uku CWENGA, *v.t.z.* To pour off a liquid, so as to leave the sediment undisturbed; to decant.
- uku CWENSA, *v.t.z.* To act wildly, as one drunk or deranged; to act in a rattling, hair-brained manner.
- i CWENSA, *n.z.* A wild, hair-brained, rattling fellow; a wild scamp.
- uku CWEZA, *v.t.x. 1.* To avoid; to shun; to keep at a distance from.—2. To cut off a slice from bread or meat.
- uku CWILA, *v.i.x.* To sing. *z.* To dip; to plunge; to steep or soak in water.
- i CWILIKA, *n.x.* A steel for striking fire with.
- uku CWISHA, *v.t.x. 1.* To tear, as flesh from a bone in eating, or from a hide to which it has adhered in flaying it.—2. To tear strips of bark from a tree to make ropes with.
- uku CWIYA, *v.t.z.* To cut off bits here and there from a joint; to pick here and there bits of different kinds of food from the same vessel.
- CWIZI, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwizi*: To pass rapidly, so as to cause a slight concussion in the air, as by the swift motion of a bullet from a gun, or of a vehicle, or of a bird in the air. (*Onomatopoeic.*)

## D.

- D is a dental, and is sounded as in the English words, Do, Did, &c.
- uku DA, *v.i.x.z.* This aux. verb is used as an adverb of time in reference to the action of other verbs, referring either to the past or future time. It generally denotes, that the action at length took place, or that it will at length take place, or until it at length took place. *Wada wafika*: Until at length he arrived. *Bebehlala kona, wada wafa uyise*: They dwelt there until their father's death. *'Zu hlale kona ndide adifike*: Remain thou there until I arrive. *Bandicenga ndada ndavuma*: They persuaded me, until at length I consented. The negative past form of *Ukuda* is used in the sense of some event or events spoken of *not being as yet fulfilled*. *Asisayikudlula esisizukulwana zingadanga zonke ezonto zibeko*: This generation shall not pass until all these things be fulfilled. Lit. These things not being as yet fulfilled. Here *danga* is the past neg. form of *UKUDA*.
- um DA, *n.x.* A boundary-line; a limit. *Umda welizwe*: The boundary of a country.
- in DABA, *n.x.* News; information. The sing. is *udaba*, but the plural form is generally used. *Zenz' indaba*: Tell the news.
- u DABA, *n.x.* A piece of news; a story; tale; adventure; report; the singular of *indaba*: News.
- uku DABALAZA, *v.i.x.z. 1.* To fall on the ground at full length.—2. To lie at full length on the back. *z.* To straddle, or stride.
- isi DABANA, *n.x.* A skin of a wild animal, used as a part of the native dress; it is usually thrown over the shoulder so as to hang loosely down the back, in hunting parties and at dances. *z. 1.* A shoot or sprout of a tree growing from the main trunk; a sucker.—2. A description of wild banana or date.
- i DABI, *n.x.* A fight; a conflict; a battle.
- uku DABUKA, *v.i.x.* To fall, or tear in two. *z.* To break off from; to part or fly off from, as bark from a tree when

dry; hence, 2. To spring from; to descend from; to originate; as, *Sidabukile* eluhlangeni: We have our origin from a large tribe.—3. To feel grief, sorrow, anguish, sadness. Intliziyo yam *idabukile* ngaye: My heart is grieved for him. Lit. My heart is broken for him.

uku DABULA, *v. t. x.* 1. To speak childishly. —2. *x. z.* To tear a cloth or garment in two. *z. 1.* To divide, as land.—2. To originate; as, *Ubadabulile* abantu eluhlangeni: He originated this people from a large tribe

uku DABULEKA, *v. t. x.* To be in a state of internal separation, or about to fall in pieces. Induli *iyadabuleka*: The heap is falling to pieces. *z.* To be separable; to be divisible.

uku DABULELA, *v. t. x.* To tear to pieces, for or on account of. Uyayidabulela nina? Why, or for what reason, are you tearing it? *z.* To separate or divide for.

uku DADA, *v. i. x. z.* To float; to swim.

i DADA, *n. x. z.* A duck.

u DADA, *n. x. z.* A thicket; a jungle.

uku DABABELA, *v. i. x.* To act without energy; to be slow and lifeless in moving.

u DADE, *n. x. z.* Sister. Plur. *Odade*. *Odade* betu: Our sisters.

uku DADEKA, *v. i. z.* To be nervous; to tremble with nervous apprehension.

uku DAKA, *v. i. x.* To disappear, so as to be lost. Inyamakazi *yadaka* ehlatini: The game was lost in the thicket. Inaliti *yadaka* engceni: The needle was lost in the grass. *z.* In *Zulu* the *passive* is used for becoming intoxicated; but the simple form of the verb is not used in *Zulu*.

u DAKA, *n. x.* Mud; clay; mire.

im DAKA, *adj. x.* Dun coloured. The prefix changes with that of the noun it qualifies. Inkomo *emdaka*: A dun coloured cow. Ihashe *elimdaka*: A dun coloured horse.

um DAKANE, *n. x. z.* A forest tree, named the white pear tree.

uku DAKELA, *v. i. x.* To disappear; to be lost in a certain place, as in a stream, by diving under the water, or by disappearing in a forest.

uku DAKUMBA, *v. i. x.* To become dull and spiritless.

uku DALA, *v. t. x. z.* 1. To create. U Tixo

*wodala zonke izinto*: God created all things.—2. *x.* To ordain or appoint. *Udatwe* ngubani na lomsebenzi? Who appointed, or ordained, that work or service?

DALA, *adj. x. z.* Old. The prefix changes with that of the noun it qualifies. Umntu *omdala*: An old man. Ihashe *elidala*: An old horse. When used with *ku* prefixed, the impersonal form of the pronoun, it means, Of old; of olden time. *Kudala* yenziwe lonto: Of old time, or long ago, that thing was done. *Kudala* oku: This is of old; of olden time it was so.

ubu DALA, *n. x. z.* Age. *Ubudala* baka inimyaka elishumi: He is ten years old.

uku DALAZELA, *v. i. z.* To immodestly expose the person for the purpose of offending another person.

um DALI, *n. x.* One who creates; an originator.

i DALO, *n. x.* An idol.

uku DAMBA, *v. i. x. z.* 1. To grow less in bulk; to diminish; applied principally to abscesses and swellings.—2. To become calm in temper; to assuage. Umilo *udambile*: The fire has assuaged.—3. To abate. Umoya *udambile*: The wind has abated.

uku DAMHISA, *v. t. x. z.* To cause to subside; to calm another.

i DAMBUDAMBU, *n. x.* A person who walks with a tottering, unsteady motion, whether from weakness or liquor.

in DAMSI, *n. x.* A lion.

uku DAMUKA, *v. i. z.* 1. To open and part in two, as a fog or mist dispersing by opening in the midst, or as an army opening into two bodies.—2. To disperse; to scatter; to vanish.

uku DAMULA, *v. t. z.* To drive away; to scatter; to disperse; to open a way into, as into an army by breaking its ranks.

uku DANA, *v. i. x. z.* 1. To be ashamed; to be confounded. *Sendidambile*: I am ashamed.—2. To be disappointed; to be cast down; to be discouraged; to be mortified. *Wadana*: He was disappointed; he was mortified. *Waseledana* wakuva oku: When he heard that, he was discouraged.

i DANDA, *n. z.* A tame animal, as a well-broken horse, or a gentle dog.

- uku DANDA, *v. i. z.* 1. To proceed on a straight line, as on a ridge of country, without making a detour.—2. To give a straightforward and correct account of a matter; to give an open, frank, unvarnished statement.
- uku DANDABUZA, *v. i. z.* To travel a long, weary distance; to tramp on wearily.
- uku DANDALAZA, *v. i. z.* To go a long way round; to make a detour.
- uku DANDALUKA, *v. i. x.* To call aloud. *Ilizwi elidandulukayo* enklango: A voice crying in the wilderness.
- in DANDATO, *n. x.* A finger ring.
- isi DANGA, *n. x. z.* An ornament of coloured beads, worn on the person, on any part but the neck or arms.
- uku DANGADANGAZELA, *v. i. z.* 1. To burn up brightly for a few minutes, as the crackling of light wood.—2. To reel or stagger.
- uku DANGALA, *v. i. x. z.* To be lazy, inert; to become dull, spiritless, languid, indifferent to matters; to lack vigour.
- in DANGALO, *n. x. z.* Laziness; inertness.
- uku DANGALISA, *v. t. x. z.* To cause inertness; to make lazy; to unman; to cause lassitude.
- in DANGALO, *n. x. z.* Laziness; lassitude; inertia.
- i DANGATYE, *n. x.* A flame of fire.
- uku DANGAZELA, *v. i. x.* To shine brightly, as a fire.
- uku DANISA, *v. t. x. z.* To make ashamed; to mortify. *Lonto indidanisa*: That matter makes me ashamed.
- uku DAPUKA, *v. i. x.* To break, as a thong or reim.
- uku DAPULA, *v. t. x.* To break a thong or reim.
- isi DAWANE, *n. z.* A jackal; a fox.
- in DAWO, *n. x. z.* 1. A place; a locality.—2. A subject spoken of; a point of dispute. *Londawo antiyiboni*: I do not see that point. *Londawo, asiyyo ekunga xoxwa ngayo*: That subject is not one that can be discussed. *z.* A description of rush, the roots of which are aromatic, and are eaten to relieve pain.
- uku DAZULUKA, *v. i. z.* To break out with a cry of distress.
- ubu DE, *n. x. z.* Length; extension; measure of a thing, in length or height. *Ubude bomntu*: a person's height.
- in DEBE, *n. x. z.* A drinking cup; a bowl; any thing to drink with.

- i DEBE, *n. x.* A person whose face is marked with lines from cuts; one tattooed in the face.
- uku DEBELEZA, *v. i. x.* To wander in speech; to talk nonsensically.
- u DEBEZA, *n. x.* A bird that sings at night.
- uku DEDA, *v. i. x. z.* To move on one side, or to fall back. *Deda endleleni*: Move out of the path.
- in DEDEBE, *n. x.* Old people acquainted with the laws and customs of ancient times; elders of the people.
- uku DEDELA, *v. i. x.* To draw back; usually followed by the word *ngomva*, behind. *Bate badedela ngomva*: They drew back; denoting that they still faced the object from which they drew back, as a person in combat with another drawing back a few paces, but still facing his enemy. *z.* To make room for another; to remove on account of another.
- uku DEDELANA, *v. t. x. z.* To make room for each other; to stand out of the way of each other.
- uku DEDISA, *v. t. x. z.* To remove a thing out of the way; to remove an obstruction.
- uku DEKISA, *v. i. x.* To act in a dilatory, sluggish manner.
- uku DELA, *v. i. x.* To despise; to contemn. *z.* To have enough of a thing, so as no longer to desire it, or to be indifferent about it, as to leave a certain service, or any employment or occupation, because the person is tired of it; to give up an acquaintance, not on account of any offence, but through indifference or carelessness. Thus the *Zulu* is nearly allied to the *Xosa* meaning, although there are shades of difference, showing, as in many other words, that the two languages are but *dialects* of one original language.
- uku DELANA, *v. t. x.* To despise or deride one another. *z.* To give up one another; to have done with each other.
- uku DELEKA, *v. i. x.* To be despised; to be in a state of derision; to be contemned. *z.* To be neglected, from having become tiresome and unworthy of consideration.
- isi DELELE, *n. z.* A careless, easy-going person.
- uku DELISA, *v. t. x.* To cause to be despised; to bring into contempt. *z.* To defy; to dare; to be insolent towards.



in DEMBU, *n. x.* Birdlime.  
 uku DENBEZA, *v. i. x.* To loiter.  
 u DENDA, *n. z.* Foam from the mouth, as when an animal has been running violently.  
 isi DENEDE, *n. z.* A medicinal plant.  
 isi DENGGE, *n. x.* A stupid, inattentive, dull, heavy person.  
 uku DENGGEZA, *v. i. z.* To slacken exertion or labour; to relax in energy.  
 uku DENGGEZELA, *v. i. x.* To reel; to stagger to and fro. *z.* To be slack or weak in regard to an enterprise.  
 um DENI, *n. z.* Circle of relatives, comprising distant or "Cornish" cousins.  
 uku DEPA, *v. i. z.* To grow tall, as a man; to grow high, as a tree; long, as grass, &c.  
 uku DEPISELA, *v. t. x.* 1. To hinder; to cause delay.—2. To disappoint expectations raised, so as to cause damage to the person disappointed.  
 in DETYANA, *n. x.* A small cup or bowl. Dim. of *Idebe*.  
 in DEVU, *n. x. z.* The hair upon the lip and chin, including both the beard and moustache.  
 uku DIBA, *v. t. x.* To fill up a hole in the ground with earth or stones.  
 uku DIBANA, *v. i. x.* To mix up together; to intermix, as cattle or sheep of different flocks becoming intermixed.  
 uku DIBANISA, *v. t. x.* To mix together, as to mix sheep or cattle. *z.* To mix up different ingredients in one mass.  
 uku DIBELELA, *v. t. x.* To fill up a hole with earth.  
 uku DIBELELEKA, *v. i. x.* To fill up, as by internal action; to fill up of itself, as a hole filling with gradually falling earth from its sides.  
 u DIBI, *n. x.* A porter; one who goes with an army to assist in carrying the baggage of the soldiers.  
 i DEBI, *n. x.* A shallow in a river.  
 in DIBONGA, *n. x.* Boggy, unsound ground.  
 uku DIDA, *v. i. x.* To hesitate in approaching a place from apprehension of danger; to start back. *z.* To confound or blend things, so that they cannot be distinguished.  
 uku DIDEKA, *v. i. x.* To be agitated; to be perplexed; to be confused; to be apprehensive of boding evil.  
 ubu DIDEKA, *n. x.* Confusion of mind.  
 uku DIDEKISA, *v. t. x.* To confuse; to cause agitation or apprehension in another; to perplex.

in DIDI, *n. x.* Rows, as of stones.  
 uku DIDISA, *v. t. x.* To cause apprehension of danger, and consequent hesitation in approaching any object or place; to cause to start back.  
 uku DIDIZA, *v. i. x.* To stagger; to tremble or quiver in body from agitation of mind.  
 uku DIDIZELA, *v. i. x.* To shake, as a house in a storm; to shake, as from thunder, or the firing of heavy artillery.  
 uku DIDIZISA, *v. t. x.* To cause agitation of body or mind; to fill with apprehension. *Adidiziswa* onke amatambo aini: All my bones were made to shake.  
 i DIKAZI, *n. x.* A woman who has lost her virtue.  
 DIKIDIKI, *adj. x. z.* Lukewarm. *Amanzi adikidiki*: Lukewarm water. In *Zulu* it has also the sense of numbness or torpor of the person, or of the limbs.  
 uku DIKIZA, *v. i. z.* To quiver; throb; tremble; pulsate; ripple; vibrate rapidly; to be the subject of spasms. Applied to the rumbling and reverberation of distant thunder.  
 uku DIKIZELA, *v. i. x.* To move, or quiver, as quivering of flesh on the body.  
 isi DIKOZI, *n. z.* Grudge; ill-will; spite; malice.  
 uku DIKWA, *v. i. x.* To be satisfied with food; to be full to satiety.  
 i DILA, *n.* A very fatal sickness in cattle, named the milt sickness.  
 uku DILIKA, *v. i. x. z.* To fall to pieces, as from the action of rain; as in the case of unburnt bricks when exposed to rain, or as a land slip.  
 isi DILIYA } *n. x.* A garden; a fruit garden  
 um DILIYA } den; a vineyard.  
 uku DILINGA, *v. t. z.* To form into a round mass.  
 in DILINGA, *n. z.* A ball; a round mass.  
 uku DILIZA, *v. t. x. z.* To cause to fall down in pieces by the action of water, as rain causing a land slip, or the fall of a wall, &c.  
 in DIMA, *n. x. z.* A small supplementary garden.  
 in DIMLA, *n. x.* The tonsils.  
 uku DIMBAZA, *v. t. x.* To dig in the cattle fold in search of a corn pit; to take corn from the store which is kept in a pit excavated in the cattle fold.  
 in DINDA, *n. z.* A worthless thing.  
 i DINDALA, *n. x.* A constable; a policeman.

- isi DINDI, *n. z.* 1. The cheek bone.—2. A sod, with grass attached.
- uku DINDITA, *v. t. x. z.* To beat continuously and severely.
- uku DINGA, *v. i. x.* To wander about in search of a lost thing. *z.* To be destitute of; to lack. *Bayadinga nge*: They are in utter want and destitution.
- ama DINGA, *n. x.* Promises. *Idinga*: A promise.
- um DINGANE, *n. x.* Scarcity; want; dearth; famine. Applied to food only.
- uku DINGILIZA, *v. t. z.* To form by rolling into round masses, or to form into a cylindrical body, as the rolling of clay or dough into a round strip or bar.
- u DINI, *n. x. z.* The rim of a cup or basin; the edge of a river, wall, &c.; the brink of a precipice.
- i DINI, *n. x.* A sacrifice; an atonement.
- uku DINISA, *v. t. x. z.* To cause weariness; to tire out. *Uyandidinisa ngokuteta kwako*: You weary me with your talk. *Ndidiniswa kukuhamba*: I am tired, weary, with the journey.
- uku DINISELA, *v. t. x. z.* To tire out, to annoy and weary, by interfering with and interrupting a person, either while speaking, or being employed in any action or undertaking. *Ungandidinisele, ndisateta nge*: Don't trouble me while I am talking. *Umfazi lo nimdinisela nina?* Why trouble ye the woman?
- u DINO, *n. x. z.* Weariness. *Sendinodino*: I am weary.
- uku DINWA, *v. i. x. z.* To be tired; to be weary.
- isi DIYA, *n. x.* Quarter evil in cattle. *z.* A skin petticoat.
- u DIZA, *n. x.* A corn stalk, without the ear; the stalk of the Kaffir corn after the field is reaped.
- um DIZA, *n. x.* A stalk of corn which has not perfected its grain.
- i DIZA, *n. x.* A field of stubble; a field after it has been reaped.
- uku DLA, *n. x. z.* Food.
- uku DLA, *v. t. x. z.* 1. To eat food; to consume. This is the primary meaning of *Ukudla*; but the word is used in several idiomatic senses, as: 1. To confiscate property as a punishment for an offence. *Lomntu udlwwe yinkosi ngetyala lake*: That person's property is confiscated by the chief as a punishment for his crime. Lit. He is eaten by the chief.—2. To impose upon in trade. *Nyasihla*: You impose upon us; you eat us.—3. It denotes the price paid for an article. *Umqwazi wako udl' imal' ini?* What did your hat cost? Lit. What money was consumed by your hat?—4. It is used with *Ngokuti*, (which see,) before an active verb, to denote that the circumstances or action referred to are generally or usually so. *Amahashe adle ngokuti alahleke nxa a funwayo*: The horses are generally lost when they are wanted.

- uku DLABULA, *v. t. x.* To wound a person badly.
- i DLADLASHOIO, *n. x.* 1. An animal or bird with its hair or feathers in a disordered state, or standing erect like a Friesland hen.—2. A person clothed in torn or tattered garments, which hang on him like the feathers of a dishevelled hen.
- DLADLU, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dladlu*: To retreat a short distance, as from an enemy in combat, so as to gain time, or obtain an advantageous position to again renew the combat. *Ute dladlu ngomva, wabuya wagalela*: He retreated, drew back, and then renewed the fight.
- i DLAKA, *n. x.* A dead body; a corpse.
- DLAKATA, *v. t. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlakata*: To seize as a dog seizes the game in hunting; to grasp, lay hold of firmly.
- i DLAKUDLA, *n. x.* A glutton.
- uku DLALA, *v. i. x. z.* To play; to sport. *Bayadlala abantwana*: The children are playing.
- in DLALA, *n. x. z.* Hunger; famine.
- u DLALA, *n. x.* A kernel in meat. The plu. is *Indlala*, Kernels.
- u DLALA, *n. x.* An enclosure, built in the open air, of wicker work, to store mealies (maize) in before they are thrashed from the cob. *z.* isi *Gobo*.
- in DLALIFA, *n. x. z.* An heir at law.
- uku DLALISA, *v. t. x. z.* To make sport, to cause sport, as the getting up a game, or the getting up of a race.
- isi DLALO, *n. z.* 1. Disease of the lungs, or liver, with stabbing pain.—2. A plaything.
- i DLAMBI, *n. z.* A wave.

- u DLAMHLABA, *n. x.* One who cultivates largely. Lit. One who devours the ground.
- uku DLAMKA, *v. i. x.* To be in health and good spirits.
- in DLANDLA, *n. z.* A frog.
- in DLANDLATU, *n. z.* A narrow ridge between two precipices.
- in DLANGA, *n. x.* A tick which infests cattle, spotted like the shell of a tortoise.
- isi DLANGALALA, *n. x.* A furnace for smelting metal.
- ubu DLAKU, *n. x.* A state of poverty and raggedness.
- in DLAZI, *n. x.* A bird named the mouse bird.
- um DLEBE, *n. x.* A forest tree named the iron wood tree, so called because of the extreme hardness of its wood.
- in DLEBE, *n. x. z.* The ear.
- um DLEBE, *n. z.* The name of a deadly plant.
- in DLEBENDWANI, *n. x.* Slanderous speech; scandal.
- uku DLEDLA, *v. i. z.* To go steadily forward.
- uku DLEDLEZELA, *v. i. x.* To trot steadily, and with measured paces, as a bullock.
- uku DLEKA, *v. n. z.* 1. To get eaten up or be consumed, as by rust in metal, or by constant friction; hence, 2. To be fleeced so as to lose a person's property by imposition or cheater; to be robbed, cheated, &c., by clever rogues in business transactions.
- in DLELA, *n. x. z.* A path; a way. Used idiomatically thus: Lonto *ayinandlela*: That thing is impracticable. Lit. It has no path. *Asiyihoni indlela* yalonto: We cannot comprehend that affair. Lit. We do not see the way of that thing.
- in DLELANA, *n. x.* A small path.
- uku DLELANA, *v. t. x.* 1. To sit together as one family; to eat at the family meal or repast.—2. To hold friendly communion; to have a family feeling towards each other. *z.* To rival; to try to outdo each other. Used in a bad sense.
- u DLELANO, *n. x.* A family repast; a family meal.
- ubu DLELANO, *n. x.* Companionship; communion. *z.* Rivalry.
- um DLELANYONI, *n. z.* 1. Name of the country residence or pleasure village of the Zulu king, to which he retires

- from official duties with a portion of his family for recreation. When thus the king is at his *Umdlelanyoni*, the neighbouring villages contribute the supplies necessary for consumption by the royal household, and no article either of furniture or any other supply must return to the owner; hence, 2. The word is also applied to a hut in any village which the head man chooses to set apart for the reception of contributions from the other huts for his own purposes.
- isi DLELE, *n. x.* The crow or crop of birds.
- uku DLELESELA, *v. t. z.* To rejoice over in combat, as when one man has overcome another.
- in DLELO, *n. x. 1.* Food. It more usually denotes pasturage for stock.—2. The crop of a fowl.
- in DLEZANA, *n. x. z.* An animal which has recently given birth to a young one.
- um DLEZANA, *n. x. z.* A woman who has recently given birth to a child; a lying-in woman.
- um DLI, *n. x.* A great eater; a person of voracious appetite.
- ama DLIKIDLIKI, *n. z.* Old worn-out clothes.
- DLIKIDLIKI, *v. i. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlikidliki*: To act wildly, in a confused and hurried manner, as one distracted, as a person who has lost all self-possession or presence of mind.
- in DLILIFA, *n. x. z.* An heir. Lit. One who eats the inheritance.
- i DLINGOZI, *n. z.* A beetle which is supposed to haunt the head of a sick man, and madden him. It is thus the *Zulus* account for madness.
- uku DLINZA, *v. i. z.* To ponder; to think over; to consider about a matter.
- uku DLISA, *v. t. x. z.* To feed; to cause to eat. *Abalusi badlisa imihlambi yabo ezintabeni*: The shepherds fed their flocks on the mountains.
- ubu DLITI, *n. z.* Stoutness; bulk of person.
- i DLIWA, *n. z.* A clumsy person; a simpleton; a clown; a muff.
- isi DLO, *n. x. z.* A feast; a gathering for eating.
- uku DLOBA, *v. i. x.* To prance as a horse. *z.* To be noisy and quarrelsome; to be furious.
- isi DLODLO, *n. z.* A crest or plume of ostrich feathers.

in DLOHLO, *n. x.* An orphan.  
 uku DLOKOVA, *v. i. x.* To plunge; to buck as a horse.  
 uku DLOLA, *v. i. x. z.* To be barren. Used adjectively thus: *Udlohle*: She is barren.  
 u DLOLO, *n. x. z.* One who is barren.  
 u DLOLOKAZI, *n. x.* An animal which is barren.  
 uku DLONDLOBALA, *v. t. z.* To rage furiously as a wild beast.  
 DLONGODLONGO, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlongodlongo*: To act wildly; to be tempestuous, uncouth, disorderly; to act without care or plan.  
 uku DLONGOZELA, *v. i. x.* The same as *Dlongodlongo*, which see.  
 i DLOPATYAPA, *n. x.* One whose utterance is deficient, either in speech or in vocal exercises.  
 isi DLOVA, *n. z.* Rough, overbearing, violent conduct.  
 in DLOVU, *n. x. z.* A male elephant.  
 isi DLOVUKAZI, *n. x.* A female elephant.  
 in DLU, *n. x. z.* A house; a building.  
 uku DLUBUKA, *v. i. x.* To peel off in cakes, as flesh after a scald, or as a dead body in a state of decomposition.  
 uku DLULA, *v. i. x. z.* 1. To pass by. *Sadlula endlwini yake*: We passed by his house.—2. To surpass; to excel. *Ababantubayasidlulangento zonke*: These people excel us in all things.—3. To be beyond one's power or comprehension. *Lonto iyandidlula*: That matter is beyond my strength, or comprehension. Lit. It goes beyond me.  
 uku DLULELA, *v. t. x. z.* To pass a certain place. Used with the dative of the noun following. *Bahlulela e Rini*: They passed by Graham's Town. *Sadlulela ngasendlwini yake*: We passed near to his house.  
 uku DLULISA, *v. t. x. z.* 1. To pass onwards; to cause or assist to pass.—2. To excel; to surpass.  
 uku DLULISELA, *v. t. x. z.* To pass a thing onwards; to cause it to pass for, or on account of, another person.  
 uku DLUNGA, *v. i. z.* To rage furiously.  
 isi DLUNGA, *n. z.* A clump of fine mealie plants in vigorous growth.  
 in DLUNKULU, *n. z.* The principal or state residence of the Zulu king. Lit. The great house.  
 um DLUNKULU, *n. z.* Girl or girls of the chief or state residence of the king.

uku DLUZULA, *v. t. z.* To pull violently.  
 in DLUZULU, *n. z.* Violence.  
 isi DLWABEDLWABI, *n. z.* A savage, wild person.  
 u DLWAYI, *n. z.* A tall person.  
 um DLWANA, *n. z.* A young puppy.  
 in DLWANA, *n. x. z.* A small house.  
 u DLWEDLWE, *n. z.* A long stick for walking with; they are sometimes eight or ten feet long.  
 uku DLWENGULA, *v. t. x.* 1. To act with violence.—2. To ravish; to have carnal knowledge of a woman by force without her consent.  
 isi DLWENGU, *n. x.* 1. A violent, lawless man.—2. One who commits violence on a female.  
 i DOBELA, *n. z.* The tide of the ocean.  
 i DOBO, *n. z.* A grove or thicket.  
 u DOBO, *n. z.* A fish hook.  
 uku DODA, *v. t. z.* To play the man; to act with manly vigour and energy.  
 in DODA, *n. x. z.* 1. A man. The plu. is *Amadoda*: Men.—2. Used also to express prowess, or ability. *Yindodalo*: That is a man; meaning that he has more manhood, ability, or strength than ordinary men.  
 in DODAKAZI, *n. z.* A daughter.  
 in DODANA, *n. z.* A son. *x.* A youth; a young man.  
 ubu DODO, *n. x. z.* Manhood.  
 isi DODO, *n. x.* A dwarf; one much below the ordinary size of the human species.  
 in DOFANE, *n. z.* Porridge of meal and new milk.  
 uku DOFOZA, *v. t. z.* To crush, either with the heel or with a weapon, as by a stick, stone, &c.  
 uku DOFUZA, *v. t. z.* To pass through long grass.  
 i DOKO, *n. x.* A disease to which cattle are liable.  
 i DOKODO, *n. z.* A temporary hut, tent, booth.  
 uku DOLA, *v. i. x.* To be disabled or benumbed by cold. *Umntu odolileyo*: A person disabled by cold.  
 um DOLO, *n. x.* A quantity of cooked food.  
 i DOLO, *n. x. z.* The knee of a person.  
 in DOLOLWANE, *n. z.* The elbow.  
 uku DOMULA, *v. t. x. z.* To pull up by the roots; to eradicate. The passive is *Donyulwa*.  
 uku DONDA, *v. i. z.* To be self-willed; to be refractory, obstinate, self-willed, in opposition to authority.  
 uku DONDELEZA, *v. t. x.* To talk incessantly

- to a person on any subject, so as to annoy him.
- uku DONDELEZELA, *v.t.x.* To annoy a person, by continually forcing on his notice in conversation some subject which is unpleasant to him.
- um DONDI, *n.z.* A self-willed, refractory, obstinate person.
- in DONDO, *n.z.* A small round brass ball or bead.
- u DONDOLO, *n.z.* 1. A walking staff used to support the infirm.—2. The staff of bread or of life.
- uku DONDOLOZELA, *v.i.z.* To walk with a staff for support.
- u DONGA, *n.x.* A wall.
- u DONGWE, *n.x.* Pot clay.
- uku DONSA, *v.t.z.* To pull with all the power the person or animal possesses.
- i DOSHA, *n.x.* A tincler box.
- uku DONXULWA, *v.p.x.* The passive of *Ukudomula*. For the change of the *m* into *ny*, see the letter M.
- uku DUBA, *v.t.x.* To mix several ingredients together for food, as a stew. *z.* To take offence, as at a slight or neglect; to break off a friendship in ill humour.
- i DUBE, *n.z.* A zebra.
- isi DUBEDUBE, *n.x.* An uproar; a tumult; a riot; a clamour.
- uku DUBELA, *v.i.z.* To take offence at; to manifest ill temper towards another.
- um DUBU, *n.x.* The name of a tree.
- i DUBUDUBU, *n.x.* 1. A person or animal whose body has become soft and swollen with sickness, as a person who is dropsical.—2. An animal whose carcase has become soft and swollen from putrescence having commenced; that which has lost its natural consistency and become soft and pulpy.
- uku DUBULA, *v.t.x.z.* To force out. Hence, 1. To fire from a gun. *Wadubula ngumpu*: He fired off the gun.—2. To put forth ears as corn and maize. *Umbona nyadubula*: The maize has put forth ears or cobs.—3. To rouse another by strong words; to chide severely. *Undidubula ngokuteta kwako*: You hit me hard; you rouse me by your words. *z.* To smite; to displease or offend by rudeness.
- uku DUBULEKA, *v.n.x.* To be hurt, struck so as to feel pain of mind, by what another has said, so as to feel mortified, angry, or offended. *Bati bakuliva elozwi badubuleka*: When they heard that saying, they were offended; were angry, and took offence.
- uku DUBUZA, *v.t.x.z.* To break a large lump, as of earth, into small particles. *z.* To make a waving motion with the arms, as when hushing a child to sleep.
- uku DUDA, *v.i.x.* To dance. *z.* To swim with a waving motion.
- um DUDU, *n.x.* A dance.
- isi DUDU, *n.x.* Porridge.
- uku DUDUMA, *v.i.x.z.* To thunder. *Liduduma izulu*: It thunders. *Lit.* The heaven thunders.
- uku DUDUZELA, *v.t.z.* To make a hushing sound, accompanied by soothing motion, as to a child. *Duduzela umtwana*: Hush the child.
- um DUDUZI, *n.z.* One who hushes a child; one who pacifies another by soothing tones and language.
- uku DUKA, *v.i.x.* To be lost to view. *Inkomo idukile ehlatini*: The beast is lost, or has disappeared, in the forest. *z.* To wander; to go astray.
- uku DUKISA, *v.t.x.* To cause to be lost to sight; to evade; to put off; to confuse things. *z.* To cause to go astray.
- uku DUKISELA, *v.t.x.* To cause to be lost in a certain locality.
- in DUKU, *n.x.z.* A knobbed stick, used for throwing at game, and also for fighting with.
- isi DUKU, *n.z.* The knob of a stick.
- uku DUKUZA, *v.i.z.* To grope or walk in the dark, not seeing the way.
- uku DULELA, *v.t.z.* To reason with a person, and continue to remonstrate with him, notwithstanding his indifference to what is said.
- in DULI, *n.x.* A conical hill. *z. Iduli*.
- isi DULI, *n.x.z.* 1. An ant heap.—2. *x.* A falling fit. *Wawa siduli*: He fell in a fit.
- u DULI, *n.x.* A bridal party, consisting of the bridesmaids and groomsmen of a wedding.
- uku DULUSA, *v.i.x.* To incline towards.
- uku DULUSELA, *v.t.x.* 1. To incline towards a certain place. *Inqwelo idulusele iliwa*: The wagon is inclining towards the precipice.—2. To act with unfair partiality towards a person, as in giving him a larger share than others in distributing that to which all have an equal right.
- uku DUMA, *v.i.x.z.* 1. To become famous.

- Igama lake *laduma* kulo lonke ilizwe: His name became famous in all that country.—2. To increase, as a rumour; to become notorious. *Yaduma* lonto yada yabankulu: The matter increased until it became great or notorious. z. 1. To sound or resound, as distant thunder; to sound abroad.—2. To become vapid; to lose flavour.
- u DUMA, n.x.z. A wound or mark on the head caused by a blow.
- i DUMA, n.z. Any person or thing which excels others of the same age, or of the same standing in society. The *Belle* of the season would in the Zulu country be called the *Iduma*.
- uku DUMALA, v.t.z. 1. To be perplexed, disappointed, dejected.—2. As applied to food, to become insipid, vapid, without taste.
- uku DUMAZA, v.t.z. To perplex; to puzzle; to place in difficulties; to annoy and perplex by questions; to ridicule; to insult; to mortify.
- uku DUMBA, v.i.x.z. To swell, as the foot or hand when sprained. *Unyau ludumbile*: The foot is swollen.
- isi DUMBA, n.x. A heap. Applied exclusively to dead things which have had life, whether animal or vegetable. *Isidumba* sabantu: A heap of dead persons. *Isidumba* samazimba: A heap of corn.
- in DUMBA, n.z. A native bean.
- i DUMBE, n.x.z. 1. An edible root resembling the potato.—2. A palsied person.
- uku DUMBISA, v.t.x.z. To cause to swell.
- isi DUMBO, n.z. The thickest part of any thing.
- isi DUMBU, n.x.z. A corpse; a dead body; a carcase.
- uku DUMISA, v.t.x. To praise; to magnify; to laud.
- u DUMO, n.x. Fame. Used also as an adjective. *Umntu onodumo*: A famous person. Lit. One who has fame.
- uku DUMZELA, v.i.x. To make a low murmuring sound, as of several persons speaking in a low tone at the same time.
- i DUNA, n.x.z. A male. Applied only to animals. *Itote eliduna*: A male, or bull calf.
- in DUNA, n.x.z. A person in authority; a counsellor of the chief. The plu. is
- Amaduna*. The word is not so frequently used by the Xosa as by the Zulu tribes.
- uku DUNDUBALA, v.i.x. To crouch, as from fear or cold. z. To ascend slowly up a hill, as a heavy wagon.
- uku DUNDULUZA, v.i.x. To lie at full length. z. To lie on the stomach without covering, so that the back is seen.
- uku DUNDUZELA, v.t.z. To hush a child by shaking and patting it.
- uku DUNGA, v.t.z. To trouble: to disturb; to stir; to make muddy, as water by agitating it.
- i DUNGADUNGA, n.x.z. A wanderer; a vagabond.
- i DUNGAMUZI, n.z. A tree, said to produce quarrels when burnt in a village: hence its name, from *Dunga*, to disturb; to stir up.
- uku DUNGDELA, v.i.x. To wander about like a person deranged.
- uku DUNGDELISWA, v.i.x. To be confounded; to be perplexed.
- i DUNGUDWANE, n.x. A slovenly, weak-minded person.
- isi DUNGULU, n.z. A species of wasp.
- i DUNGUZA, n.z. a swelling.
- u DUNKUNKU, n.x. A mystery.
- uku DUN TSA, v.i.x. To strain the person, as in case of constipation of the bowels.
- isi DUNTU, n.z. The rump of a fowl.
- u DUSHE, n.x. Strife; contention. Used with the verb *Ukwenza*, to make, to denote the stirring up of strife. *Uyenza udushe*: He stirs up strife.
- uku DUTYUZA, v.t.z. To punch with the fist or foot; to kick as a horse; to push as a cow with its horns.
- uku DUZA, v.t.z. To bind down thatch with reeds.
- um DUZE, n.z. The name of a lily.
- in DWA, n.z. A crane. x. *Indwe*.
- isi DWABA, n.z. A covering for the body made of skin, which is bound round the loins, and reaches to the knees; a kind of skin petticoat. x. *Isikaka*.
- uku DWABA, v.t.x. To pluck leaves from stalks, as from a corn stalk, or from a tobacco plant.
- in DWABUNDWABU, n.x. Any thing of large capacity as compared with others of its own kind; as a comparatively large bag. Applied also to one who has a large abdomen.
- i DWALA, n.z. A flat rock. x. *Uhwahwa*.

- uku DWALAZA, *v.i.x.* To sit in a careless, indifferent manner; to sit as if in a reverie; to sit listlessly; to be slow in movement.
- u DWAMBA, *n.x.* A dead thing, as a dead animal, a carcase.
- um DWAMBA, *n.z.* A tall person; a high tree.
- in DWANGU, *n.z.* Cotton or linen cloth.
- isi DWANGUBE, *n.x.* An ornament made of beads.
- uku DWANGUZELA, *v.t.z.* To walk feebly, as one recovering from severe sickness.
- i DWANTSI, *n.x.* A strong new thong, or rein.
- u DWAYI } *n.x.* A poor, forlorn, help-  
u DWAYNGE, { less creature.
- in DWE, *n.x.* A crane. *z. Indwa.*
- uku DWELISA, *v.t.x.* To spread out so as to cover a large area; as a town or village, the houses of which are spread out, or scattered over a large space, in contrast to being in close proximity to each other.
- i DWELE, *n.x.* A species of hedgehog.
- z.* A clever person.
- u DWENDWE, *n.x.* A row, rank, or file of people, walking one after another in single file. *z. Indwendwe.*
- in DWEZA, *n.x.* The name of a bird.  
*z. um Dweza.*
- uku DWEZA, *v.t.x.* To spread out, as in spreading out a blanket or cloth.
- uku DWIDA, *v.t.x.* To ravin; to seize furiously; to act rapaciously.
- uku DWIDANA, *v.t.x.* To act furiously, or rapaciously, towards each other.
- uku DYABAZA, *v.t.x.* To splash about in water.
- i DYEKEDYEKE, *n.x.* Any soft matter, as dissolved gum.
- ubu DYIBIDYIBI, *n.x.* Shyness; reserve; timidity.
- uku DYIBA, *v.t.x.* 1. To bemire; to soil; to bespatter.—2. To accuse of a crime; to attach guilt to a person. The passive is *Ukudotywa*. (See the letter B.) *Ndidotywa ludaka*: I am bedaubed with mud.
- uku DYIBEKA, *v.i.x.* To become bemired; to be befouled.
- isi DYIBO, *n.x.* 1. A bemiring.—2. An accusation of guilt.
- uku DYUDUZA, *v.i.x.* To be hasty, rash, unsteady in action.
- i DYUKUDYUKU, *n.x.* Anything soft and flabby, or wanting in firmness, as poor meat.
- i DYUNGUNDYUNGU, *n.x.* A blister; that which acts as a blister on the flesh.

DYUPU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukutyupu*: To fall heavily.

uku DYUPUDYUPUZA, *v.t.x.* To pour out liquid from an orifice in a jerking manner, as from the mouth of a bottle, or from a native milk sack.

E.

The vowel E is sounded in Kaffir like *a* in the English word Bate.—1. It is the verbal participial prefix of spec. 1 sing., and spec. 2 plu., of the tenses of the ind. mood, except the past indefinite tense, which takes *wa* as its participial prefix. *Eteta*: He speaking. *Ebeteta*: He being speaking. *Etetile*: He having spoken. *Engateti*: He not speaking. *Ebengateti*: He not having spoken. *Wabona amahashe ebeleka*: He saw the horses (they) running. *Etetile amadoda*. The men having spoken.—2. It is thus prefixed to nouns and adjectives in the sense of, He, or They, being. *Eyiminnyaka elikulu ubudala bake*: He being an hundred years old. *Udawabona amahashe esekude*: I saw the horses, they being still a great way off. *Wafa unyana wake esemcinane*: He died, he being yet young.—3. It is the relative pronoun for nouns whose initial vowel is I. *Inkosi enkulu*: A chief who is great. *Ilizwe elingapesheya*: A country which is beyond the seas.—4. As the relative pronoun it is prefixed to the possessive pronouns which refer to nouns whose initial vowel is I, to give greater precision of expression. *Bebengaziye kanga ezabo izenzo, neyabo indlela elukuni*: They ceased not from their own doings, nor from their stubborn ways.—5. When as a relative pronoun it is followed by the *verbal medials*, as *accusatives of nouns*, whose initial vowel is I, and the medial is inserted either immediately after the relative, or between the verbal prefixes, or the tense forms, and the root of the verb; *e* is the *objective* of the relative pronoun, and expresses "*whom*," or "*which*." *Ihashe endilitandayo*: The horse (it) which I love. *Isi-*

caka endasibonayo : The servant (he) whom I saw.—6. When thus prefixed to *nouns*, whose initial vowel is I, it forms the *genitive* of the relative pronoun Who or Which. When thus used, the noun to which E is prefixed is followed either by an adjective or a verb. Indoda egama likulu : A man *whose* name is great. Inkosi ebantu baninzi : The chief *whose* people are many.—7. It is the initial vowel of the ablative of common nouns. Endlwini : In the house. Emlanjeni : In the river.—N.B. In the examples under Nos. 6 and 7, the initial vowel of the nouns is elided, as is always the case where these forms are used.

ukw EBA, *v. t. z.* To steal ; to take secretly ; to purloin. The Xosa is *Ukuba*.

ukw EBANDA, *v. i. z.* 1. To hide behind a person or thing. *Uyebanda ngesihlahla* : He hides himself behind the bush.—2. To evade a charge of guilt, by laying it upon another. Musa *kwebanda* ngaye ; nguwe onecala : You must not try to lay the blame on him, it is you who are in fault.

EBE, *x.* Tense form of the verb, spec. 1 sing., and 2nd plu., past time. He was, or, they were, or, he or they having been. *Ebeteta* : He was speaking, or, He having been speaking. Amatye *ebeseko* : The stones were still there. Amadoda *ebefika* : The men were arriving.

EBENGA, *x.* Tense neg. form of the verb. He not having. Spec. 1 sing., and spec. 2 plu., past time. *Ebengafiki* : He not arriving, or, not having arrived.

EBENGAYI, *x.* Tense neg. form of the verb, spec. 1 sing., and spec. 2 plu., prefixed to the infinitive of the verb. He, or they, would not have, or, He, or they, not being about to. *Ebengayi kuteta* : He would not have spoken. *Ebengayi kufika amadoda lawo* : Those men would not have arrived.

EBEYA, *x.* Tense form of the verb, spec. 1 sing., and 2 plu., prefixed to the infinitive of the verb. He was about to, or, He having been about to. *Ebeya kuteta* : He was about to speak. *Ebeya kusela amabashe* : The horses were about to drink.

is EBI, *n. z.* A thief ; one who steals or takes a thing secretly ; a purloiner.

ulw EBU, *n. z.* 1. The thin outer skin or husk of a plant ; the outer thin skin on the bark of a living tree.—2. The *epidermis*, or scarf skin of the human body ; the cuticle.—3. The skin of the snake when cast off, as it usually is in every spring season of the year.

ukw EBUKA, *v. i. z.* To peel off, as the cuticle from any portion of the body, or the thin outside covering of the bark of a living tree.

ukw EBUKA, *v. i. z.* To cast the outer skin, as a snake.

ukw EBULA, *v. t. x.* To strip off the skin ; to peel off, as the peeling of the bark from a green rod, as a willow rod.

EBUSIKA, *adv. x.* In the winter ; during the winter season.

EBUSUKU, *adv. x.* By night ; during the night season. The ablative of *Ubusuku* : Night.

EBUSWENI, *adv. x.* In the presence of. Lit. In the face of. *Ebusweni* is the ablative of *Ubuso*, Face, and is used in Kaffir to denote, In the presence of. *Ebusweni buka Tixo* : In the presence of God.

ECINI, *adv. z.* On purpose ; intentionally.

ukw EDUKA, *v. i. z.* See *Ukuduka*.

EDUZA, *adv. z.* Adjacent ; near to.

EDWA, *adv. x. z.* Alone. This is the root of the words *Bedwa*, *Ndedwa*, and *Yedwa*, which see. The letters prefixed to *Edwa* are the euphonic letters of the nouns qualified by these adverbs.

EHLA ! *interj. x.* 1. Ah you ! *Ehla wena ! wenzantonina ?* Ah you ! What are you doing ?—2. Surely ! *Ehla wena !* Surely you jest ! *Ehla lomntu !* Elumkile : Ah ! that is the man for ability or acuteness.

ukw EHLA, *v. i. z.* To descend ; to come down ; to alight ; to descend, as from a mountain to the plain below.

ukw EHLELA, *v. t. z.* To descend upon ; to alight upon.

am EHLO, *n. x. z.* Eyes. Irregular plu. for *iliso*, Eye.

EHLobo, *adv. x. z.* In the summer season. Ablative of *i Hlobo* : Summer.

EKAYA, *adv. x. z.* At home ; home. Ablative of *i Kaya* : Home.



**EKOHLÖ, adv. x.** The left-hand side.

**EKUHLĒNI, adv. x. 1.** Openly; publicly. *Wateta ekuhleni pambi kwabantu*: He spoke openly before the people.—2. *z.* Clearly; openly; without ambiguity. *Kusekuhleni kaloku, oku utetayo*: What you now say is quite clear.

**Usetut' ekuhleni**: Now speakest thou openly, or without ambiguity.

**EKUBENI, adv. x.** In that; in that case; supposing that; seeing that. It is the ablative of *Ukuba*, If; and denotes an alternative, implying certain consequences, which arise from the action indicated. *Eku-beni nililahlayo ilizwi lika Tixo, nizigweba nje ukuba anifanele ubomi obungunapakade*: Seeing that ye reject the word of God, ye judge yourselves unworthy of eternal life.

**EKUNENE, adv. x.** On the right side; on the right hand.

**EKUTINI, adv. x.** In a certain place; in such a place. *Ndaya ekutini*: I went to a certain place.

**ukw ELA, v.t.x.z. 1.** To winnow, as corn from the chaff.—2. To flow, as water in small streams, as in rivulets or valleys, as after rain, when small waterfalls are formed by the water falling in sheets over small elevations. The primary meaning is to flow in a thin wide sheet, either of water, or corn, or any other substance; hence applied to the winnowing of corn, which is performed in the native mode by holding the basket which contains it in an elevated position, so as to pour out the corn in a flowing stream, so that the chaff is carried off by the wind.

**ukw ELAMANA, v.i.z.** See *ukw Alamana*.

**ukw ELAPA, v.t.z. 1.** To prescribe medicine; to doctor; to cure.—2. To preserve or cure, as meat by salting.

**ukw ELAPELA, v.t.z.** To prescribe for.

**ukw ELATA, v.i.x.** To point with the finger. (Used principally by the Fingoe tribes.) *ukw Alata* is the proper Xosa word, which see.

**ELE, adv. x.** Beyond; on the other side of an object or locality. *Kle kwentaba*: Beyond, on the other side of the mountain.

**ukw ELEKA, v.t.x.z.** To add to; to place one thing on other things, or more of the same kind of thing, or

things, upon another. Principally used in buying and selling. *Ye-leka enye imali*: Add more money. *Ye-leka amanye amazimba*: Add more corn.

**is ELEKELO, n.x.z.** Any thing given in addition, over and above.

**ukw ELELA, v.t.x.** To pour out corn, or water, in any place named or understood. It is the objective form of *ukw ELA*: To winnow; to flow out, as corn which is poured out from a vessel to be winnowed by the wind; so *ukw Elela* is to pour out at, or into, a certain place. *Ye-lela enxoweni*: Pour it into the sack.

**um ELELO, x.** See *u Melelo*, under the letter M.

**ELI, dem. pro. x.** This. Spec. 2. sing. *Elilizwe*: This country.

**ELINGAYI, x.** Neg. tense form of the verb, spec. 2. sing., future time, prefixed to the infinitive of the verb. That which shall or will not. *Ilizwi elingayi kuzaliseka*: A word that will not be fulfilled. *Ilitye elingayi kushukunyiswa*: A stone which shall not be removed.

**ELINYE, adj. x.** Another. Spec. 2. sing. *Elinye ilizwi*: Another word.

**ELO, dem. pro. x.** Spec. 2. sing. That. *Elo 'lizwe*: That country.

**is ELO, n. z.** A fan, or winnowing basket.

**ukw EMANA, v.i.z.** To refuse a request for material aid; to be stingy and illiberal.

**EMBO, adv. x.** Towards the East. *Sivela embo*: We come from the East.

**EMHLENI, adv. x.z.** In the day; referring to the time at which an event transpires. *Emhleni inkosi yafikayo*: The day on which the chief arrived. *Emhleni wobunzima bake*: The day of his calamity.

**EMHLENIKWENI, adv. x.z.** When; in the day when. It precedes a verb in the construction of sentences, and usually refers to past transactions. The particle *kweni* is affixed to the dative of nouns which relate to time, to give them an adverbial force, as here it is affixed to the dative of *Umhla*, Day; denoting, In that day; at that time. *Emhlenikweni wafayo u Adam*: In the day, or at the time, Adam died. See **KWENI**.

**EMIHLENI, adv. x.** In the days, or, in

those days. Kwayekute *emihleni* ka Abraham : And it came to pass in the days of Abraham.

EMINI, *adv. x.z.* By day ; at mid-day. Ablative of *Imini*. Usually applied to the hours between 9 A.M. and 3 P.M.

EMNYANGO, *adv. x.* At the entrance of a house ; the doorway. Ablative of *Umnyango* : Door of a house.

EMPUMALANGA, *adv. x.z.* In, at, or from the East. Ablative of *Impumalanga* : The East.

EMVA, *adv. x.z.* After ; with regard to position, behind. *Emva kwendlu* : Behind the house. From *Umva* : The hinder or back part of an object.

EMVAKWOKO, *adv. x.* After that ; referring to time.

EMVENI, *adv. x.* After, in point of time. *Emveni kokufika kwetu* : After our arrival.

EMVENIKWENI, *adv. x.* After that. *Emvenikweni kwokuteta kwake* : After that he had spoken. See KWENI.

ukw ENA, *v.i.x.z.* To be overgrown with long grass or bushes. Applied also to large bushy whiskers.

ukw ENAKALA, *v.t.z.* The same as ukw *Anakala*, which see.

ukw ENAMA, *v.t.z.* To be contented ; to feel comfortable ; to be merry ; to be jovial ; to act, or speak, as if at home and at ease.

ukw ENAMA, *n.z.* Contentment ; ease ; enjoyment.

ukw ENANA, *v.t.z.* To barter. *x. ukw Anana*.

ukw ENDA, *v.t.x.z.* To marry ; to wed.

ukw ENDELA, *v.t.x.z.* 1. To give in marriage.—2. *x.* To strike deep root in the ground, so as to hold firmly in the soil. *Lomti wendelwe emhlabeni* : That tree is firmly rooted in the ground.—3. *adj.* Intricate ; involved. *Londawo endele kunene* : That subject is very much involved ; is very intricate. The primary meaning is that of a state of things, or a position being attained of a fixed character, which it is difficult to alter or reverse ; hence applied to marriage, the taking root of a tree, and the intricacies of an involved case.

ukw ENDEKA, *v.i.x.z.* To become married ; to be in a married state. *Ude wendeka* : She is married at last.

ukw ENDISA, *v.t.x.z.* 1. To marry to another ; to cause to be married.—2. To perform the marriage ceremony.

ENDLE, *adv. x.z.* Abroad ; in the open country.

ukw ENGAMA, *v.i.z.* To overhang. *x. ukw Ongama*.

ENGAYI, Neg. tense form of the verb, spec. 3 sing. future time, prefixed to the infinitive of the verb. That shall or will not. *Indoda engayi kuvuma* : A man who will not consent. *Intombi engayi kutshata* : A girl who will not marry.

ENGCOOTSHENI, *n.x.* On the top, or on the pinnacle. *Engcootsheni kwentaba* : On the top of the mountain. From *Ingcopo* : A conical top or pinnacle. For the change of the *p* into *tsh*, see the letter P.

ENGANCJENI, *adv. x.* The ablative of *Ingcambo* : In, at, about the roots. *Engancjeni yemiti* : At, or about, the roots of trees. For the mutation of the *b* into *nj*, see under the letter B.

ENGE, *x.* Tense neg. participial form of the verb, 1 spec. sing., and 2 spec. plu. *Engenzanga* : He not having come. *Amahashe engekafiki* : The horses not having yet arrived.

ukw ENGEZA, *v.t.z.* To add to. *x. ukw Ongeza*.

ENGQUJENI, *x.* In anger. *Engqujени yake*. It is the ablative of *Ingqumbo* : Anger. For the mutation of *mb* into *nj*, see under the letter M.

ukw ENGULA, *v.t.z.* To skim off cream from milk, or scum from a pot. *x. ukw Ongula*.

ENHLA, *adv. x.z.* Higher up ; on the upper side ; denoting locality. *Emhla kwotango* : On the upper side of the hedge.

ENHLANGO, *adv. x.* In a desert place *z.* By the side of ; aside ; on one side.

ENI, *x.z.* The ablative termination of nouns the final vowel of which is *a*. *Inilela* : Path. *Endleleni* : In the path *Isandla* : Hand. *Esandleni* : In the hand.

ukw ENJENJALO, } *v.t.x.z.* To do thus ; to  
ukw ENJENJE, } do so. *Ekubeni nenjenjalo nakumnye wabazalwana*

- bam *nenjenjalo* nakum : Inasmuch as ye did it, or did so, unto one of these my brethren, ye did it, or did so, unto me.
- ukw ENQAKA, *v.t.z.* To catch, as a ball. x. uku *Nqakula*.
- ukw ENQIKA, *v.i.z.* To lean against.
- ENTSHONALANGA, *x.z.* The west; in the west. Lit. At the disappearing of the sun.
- ENU One of the forms of the poss. pro. Yours.
- ukw ENYELA, *v.t.z.* 1. To dislocate or injure a joint.—2. Used figuratively of a thing being out of order.
- ukw ENYUKA, *v.t.x.z.* To ascend; to mount up.
- ukw ENYULA, *v.t.z.* To choose; to select. x. uku *Nyula*.
- ukw ENUSA, *v.t.z.* To raise up; to cause to ascend. x. uku *Nyusa*.
- ukw ENZA, *v.t.x.z.* To make; to perform; to bring a thing to pass. *Wenza inqwelo*: He made a wagon. *Ndisendiyeze lonto ubundituma ukwenza*: I have performed that you sent me to do.
- ukw ENZAKALA, *v.n.x.z.* To be hurt; to be injured, as by an accident. *Ndenzakele*: I am hurt.
- ukw ENZAKALISA, *v.t.x.z.* To hurt; to injure.
- is ENZAKALO, *n.x.z.* A damage; a hurt; injury.
- is ENZAKALISO, *n.x.z.* A damage, or hurt, inflicted by some person or thing. It is derived from the causative form of the verb, and is thus distinguished from *Ukwenzakalo*, which, being derived from the simple form, signifies a hurt or damage inflicted fortuitously, or by accident. *Ndinesenzakalo ngokuwa kwam*: I am hurt by my fall. *Ndinezenzakaliso ngokukatywa libashe*: I am hurt by the kick of a horse.
- ukw ENZEKA, *v.i.x.* 1. To take effect; to be done; to come to pass; to become a *fait accompli*. *Kekaloku oko kwonke kwenzekile kwangokuteta ebethshilo ngako*: Now all this came to pass, even as he had said. *Asisayikwenzeka lonto*: That thing will never come to pass. *Makwenzeku kuwe kwangokolo lwako*: Let it be done unto thee according to thy faith.—2. Used with the conjunc-
- tive *n* prefixed, it expresses the possibility of an event taking place. *Ewe kungaba nokwenzeka oku*: Yes, it is possible, that it may take place. *Ukuba bekunokwenzeka*: If it were possible. *Hai, lonto ayinakwenzeka*: No, that is impossible.
- ukw ENZELA, *v.t.x.z.* To perform an action, or an undertaking for another. *Ndiyamenzela u Bawo oku*: I am doing this for my father.
- ukw ENZELELELA, *v.t.x.* To perform a kind or friendly act for another person whereby he is benefitted; to assist another by material assistance; to grant a favour.
- is ENZELELO, *n.x.z.* An act of favour; a grant; an assistance of a material character.
- ukw ENZISA, *v.i.x.z.* To pretend; to feign; to dissemble. Lit. To make as if.
- is ENZISO, *n.x.z.* Affectation; affectedness; hypocrisy; dissimulation.
- is ENZISELO, *n.x.z.* A kind act, whereby another is benefitted.
- is ENZO, *n.x.z.* A performance; an act.
- EPANDLENI, *adv.x.* Abroad; away from home. Ablative of *Pandle*: Outside.
- ukw EQA, *v.t.x.z.* To spring over; to leap; to jump with a quick, sudden motion; to dart forward.
- ukw EQATA, *v.t.x.z.* To come on unexpectedly; to light on.
- ukw ESABA, *v.i.x.z.* To flee from; to flee from a feeling of fear. See *uku Saba*.
- ESE, *adv.x.* Beyond; out of sight. *Ese kwotango*: Beyond the hedge. *Ese kwentaba*: Beyond the mountain.
- Esi, *dem. pro. x.* Spec. 4 sing. This. *Esi'sitya*: This basket.
- ESINYE, *n.x.* Another. Spec. 4 sing. *Esinye isitya*: Another basket.
- ESIUDE, *adv.x.* The south. Kaffirized from the English.
- ESIYA, *dem. pro. x.* Spec. 4 sing. That there: *Isitya esiya*: That basket there.
- Eso, *dem. pro. x.* Spec. 4 sing. That. *Eso'sitya*: That basket.
- ukw ETA, *v.i.x.* 1. To sink down; to subside, as liquid in a vessel, when drawn off at the lower part of the vessel.—2. To lose hope, or heart; to be dispirited; to be depressed, or cast down.

ukw ETISA, *v.t.x.* 1. To cause to sink down or subside.—2. To dispirit; to cause despondency; to discourage.

ukw ETUKA, *v.i.x.* To be startled; to start back from fright.

ukw ETUSA, *v.t.x.* To startle; to cause fear.

ukw EUKA, *v.i.z.* To descend in journeying, as to go down a valley, or to go down a country, as going towards the sea.

ukw EULA, *v.t.z.* To bring down, as the bringing down of cattle from a mountain pasture to the plain beneath, or towards the low country near the sea.

EWE, *adv.x.* Yes. Expressing consent; opposed to No.

ukw EYA, *v.t.x.* To disdain; to consider an object unworthy of notice, because of its insignificance. Implying disdainful dissatisfaction on account of the smallness of a thing; applied to a price offered, or to a present given.

EYAMAZIBULO, *x.* See ama ZIBULO.

ukw EYELA, *v.i.x.z.* To fall into; to fall over. *Weyela eludakeni*: He fell into the mud. *Weyela eweni*: He fell over the precipice. *z.* To subside; to subside or settle down by shaking, as corn when carried in a basket on the head in travelling.

ukw EYESELA, *v.t.x.* To overcome for another.

ukw EYISA, *v.t.x.* To overcome; to prevail against.

EZANTSI, *adv.x.* Below in locality. *Ezantsi kweezango*: Below the gateway.

EZI, *dem.pro.x.* Spec. 4 plu. These. *Ezi 'zinto*: These things.

ulw EZI, *x.z.* See u *Lwezi*.

EZINGAYI, *x.* Neg. tense form of the verb, 3 spec. plu., future time, prefixed to the infinitive of the verb. Those who, or which, will not. *Inkomo ezingayi kuhamba*: Cattle which will not go, or which will not be driven.

EZINYE, *n.x.* Other. Spec. 4 plu. *Ezinye inkomo*: Other cattle.

EZIYA, *dem.pro.x.* Spec. 4 plu. Those there. *Izindlu eziya*: Those houses there.

EZO, *dem.pro.x.* Spec. 4 plu. Those. *Ezonto*: Those things.

## F.

F has one uniform sound in Kaffir, as in the English words, Father, Face, &c. In the *Sisuto* language, *f*, in almost every case, occupies the place of *p* in Kaffir; this being one of the changes which take place in the words of the two languages which have the same signification. *Kaffir*, Bopa, Bind; *Sisuto*, Bofa: *Kaffir*, Pela, Finish; *Sisuto*, Fela: *Kaffir*, Pantai, Beneath; *Sisuto*, Fantai.

uku FA, *v.i.x.z.* 1. To die; to decess.

Umntu *ufile*: The person is dead.—

2. To sicken; to languish. Umntu

*uyafa*: The person is sick, or ailing.—3. To be broken, or injured.

Imbiza *ifile*: The vessel is injured, or broken.—4. Used often to express any great calamity, or confusion.

*Ndifile*: I am in great trouble. *Ilizwe, lifile*: The country

is in great confusion, is ruined, or destroyed, as by war. Lit. The

country is dead.—5. Used generally to denote the end, or breaking

up of a purpose, or thing, or the end of a period. *Lonto ifile*: That

thing, or that project, is past, or has failed. *Inyanga ifile*: The old

moon is past. *Umnyaka ofileyo*: The past year.

i FA, *n.z.* 1. An inheritance; a patrimony.—2. Anything which is constitutionally inherited from the

parents by the child; an hereditary disease, or defect.

im FA, *n.z.* An epidemic, as influenza.

u FA, *n.z.* A breach; crack; flaw; blemish; fracture; chasm. Imbiza

*inofa*: The pot has a crack.

ili FA, *n.x.* 1. An inheritance; a patrimony. *Ezondlu zililifa lam*:

Those houses are my patrimony.—

2. A small protuberance on the neck. *Unelifa entanyeni*: You

have a lump, or a protuberance, on the neck.

um FABA, *n.z.* 1. A barren, fruitless, or imperfect thing of its kind; as a

stalk of corn without any corn in the ear, or a married person with-

out children.—2. Destitute; without possessions, as a person who

has no land to cultivate, or no friends to protect him.

uku FACA, *v.t.x.* To devastate.

isi FACA, *n.z.* 1. A dent, as in a tin pail, or vessel.—2. A curl of the hair.  
x. isi *Fatye*.

FAPA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti fapa*: To sprinkle softly with water, so as to cause it to fall in drops. In *Xosa*, *uku Fefa* has the same meaning.

uku FAHLA, *v.i.x.* To walk with a swinging motion; to mince with the feet in walking. *z.* To weave; to entwine. It is used to denote the action of the fingers and body in weaving, rather than the thing woven, and is allied to the meaning in the *Xosa*, where it denotes the swinging motion of the body when walking with a jaunty air.

ku FAKA, *v.t.x.* 1. To put into, as into a vessel, or sack; to dip into, as bread into milk, or soup. *Faka esityeni*: Put it into the dish.—2. To put under. *Faka pantsi kwelitye*: Put it under the stone.—3. A cow is said to *Faka* when she makes udder. Inkomo *isefakile*: The cow is making udder; meaning that she is secreting milk, and depositing it in the udder, thus still retaining the primary meaning as given in No. 1.

FAKAMPELA, *adj.x.* Spotted with white spots, as a garment. Ingubo *emfakamfele*: A dress spotted with white spots.

u FAKAZI, *n.z.* A witness who gives testimony in favour of another.

uku FAKEKA, *v.i.x.* To be among; to partake of the fellowship or company of others. Bavunyelwe ukuba *bafakeka nokufakeka* nabantu abalungileyo: They are admitted to the fellowship of good people.

uku FAKELA, *v.t.x.z.* To put for, or on account of. This word is in common use when one Kaffir asks another to give him a pipe of tobacco. *Ndifakele umhlobo wam*: Fill my pipe for me, friend.

uku FAKISA, *v.t.x.z.* To cause or make to put in; to assist to do so.

u FAKOLWENI, *n.x.z.* Half a crown. Kaffirized from the English.

im FAKWA, *n.x.* Settings; that which is set in another thing, as a stone set in a ring.

im FAMA, *x.* See i *Mfama*.

im FAMBELE, *n.z.* A cow with only one teat. Derived from *Ukufa*, To die; and *Ibele*, Teat. Lit. One with dead teats.

isi FAMONA, *n.z.* Envy. x. *Umona*.

uku FANA, *v.i.x.z.* To resemble. Umtwana *ufana* noyise: The child resembles, is like, his father.

um FANA, *n.x.z.* A young man; a full-grown boy. The diminutive of um *Fo*, which see.

uku FANANA, *v.i.x.z.* To resemble each other. Ababantu *bafanana*: These people resemble each other.

uku FANEKISWA, *v.t.x.z.* 1. To cause or make to be like.—2. To show a likeness or similarity to another thing; to liken to; to make a similitude. Ubukumkani bezulu *bungafanekiswa* nentonina? What shall the kingdom of heaven be likened unto?

um FANEKISI, *n.x.z.* One who prepares, or makes, a likeness.

um FANEKISO, *n.x.z.* An image; a likeness; a representation in carving, in statuary, or on canvas.

uku FANELA, *v.i.x.* 1. To be proper to. Ingubo leyo *imfanele*: That garment becomes him, is proper for him. *Kungafanela* ukuba sihambana? Is it proper that we go? Ewe *kufanele*: Yes, it is proper. Hai ke *akufaneli* oku: No, that is not proper.—2. To deserve; to be worthy of. *Ufanela* ukubetwa: You deserve to be beaten. *Ufanele* umvuso ngomsebenzi wako: You are worthy of reward on account of your performance.—3. UKUFANELA is often expressive of the English phrase, "must," or, "must be;" meaning, It must be so, according to the order of things, in the nature of things. Zonke ezozinto *zifanel'* ukuhla, kanti kona ukupela *akukabiko*: All these things must come to pass, but the end is not yet.—4. To be the duty of. Inkonzko ka Tixo, *iyasifanela*: The service of God is our duty.—5. In the neg. form it denotes unworthiness. *Asifaneli* ukuza ebusweni bako: We are not worthy to come into thy presence.

It will be observed that in all these different meanings of UKUFANELA, its derivation from *Ukufana*, To be like, is evident; the meaning being

that there exists a *correspondence*, or *propriety*, between the *actor* and the *action*; or between the *thing possessed* and the *possessor*; or between the *receiver* and the *thing received*.

uku FANELANA, *v.i.x.z.* To be fit or proper for each other; to suit each other. Ezizinto zifanelene: These things are suitable for each other.

uku FANELEKA, *v.i.x.z.* To be suitable, proper, decent, seemly, becoming. *Kufanelikile kuwe ukuba ubancede abasweleyo*: It is proper, becoming, that you help those who are in need.

ama FANI, *n.x.z.* Things which resemble each other; resemblances.

uku FANISA, *v.t.x.z. 1.* To liken to; to compare with.—2. To seek to trace a likeness, or to make a likeness to appear. Hence it sometimes denotes the claiming of a lost animal, from the owner tracing out a likeness to his own in the animal claimed. *Walifanisa ibashe lake*: He claimed his horse, that is, by tracing out a likeness to it.

um FANISI, *n.x.z.* One who likens, or traces out a likeness or resemblance.

um FANTA, *n.x.* A cleft, as in a rock; a fissure; a crack, as in a wall. *z. u Fanta.*

uku FATYA, *v.t.x. 1.* To dress or curl the hair; used especially for dressing the hair of the native women with fat and red ochre, by forming it into small knobs all over the head.

i FATYE, *n.x.* A barrel; a cask for carrying water.

isi FATYE, *n.x.* The head when dressed, as described under the word *Ukufatya*; also, a curl of the hair.

ubu FAZANA, *n.x.* That which relates to the female sex.

isi FAZANA, *n.z.* That which relates to the female sex.

ubu FAZI, *n.x.* Womanhood; that which relates to womanhood.

um FAZI, *n.x.z.* A woman. Also the wife of a man. *Umfazi wake*: His wife. In the use of *Umfazi for wife*, the root is very frequently dropped, and the prefix *um* only used, as:—*Um ka Faku*: Faku's wife. *Um kake*: His wife. *Um kwako*: Thy wife. When thus used, the plural is formed by

changing the initial *u* into *o*. *Omka Pato*: Pato's wives.

im FAZWE, *n.x.z.* A war; that which destroys. This word is compounded from *fa*, the root of *Ukufa*: To die; and *zwe*, the radical of *Ilizwe*, Country; and denotes, *the death of the land*; a very correct definition of war.

im FE, *n.x.z.* A description of sweet cane grown by the natives of Africa.

isi FE, *n.x.z.* A small garden; applied more strictly to a place where the *Imfe*, or sweet cane, grows.

isi FEEB, *n.z.* A fornicator; a harlot. There is no verb either in the *Xosa* or the *Zulu* from which this noun is derived; the verb is however found in the *Sisuto* language, where we have *uku Feba*: To commit adultery; thus, as in other words, showing that the *Zulu* and *Sisuto*, as well as the *Zulu* and the *Xosa*, have a common origin.

ubu FEEB, *n.z.* Fornication; whoredom.

uku FECA, *v.i.x.* To become bruised and broken down, as a reed trodden down by cattle, but not broken off.

im FECANE, *n.x.* Marauders; freebooters; lawless tribes; bandits. *z.* A long, thin, limp thing, or person.

uku FECEZA, *v.t.z.* To break down, as a reed, or a branch of a tree, without snapping it off.

isi FEDE, *n.x.* A lazy, indolent person.

uku FEFA, *v.t.x.* To sprinkle gently; to cause to fall in gentle drops.

FEFE, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti fefe*: To sprinkle; the same as *Ukufefa*.

u FEFE, *n.x.* Favour; kindness; grace. It refers more to the kind and compassionate feeling, than to the favours, or grace, arising from that feeling. *Ndibetwa lufefe ngenbandezelo yako*: I am full of compassionate feeling on account of thy affliction. It is derived from *Ukufefa*: To sprinkle softly and gently with water; to cause water to fall in gentle drops. *z.* *Umfesane*.

uku FEFEZA, *v.t.x.* Same as *Ukufefa*, which see.

u FEHLANE, *n.z.* The ague.

uku FEHLEZA, *v.t.z.* To break, as a bone snapped by a blow.

u FEHLEZO, *n.x.* The sickness called the

- palsy. Used principally by the Fingoe tribes.
- uku FEKETA, *v.i.x.z.* 1. To play; to sport; to frolic. *Bayafeketa* abantwana: The children are playing, or are at their sports.—2. To annoy by remarks calculated to cause derision; to toy with a person; to use ironical speech towards a person. *Musa ukufeketa* ngami: You are not to sport or play the fool with me.
- uku FEKETISA, *v.t.x.z.* To cause sport; to treat playfully. *z.* To flounce, or embroider a garment.
- uku FELA, *v.t.x.z.* 1. To die for. *U Kristu wafela* abantu: Christ died for the people.—2. To die in a certain place. *Wafela* ekaya: He died at home. In the passive form this verb has a peculiar idiomatic signification. *Umfazi wafelwa ngumtwana* wake: The woman is bereaved of her child. *Inkomo yafelwa litole*: The cow has lost her calf by death. *z.* To spit.
- i FELANI, *n.x.* A cotton blanket.
- uku FELELA, *v.t.z.* To spit upon a thing.
- um FELI, *n.x.* One who dies for another, or for others. *Unyana ka Tixo ungumfeli* wabantu: The Son of God is He who died for the people.
- um FELOKAZI, *n.z.* A widow.
- ubu FELOKAZI, *n.z.* Widowhood.
- uku FELWA, *v.p.x.* To be bereaved by death. *Umfazi ufelwa* ngumtwana wake: The woman is bereaved of her child by death. *Inkomo ifelwa litole* layo: The cow has lost her calf by death.
- im FENE, *n.x.z.* A baboon.
- i FENSTILE, *n.x.* A window. Kaffirized from the Dutch "fenster:" a window.
- i FENYA, *n.z.* A narrow piece of land at the foot of a hill, or a mountain, suitable for cultivation. *x.* *Intile*.
- im FENYANE, *n.z.* A kind of mint; a scented plant, used in pomatum for perfuming the hair and person.
- uku FENYISA, *v.t.z.* To disparage; to decry; to damage the reputation, so as to raise a prejudice against a person.
- um FESANE, *n.x.* Kindness; favour; grace; sympathetic feeling. *x.* *Ufefe*.
- uku FETEZA, *v.i.z.* To chatter; to talk with volubility.
- ubu FETYE, *n.z.* Affectation in speaking.
- im FEYSELE, *n.x.* A bulrush; a large water rush.
- uku FEZA, *v.t.x.z.* To finish; to complete; to perfect. *Ndiwufezile* umsebenzi wami: I have completed my work.
- uku FEZELA, *v.t.x.z.* To finish; to complete for another, or on account of. *Zundifezele* oku 'mhlobo wami kuyandoyisa 'mna: Be kind enough to complete this for me, my friend, as it masters me.
- u FEZELA, *n.z.* A scorpion. *x.* *Unomadudwane*.
- im FEZI, *n.z.* A snake of the *Cobra di capello* species. *x.* *Ipimpi*.
- uku FEZISA, *v.t.x.z.* To help to finish or complete a thing or enterprise.
- um FI, *v.z.* A deceased person. From *Ukufa*: To die; to de cease.
- um FIBINGI, *n.z.* A bead with stripes upon it.
- uku FIOA, *v.t.z.* 1. To drain off, as whey from curd.—2. To drink or drain out the whole, as a person drinking up all the milk in a calabash.—3. To knit the brows; to partially close the eyes, so as to prevent the sunlight obstructing the vision.
- uku FICELA, *v.t.z.* 1. To drain off into a vessel, or into a locality.—2. To look pryingly, or with piercing glance, upon a person or thing; to frown upon another. *Ungificela* nina? Why do you frown or look upon me with such piercing eyes?
- uku FICINGA, *v.t.z.* To squeeze out, as from any yielding fluid, as a lemon or a sponge.
- im FIDI, *n.x.* A mass. *Imfidi* yabantu: A mass of people. *Imfidi* yodaka: A mass of mud.
- u FIFANA, *n.x.* A slight rumour; a very imperfect statement of an event or occurrence. *Ndakandeva ufifi ngalo ihashe lako elilahlekeleyo, kodwa andivanga inyaniso yalo*: I heard a rumour, or I heard something, about your horse which is lost, but did not hear anything certain about it.
- isi FIFANE, *n.z.* A petulant, irascible person. The word is allied to *Ufifi*, (which see,) as a petulant person has generally a frowning look, accompanied with contraction of the eyes.
- u FIFI, *n.z.* A person whose eyes are naturally small, or blinking, or contracted. Hence applied to one

who has sore eyes, or eyes contracted by being sore. Lomntu *unofifi*: That person has sore eyes.

uku FIHLA, *v.t.x.z.* 1. To hide anything. *Niyifihle* pina lonto? Where have you hidden that thing?—2. To suppress; to conceal a matter. *Niyayifihla* inyaniso: You suppress the truth. *Niyayifihla* londawo: You conceal that matter.

isi FIHLAKALO, *n.x.z.* A mystery; a mysterious event.

uku FIHLANA, *v.t.x.z.* To hide; to conceal each other; to aid each other in suppressing or concealing a thing.

uku FIHLEKA, *v.i.x.z.* To be hidden. It denotes being in a hidden state, as a violet is hidden from passers-by until sought for and brought to view. Inkomo *ifihlekile* ehlatini: The cow is hidden in the thicket.

uku FIHLELA, *v.t.x.z.* 1. To hide or secrete for another.—2. To secrete for certain considerations. *Niyifihlela* nina inyaniso? For what purpose, or on what consideration, do you hide the truth? *Niyafihlela* bani lonto? For whom are you hiding that thing?—3. To hide from another. *Andimfihlela* nento eyodwa yalomcimbi: I hid nothing whatever from him of that matter.

uku FIHLELANA, *v.t.x.z.* To hide from each other.

im FIHLO, *n.x.z.* A secret; a hidden thing or matter.

uku FIKA, *v.i.x.z.* To arrive. *Wafika* izolo: He arrived yesterday.

uku FIKELA, *v.t.x.z.* To reach at or to; to attain to. Mostly used in the negative form. *Andifikeli* ku londawo: I cannot reach to that height. *Andinakufikeli* kulonto: I cannot attain to that.

pku FIKELELA, *v.i.x.z.* 1. To arrive at a certain place. *Safikelela* ekaya ekuseni: We arrived at home just at daybreak.—2. To reach or attain to a certain height or place. *Andifikeleli* kulondawo: I cannot reach or attain to that place.

um FIKI, *n.x.z.* A newcomer; a new arrival.

uku FIKISA, *v.t.x.z.* To bring to, or cause to arrive. *Ndulifikisa* ihashe eRini: I brought the horse to, or caused it to arrive at, Graham's Town. Inqanawa *yafikiswa* e Bay izolo: The ship was brought to, or anchored at, Algoa Bay yesterday.

uku FIKISELA, *v.t.x.z.* To cause to arrive for another. *Ndamfikisela* inqwelo yake e Bofolo: I brought his wagon for him to Fort Beaufort.

isi FIMFIRO, *n.x.* Anything very much swollen. Unyawa lwake *lusifimfiro* ukudumba: His foot is very much swollen.

uku FINCA, *v.t.x.* To drink up; to drain the last drop in drinking. *z.* To contract; to draw into wrinkles or folds.

i FINDO, *n.z.* 1. A knot, as in a string, or as raised on the surface of anything. Hence, 2. A rug, or a counterpane which has knots on it.

u FINDO, *n.z.* 1. The back part of a native hut.—2. The lower part of the spine.

uku FINGA, *v.t.x.* To gather, as in sewing a garment.

uku FINGEKA, *v.i.x.* To be gathered or contracted, as a rope coiled up, or gathered into a heap. Intambo *ifingekile*: The rope is coiled up.

isi FINGO, *n.x.* The dawn; the first dawn of day; the *aurora* of the morning.

i FINGO, *n.z.* A pile of light, loose wood, as faggots prepared for burning.

imi FINGO, *n.x.* Gathers in a garment.

im FINGO, *n.z.* A kind of rush growing on the coast (*Palmiet*).

uku FINIZA, *v.i.x.* 1. To draw up the body as when about to sit on the ground.—2. To make faces at another.

uku FINYA, *v.t.x.* To wipe the nose.

uku FINYEZA, *v.i.x.z.* To draw in; to shorten; to contract; to draw back. *Wafinyela* inyawo zake: He drew up his legs.

uku FINYEZA, *v.t.x.* To draw in; to shorten; to contract. *Finyeza* inyawo zake: Draw in your feet. *Finyeza* intambo: Draw in, shorten the rope.

uku FIPALA, *v.i.z.* To become dim, obscure, indistinct; to be dark and cloudy; to change colour; to grow pale from any cause, as anger, sickness, or death.

uku FIPAZA, *v.t.z.* To cause or make to change; to alter the appearance of a person or thing; to dim; to darken; to obscure.

uku FISA, *v.t.x.z.* To cause death. *Ukubulala* is the word for killing by violence, to murder; *Ukufisa* is to cause death by any means, as by the withholding of food, or by slow



poi-soning, or as in executing a judicial sentence.

**FITI**, Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti fiti*: To be chock full; to be crammed; to be stuffed; to be satiated.

**uku FITIZA**, *v.i.z.* 1. To prevaricate; to speak hesitatingly.—2. To put forth filaments, as maize from the cob or ear.

**uku FIXIZA**, *v.i.x.* To put forth the silk-like filaments seen on the Indian corn previous to the filling of the cob with corn.

**um FO**, *n.x.z.* A man; a familiar word, referring to a person.

**isi FO**, *n.x.z.* Sickness; disease; suffering.

**Foca**, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti foca*: To yield to the touch, as an elastic substance, or a soft swelling on the person. *z. uku Focoza*.

**isi FOCIYA**, *n.z.* A girdle worn by females round the waist, made of fine grass neatly plaited or twisted.

**isi FOco**, *n.z.* A bunch or crest of hair worn by native women on their heads.

**uku FOHLA**, *v.t.z.* To break through by force, as through a fence. *Isinkomo zilufohlile utango*: The cattle have broken through the fence. *x. uku Tyoboza*.

**uku FOHLOZA**, *v.t.z.* To break; to crush; to smash; to dash down.

**um FOKAZANA**, *n.z.* A needy stranger; a pauper.

**ubu FOKAZANA**, *n.z.* Poverty; pauperism.

**um FOKAZI**, *n.z.* A common person; a poor man; a low, coarse person.

**isi Foko**, *n.z.* A protuberance, as a bulge outwards in tin ware. Applied by way of derision to the knob of hair on a woman's head.

**u FOKOTI**, *n.z.* 1. The *fontanel* or soft place on the top of the head of an infant.—2. The umbilical cord or navel string of a young calf.

**uku FOLA**, *v.i.z.* To stoop down; to give way by bending down, as a person in entering the low doorway of a native hut.

**isi FOLOKO**, *n.x.z.* A fork. Kaffirized from the English.

**isi FOMBO**, *n.x.* A humpbacked person.

**um FONDINI**, *n.x.* The vocative form of *Umfo*. *Wena 'mfondini*: I say, you man.

**uku FONYOFONYOZA**, *v.t.z.* To deal roughly with; to tear to pieces, as a fierce dog with its mouth.

**isi FORO**, *n.x.* An indentation, as in a tin pail. *z. Isiboco*.

**ili FU**, *n.x.z.* A cloud.

**isi FU**, *n.z.* A stone trap for birds, made by a flat stone, which falls on the bird when sprung.

**isi FUBA**, *n.x.z.* The chest; the bosom.

**u FUDO**, *n.x.* A large species of tortoise. *z. u Fudu*.

**uku FUDUKA**, *v.t.x.z.* To remove from one place of residence to another.

**uku FUDUKELA**, *v.t.x.z.* 1. To remove for or on account of.—2. To remove to a certain locality. *Wafuduka e Bofolo, waza wafudukela e Rini*: He removed from Beaufort, and came and settled in Graham's Town.

**uku FUDULA**, *v.i.x.* This word is used with all the tenses of the verb to express, "In times past," denoting the being accustomed to do so, or being in such and such circumstances. *Bendifudula ndisiya kona*: In times past I was accustomed to go there. *Ewe bekfudula kunjalo*: Yes, in times past it was wont to be so. *Andinjengoko fudula ndinjalo*: I am not as I used to be.

**uku FUDUMALA**, *v.i.x.z.* To be warm.

**uku FUDUMEZA**, *v.t.x.z.* To warm; to make warm.

**uku FUDUSA**, *v.t.x.z.* To remove, or cause to remove a person's residence.

**uku FUDUSELA**, *v.t.x.z.* To remove, or cause to remove, to a certain place or locality. *Sabafudusela e Mkangiso*: We removed them to Mount Coke.

**uku FUKAMA**, *v.t.x.z.* To brood as a hen on eggs to hatch them.

**uku FUKAMELA**, *v.t.x.z.* To incubate eggs. *Inkuku ifukamele amaqanda*: The hen sits on, is incubating, the eggs.

**uku FUKAMISA**, *v.t.x.z.* To assist in childbirth; to perform the office of a midwife.

**i FUKUFUKU**, *n.x.* A large heap of loose rubbish, as of straw or refuse.

**uku FUKUKA**, *v.i.x.* To rise as leavened bread, or as any mass under the process of fermentation.

**uku FUKUKISA**, *v.t.x.* To leaven; to cause fermentation in any mass, as dough in bread.

**uku FUKULA**, *v.t.x.* To lift up; to support by holding up, as one person assist-

ing another in passing a dangerous place in walking.

uku FUKUZA, *v.t.z.* To raise; to lift up from beneath, as a mole raises the earth in the mole hill, or as coal is raised when the fire is stirred up to cause it to burn.

um FULA, *n.x.* A deep valley; a ravine. *z.* A river.

uku FULATELA, *v.t.x.z.* To turn the back on a person or thing. *Ungandifuleli:* Don't turn your back on me.

uku FULELA, *v.t.x.z.* To cover in a house. Usually applied by the natives to *thatching* a house, as they have no manufactured material wherewith to cover in their houses.

uku FUMA, *v.i.x.z.* To become moist, damp, humid.

uku FUMANANA, *v.t.x.z.* 1. To find; to obtain; to become possessed of. *Simfumene obelahlikileyo.* We have found him who was lost.—2. *v.i.* To attain to. *Ndiyafuna ukufunda, kanti andikufumani:* I seek to learn, but I cannot attain it.—3. To perform an action, or prosecute an enterprise, with listlessness or indifference, so that no beneficial effects follow; to do a thing in vain. *Nifumana nihambanje aniyikuzuzanto:* It is in vain that ye go, for you will obtain nothing. *Bafumana bandibedeshanje bengacini imiyalelo yam:* In vain do they worship me while they keep not my commandments. *Ufumana utetanje:* You speak vanity, or you speak without any purpose or reason.

uku FUMANANA, *v.t.x.z.* To find each other when in search of each other; to meet when seeking each other.

uku FUMANELA, *v.t.x.z.* To find or obtain for another.

uku FUMBA, *v.t.x.z.* To heap up; to pile together.

*i FUMBA, n.x.z.* A hump-backed person.

*im FUMBA, n.x.* A heap.

uku FUMBATA, *v.i.x.z.* 1. To close the hand in the form of a fist.—2. *v.t.* To grasp in the closed hand so as to retain what is therein.

uku FUMBATISA, *v.t.x.z.* To cause the hand to close tightly on a thing held therein; to hold fast in the hand.

uku FUMBELA, *v.t.x.z.* 1. To heap up for.—2. To heap or gather together in a particular place. *Fumbela apa:* Heap it up here.

uku FUMISA, *v.t.x.z.* To make moist or damp.

uku FUNA, *v.t.x.* To seek after. *Ufunani na apa?* What are you seeking here?

uku FUNDA, *v.i.x.z.* 1. To learn.—2. To read in a book.

*u FUNDI, n.x.z.* A hump on the back of a person.

uku FUNDISA, *v.t.x.z.* To teach. *Abantwana bafundiswa:* The children are taught.

uku FUNDEKELA, *v.t.x.z.* To annoy; to tease; to vex; to irritate; to trouble.

*isi FUNDEKELO, n.x.z.* An annoyance; vexation.

*in FUNDI, n.x.z.* A learner; a disciple.

*um FUNDISI, n.x.z.* A teacher. From the circumstance of the first Missionaries among the Kaffirs being in all cases teachers in the first schools which were established among them, this word, *Umfundisi*, is that which is applied to Ministers of the Gospel.

*im FUNDISO, n.x.z.* Instruction; teaching.

*isi FUNDISO, n.x.z.* A lesson; a doctrine; that which is taught.

uka FUNDLULA, *v.t.x.* To speak ironically; to banter.

uku FUNEKA, *v.p.x.z.* To be sought for; to be in demand. *Ziyafuneka impahla zentengo kwa Daimond:* Merchandise is in demand at the Diamond fields.

uku FUNGA, *v.i.x.z.* To swear; to take an oath.

uku FUNGISA, *v.t.x.z.* To conjure; to bind by oath.

*isi FUNGO, n.x.z.* An oath; an affidavit.

*um FUNGU, n.x.* A burden; a load.

uku FUNGUZA, *v.t.x.* To remove litter, as from a stable.

*um FUNI, n.x.z.* A seeker; one in search of any thing, or any matter.

uku FUNISA, *v.t.x.z.* To cause a search to be made for any thing.

*um FUNO, n.x.z.* A vegetable; any edible herb.

uku FUNQULA, *v.t.x.* To lift up; to raise or lift up one thing from off another; to remove from off, as a burden from off a person.

uku FUNZA, *v.t.x.z.* To set on or urge on dogs either to fight, to hunt, or to attack a person. *Wandifunza ngezinja:* He set the dogs on me.

uku FUNZELA, *v.t.x.z.* To feed as a bird by forcing the food into the mouth with the beak by the mother bird.

*um FUNZELO, n.x.z.* The food conveyed to the young bird by the mother bird.

- um FUSA, *adj.* x. z. Reddish brown. Inkabi *emfusa*: A reddish brown ox.
- im FUSAKAZI, *n. x. z.* A dark red and brown cow.
- i FUSO, *n. x. z.* Fallow ground; land that has been already under the plough for cultivation; an old garden.
- uku FUTA, *v. t. x.* 1. To heat in the fire, as iron for welding.—2. x. z. To blow as in puffs.—3. To breathe hard, as one short of breath.
- ama FUTA, *n. x. z.* Butter; fat; any fatty or oily substance. The singular, *Ifuta*, is not used.
- uku FUTKA, *v. i. x. z.* 1. To feel as if suffocated.—2. To be inflated, as with pride or anger. *Ufutekile lomntu ngomsindo*: That man is full of anger.
- uku FUTELA, *v. t. x. z.* To blow in, at, or upon. *Futela umlilo*: Blow the fire.
- uku FUTELANA, *v. t. x. z.* To be in a state of suffocation.
- FUTI, *adv.* x. z. Often; frequently. Biza *futi*: Call often. *Futi kangakananina*? How often? Yenza *futi*: Do it frequently.
- um FUTO, *n. x. z.* 1. A bellows; any contrivance to blow wind with. The native smiths use bellows made of goat skins, which are removed from the animal without being cut open, excepting near the legs; thus forming bags about fourteen by twenty inches. A horn is inserted at the small end, which serves as a nozzle, and at the wide open end are two sticks running across each side of the bag, forming an opening like a carpet-bag. These are held by the hand so as to open and shut the bag, which, being alternately dilated with wind, and compressed by a downward stroke of the hand, gives a strong blast of wind.—2. The puff of a snake, or bullock, or of a cat, when expressive of anger, and intending mischief; or the sudden emission of air through the nostrils.
- FUTSHANE, *x.* See *Mfutshane*, under the letter M.
- FUTU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti futu*: 1. To be moderately warm or heated.—2. To feel angry; to be in a passion.
- i FUTU, *n. x.* White clay. z. A mealie cob boiled soft when new.

- isi FUTU, *n. x.* A state of excitement; a hot, hasty temper.
- uku FUYA, *v. t. x. z.* To lay up treasure. *Siyafuya inkomo*: We breed cattle. *Sifuya imali*: We lay up money.
- im FUYO, *n. x. z.* Property; stock of any kind; possessions.
- uku FUZA, *v. i. x. z.* To resemble another. *Umtwana ufuya uyise*: The child is like his father.
- im FUZA, *n. x.* A likeness.
- uku FUZELA, *v. t. z.* To strip grass off a hut.
- um FUZI, *n. x.* A model.

## G.

- The letter G has one uniform sound in Kaffir, like *g* in the English words, Give, Go, Gab, &c.; except when preceded by *n*, which gives it a nasal sound.
- um GA, *n. z.* A cut, gash, or wound, made by any sharp instrument.
- uku GABA, *v. t. x.* To dig with a pick or hoe.
- u GABA, *n. x.* A stalk of corn.
- i GABA, *n. x.* A pick or hoe. z. A bottle.
- uku GABABISA, *v. t. x.* To cover a large space or area in an operation; to perform more than was intended; to go beyond the mark. A person is said to *gababisa* when he takes long strides in walking.
- isi GABAVU, *n. z.* An effort; an attempt; an endeavour.
- uku GABAVULEKA, *v. i. z.* To make an attempt, effort, or endeavour.
- uku GABELA, *v. t. z.* 1. To cut in; to slash.—2. To bend towards; to incline; to influence towards.
- uku GABISA, *v. i. z.* To manifest assurance; to be very confident, so as to bend another to our will.
- uku GABISELA, *v. t. z.* To defy; to jeer; to scoff.
- GABU, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gabu*: To part in two, as clouds opening suddenly, so that the sun, which was previously obscured, is seen through the opening, or as mist clearing away not entirely in mass, but so that a vista of light appears.
- uku GABUKA, *v. t. x.* To clear away as clouds or mist, so as to cause an opening.
- uku GABULA, *v. t. x.* To clear a way; to make an opening as through a forest, or

- through a host of opposers; as cutting through the lines of an army when surrounded in battle. See *Ukuzigabulela*.
- uku GABULELA, x. To clear a way for another, or for a certain purpose. Gabula indlela uyigabulele inqwelo: Clear a path; clear it for the wagon.
- uku GACA, v.t.z. To cut or hack: to roughly dig the surface of the ground for cultivation.
- i GADA, n.x. A clod of earth. z i Gabade, or i Gade.
- isi GADA, n.z. A tuft of small stalks of corn growing on a stalk of Kaffir corn, which produce no fruit.
- in GADA, n.x. A species of wild cat.
- uku GADLA, v.t.z. To strike; to make a stroke, as in fencing.
- u GADLAGADLA, n.x. A succession of reports.
- i GADU, n.z. An antelope, the *Stein-bok*.
- uku GADULA, v.i.z. To run away with speed. Inkabi yabaleka yagadula, engavumi ukuza ekaya: The ox ran off with speed, and would not come towards home.
- u GAGA, n.x.z. 1. A dried skin.—2. A bird of a brownish yellow colour.
- uku GAGAMELA, v.i.x. To aim at an object beyond one's reach.
- i GAGAMSHA, n.x. Anything of large dimensions.
- i GAGU, n.x.z. A bold man; a daring, fearless, courageous man; one of very great self-confidence.
- ubu GAGU, n.x.z. Boldness; fearlessness; confidence; daring; strength of purpose or of will.
- uku GAGULA, v.t.z. To banter;—to chafe, as when a person asks another for something which he knows he will not give, or which he does not possess.
- i GALA, n.x. 1. The sun.—2. A small brown animal called a muir-cat.
- GALAKAXA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti galakaza*: To suddenly come down on a thing or person, as on a buck in hunting, or as an army in suddenly surprising another.
- i GALAKAXA, n.x. A tall thin person or thing.
- in GALATI, n.z. The navel string of a new-born infant.
- uku GALAZA, v.t.z. To be impertinent to a person.

- uku GALELA, v.t.x. 1. To pour out, as the pouring out of a liquid.—2. x.z. It also denotes the attack of an army. *Impi yagalela pina?* Where did the army make the attack?
- uku GALELANA, v.t.x.z. To join battle, as two armies commencing to fight.
- uku GALELEKA, v.t.x. To arrive at a certain period; applied only to several persons, or a company of persons. *Ibandla yagaleleka emini*: The company or regiment arrived about mid-day.
- isi GALO, n.z. A bracelet.
- in GALO, n.x.z. The human arm; the arm from the hand to the elbow.
- um GAMA, n.x.z. A distance; a space. *Besihamba ngumgama omkulu*: We went a long distance.
- u GAMA, n.x. A period of time. *Ngomgama usenabo*: During the period, or while, he is still with them.
- i GAMA, n.x.z. A name. *Igama lomntu*: The name of a person.
- uku GAMANXA, v.t.z. To lay hold of a person or thing at any point between the two extremities.
- uku GAMATA, v.t.z. 1. To hold up anything in the middle, as the beam of a pair of scales.—2. To reach to about the middle of a vessel, as liquid which partly fills it.
- i GAMBU, n.z. A black goat with white stripes across the back.
- uku GAMELA, v.t.z. To be in earnest about a matter.
- isi GANGA, n.x. A heap of earth.
- um GANGA, n.x. A large mound of earth; a lump of fat between the fore legs of an animal.
- u GANGA, n.z. Dry snuff.
- i GANGA, n.z. The spur of a mountain.
- uku GANGA, v.t.x. 1. To catch a thing, as a ball, when thrown by another.—2. To play practical jokes; to behave unseemly.
- uku GANGADA, v.t.z. To pound or ram the floor of a house; to flog violently, as oxen in a wagon.
- uku GANGATA, v.t.x. To lay the floor of a house by beating earth into a solid mass; usually the soil of the ant heap is used, as it contains a glutinous matter, imparted to it by the ants in building their heaps, to render them firm and adhesive.
- in GANGAZANA, n.z. A small species of weevil. x. *Inggokoqwane*.

- u GANGE, n. z.** The outward fence of a cattle fold.
- um GANGO, n. z.** The second cow given by the parent or guardian of a girl to her intended husband, at the time when she is betrothed.
- um GANGOA, n. z.** An antelope with twisted horns.
- um GANI, n. z.** A large tree from which many domestic utensils are made, and whose fruit is medicinal.
- i GANI, n. z.** Fruit of the *umgani*.
- um GANYANA, n. x.** A short distance. *Wahambela pambile umganyana*: He went forward a short distance.
- in GANTUNTU, n. x.** A recluse. Applied to a person who refuses to live in a village, or near other persons, building his hut away from others.
- uku GANZINGA, v. t. z.** To waste corn or meat.
- uku GAPA, v. i. z.** To vomit; to retch.
- uku GAQA, v. i. z.** To creep on the hands and knees.
- uku GASA, v. i. x.** To manifest conceit; to have a high or self-flattering opinion of one's own accomplishments or personal attractions.
- ubu GASA, n. x.** Conceit; that which implies a flattering opinion of one's self.
- uku GATYA, v. t. x.** To throw a rope or thong loosely on the neck; to throw a rein on the horns of an ox to hold it by.
- i GATYA, n. x.** A small branch of a tree.
- u GAU, n. z.** A bend, curve, or inclination in a range of hills or high lands; a crooked, rocky, and difficult pass in a mountain.
- i GAU, n. z.** A young pumpkin, while yet soft and green on the vine.
- uku GAULA, v. t. x. z.** To chop or hew timber or poles, or fire wood.
- i GAULO, n. z.** An axe: any instrument for chopping or hewing.
- GAXA, v. t. x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gaza*: 1. To unexpectedly meet or fall upon a person or thing, so as to impede progress. *Bate gaza ematyene*: They suddenly came on, or fell among stones, which impeded their progress.—2. To run or fall against an object, so as to be driven back, as a person running against a post in the dark.
- uku GAXA, v. t. z.** 1. To set across; to set astride; to bind across; to put a rein or lasso over the horns of an ox; to lay a stick across the back of a person by beating him.—2. To involve a person in an affair. Lit. To set him astride on it.—3. To catch with a hook, as a fish.
- isi GAXA, n. z.** A lump or mass; a pillar; a piece of statuary.
- um GAXA, n. z.** A large kind of antelope, with large spiral horns, the *Kudu*.
- uku GAYA, v. t. z.** To grind, as corn for flour.
- um GAZI, n. x. z.** A red bead, so named from its being of a blood colour.
- i GAZI, n. x. z.** Blood while in a liquid state.
- in GAZI, n. z.** Weight; name; character; influence.
- um GOA, n. x.** A line; a stripe; a row; a rank.
- uku GOABA, v. i. x.** 1. To crack, or burst, as ripe fruit, from the action of the wind or sun.—2. It also denotes the chapping of the hands or the face from the action of the sun or wind, or roughness caused by cold or the atmosphere. **z.** To cut the skin, and insert medicine; to inoculate; to vaccinate; to ornament the forehead by coloured clay.
- in GOACA, n. x.** A cowrie shell; they are used by the Kaffirs as an ornamental band on the forehead.
- uku GOADA, v. t. x.** To fry as meat in a pan.
- uku GOAGCA, v. i. z.** To dance as a girl.
- uku GOACA, v. t. z.** To whitewash.
- isi GOACA, n. z.** Garden for pumpkins.
- uku GOAKAMELA, v. i. x.** To sit and warm the person in the sun.
- isi GOAKI, n. z.** Place where the sun shines hot.
- in GOALA, n. x.** 1. A flying ant.—2. A marksman; a good shot.—3. A dexterous person in any undertaking.
- u GOALACALA, n. x.** An irascible, passionate person, or a vicious animal.
- ubu GOALAGOALA, n. x.** Fierceness of manner.
- ama GOALEKA, n. z.** The paramount tribe of the *Xosa* branch of the Kaffir nation.
- uku GICALISA, v. t. x.** To entrap as game; to snare.
- uku GOALISELA, v. t. x.** To entrap for; or in a certain locality.
- isi GOALISELO, n. x.** A trap; a snare.
- in GOAMBANE, n. x.** A part of the dress of circumcised lads which covers the face.
- in GCAMBO, n. x.** The root of a tree or plant. *Plu. Izin*.

uku GCANEKA, *v.t.x.* To lay out in the sun, as a garment, to dry.

in GCANGO, *n.x.* Doors. The sing. is *Ucango*, the letter *g* is added to the usual plu. prefix *in*, for the sake of euphony.

um GCANTSI, *n.x.* The afterbirth of an animal.

in GCAPE, *n.x.* The mouthpiece of a smoking pipe.

isi GCATYA, *n.z.* A venomous spider, which is often seen running nimbly about the road.

isi GCAWU, *n.x.* 1. A large spider.—2. A pink bead. *z.* The place in front of the cattle fold, where the dancing takes place.

uku GCAYISELA, *v.t.x.* To inveigle; to take by wile, stratagem, or deceit; to entrap.

isi GOATISELO, *n.x.* An ensnarement; an entrapping.

in GCAZI, *n.z.* A large earthen beer vessel with small mouth.

i GCEBA, *n.z.* A rush from which mats are made.

uku GCEBA, *v.i.z.* To incline as a bough when bent down, as the stalk of a banana tree when loaded with fruit; to incline as the shadow of a hill towards the east after noon, or as the sun when declining towards the close of day; to hang the head on one side, as a child when awkwardly carried; to incline to one side, as a dish when not carried evenly.

in GCEBISWANO, *n.x.* Advice; counsel.

i GCEBO, *n.x.* A plot. *Bamenzela igcebo*: They laid a trap for him.

isi GCEBU, *n.x.* Cuttings in the flesh of a person.

in GCEDA, *n.z.* A small bird.

i GCEDEVU, *n.x.* A flat dish or platter.

i GCEKE, *n.z.* A cleared space around or in front of a house; a court or yard.

i GCEMA, *n.z.* A large wooden needle used for thatching, or for sewing mats.

in GCI, *n.x.* A species of jackal, distinguished by a mane.

uku GCILA, *v.t.z.* 1. To sharpen as a stake.—2. To speak sharp words, in order to annoy and provoke.

u GCILAZA, *n.z.* The swelling of the jaws called the mumps.

uku GCINA, *v.t.x.* To preserve; to keep or save from injury or destruction: to defend from evil. *z.* To press down, so as to make firm, as earth around a newly-planted tree.

uku GCINAKALA, *v.p.x.* To be in a state of preservation; to be kept from injury or evil.

uku GCINEKA, *v.i.z.* To become firm, secure.

uku GCINEZELA, *v.t.z.* To press together; to press firmly down; to hold down. *x.* uku *Cinezela*.

in GCINGANE, *n.x.* Meditations; musings. Lit. Small thoughts.

um GCINT, *n.x.* A preserver; one who takes care of and preserves another from harm.

uku GCIZA, *v.t.z.* To shuffle about with a peculiar gait, assumed by the women in dancing, when they thread their way among the girls in the dance.

uku GCOBA, *v.t.z.* 1. To anoint the body with perfume.—2. To overlay, as with gold.

isi GCOBO, *n.x.* A common rough-made native mat.

in GCOBOTSHANE, *n.x.* A clattering, noisy conversation.

in GCOFU, *n.x.* A soft substance; that which is soft to the feel, like cloth.

isi GCOGOCO, *n.z.* The head ring of hair worn by the Zulu men.

uku GCOGCOMA, *v.i.z.* To hop as a frog.

GCOKA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti goka*: To mince or trip with the feet, as one picking his way carefully.

in GCOLA, *n.x.* A description of assegai or spear.

uku GCOLA, *v.t.z.* To kill an ox in honour of a girl about to be married; or in order to purify a woman after the death of a near relative. In this case the woman goes to her father's house, and has the gall of the slaughtered ox rubbed into the armpits.

uku GCOMBA, *v.t.z.* To paint the face with different coloured clays, as white, red, brown, etc.

isi GCONA, *n.z.* A person who makes himself ridiculous, and thus becomes the laughing stock of others.

in GCONGCOVI, *n.x.* A gnat.

in GCONGOLO, *n.x.* A reed.

in GCOPO, *n.x.* A pinnacle; a high point of a building, or of a hill or mountain.

in GOUBA, *n.z.* The flesh of an animal which has died. *x.* i *Ngcula*.

i GOUKA, *n.z.* A large black ant common in the paths in hot weather.

i GOUKU, *n.z.* A rough skin petticoat.

- worn by women as a travelling dress. x. *isi Kaka*.
- uku GCULA, *v. i. z.* To stand as in a reverie; to be at a complete standstill. Usually denoting a state of helplessness of body, or confusion of mind; to be at one's wits' end. Inkomo ayisahli *iseigculile*: The cow refuses to eat, and stands as if about to die. Nanko umntu *ugculile*: There is a person standing continually at the same place.
- um GOULA, *n. z.* An assegai with a long shaft; a barren stalk of maize; a pillow.
- uku GOULELA, *v. t. x.* To rejoice over; to exult in another's misfortunes.
- uka GOUA, *v. i. x.* To moan as in sickness.
- isi GOUA, *n. x.* A bunch of beads; a small bunch of anything.
- i GOUWA, *n. x.* The river on which the Butterworth Mission Station is situated.
- ubu GOWANGU, *n. x.* A species of large red ants. It denotes plurality or mass: there is no singular to this species of ant.
- in GCWELE. See *i Ngcwele*.
- isi GOWELEGCWELE, *n. z.* A person without means or property; one who lives from hand to mouth, by what he can obtain from others, or lay hold of: hence it *often*, although not always, denotes, a marauder, one who lives by plunder. A gipsy would in the Zulu country be called an *Isigcwelegcele*.
- uku GOWELEZA, *v. t. z.* To live and act, as under the word *isi Gcwelegcwele*.
- in GOWENXE, *n. x.* The Kaffir name of the Kat river, on the banks of which the town of Fort Beaufort is built.
- i GEBE, *n. z.* A deep pit or trench; a large hole, such as is used for entrapping large game, as the buffalo. Sharp stakes are placed perpendicularly in the hole, and the opening covered with sticks and bushes, to entrap the game.
- u GEBE, *n. z.* A dangerous ridge on a mountain.
- isi GEBENGA, *n. x.* A lawless person; a bandit; a highwayman.
- uku GEBISA, *v. t. z.* To bend down; to cause to incline or bend down from the perpendicular, or to be out of a level. x. *Ukugobisa*.
- uku GEBEZA, *v. i. z.* To be in an agitated state; to menace by standing in a trembling or agitated manner, as if about to throw something at another; to be in a confused, agitated state of mind, as one bordering on insanity.
- uku GEBULA, *v. t. x.* To gash; to cut a deep wound.
- uku GECA, *v. t. x.* To make a clearance, as of grass or bush, with a sharp spade or an axe.
- uku GEDEZA, *v. t. z.* To utter violent, severe language; to talk very loud. x. *Uku Nkenteza*.
- uku GEDLA, *v. t. z.* To gnaw; to gnash; to crunch with the teeth. (*Onomatopoeic*.)
- u GEDLE, *n. z.* Gravel; small stones: so named from the noise caused when walking on them.
- uku GEGA, *v. t. z.* To shave the head. x. *uku Guya*.
- isi GEGE, *n. z.* A person of unsocial, greedy habits; one who prefers to sit alone at a meal, so as to get more than his share of food.
- ubu GEGE, *n. z.* Gluttony; greediness; selfishness.
- uku GEGELEZA, *v. i. z.* To trip; to walk with a shuffling step, as between shuffling and running, as a person who is walking among shifting pebbles.
- uku GEJA, *v. t. z.* 1. To strike the ground with a missile, or weapon thrown or fired at an object, so as to miss the aim.—2. To turn up the ground with a pick or hoe.
- i GEJA, *n. z.* A pick or plough; that which strikes and turns up the ground. From *Ukugeja*.
- uku GELA, *v. t. z.* To cut down; to destroy; to desolate, as an army ravaging a country, and cutting or treading down the crops.
- i GELE, *n. z.* A plant, the bulbous root of which is eaten.
- isi GELF, *n. z.* A person with a retiring forehead: hence an old man with the head-ring worn by the Zulus placed far back on the head.
- in GELOSI, *n. x.* An angel.
- uku GEMA, *v. i. z.* To indicate by motions of the body; to make a feint, as if about to strike; to nod assent; to make as if about to bite a thing; to signify an intention by some movement of the body.
- uku GENCA, *v. t. z.* To cut or chip as with a knife, or with a hook for chopping, or a small axe, as in chopping

- bushes or small branches from a tree or hedge.
- in GENDE, *n.z.* A honey bird. See *u Ngende*.
- uku GENQA, *v.t.x.* To dig deep; to trench.
- uku GEQA, *v.t.x.* To throw a thing with a jerk.
- uku GEQA, *v.t.z.* 1. To scrape or clear out, as the scraping and removing the pulp and seeds of a calabash, so as to render it fit for use as a bottle for milk; or the scraping out of a native snuff box.—2. To give purgative medicine, so as to clear the bowels.
- isi GEZENZA, *n.x.* A dumpling made of mealies which have first been boiled, and then crushed and made into a round mass.
- uku GEXA, *v.i.x.* To stagger, like a drunken man. *z.* To move backwards and forwards, like a person in a rocking-chair.
- um GEXO, *n.z.* A string, or belt of beads, worn round the neck, and often thrown over the shoulder, and brought over the breast, and over the side of the person, like a sash, or scarf.
- uku GEZA, *v.i.x.* To act wildly, madly; to act as one mad. *z.* To dabble or splash in water; to bathe; to frolic in water, as is usually done in bathing by the natives; to perform ablutions on the person. Sometimes, To wash clothes; but *Ukukhamba* is more generally used.
- ubu GEZA, *n.x.* Madness; extreme folly; headstrong passion and rashness, that acts in opposition to reason; fury; rage.
- i GEZA, *n.x.* 1. A madman; a man raving and furious with distracted reason.—2. One inflamed with extraordinary passion, and acting contrary to reason.
- in GEZA, *n.z.* A kind of weed.
- uku GIBA, *v.t.x.* To contend in argument; to differ in opinion; to contend a point; to keep a person off by contention. *z.* To take out, as the taking any thing from a box; to draw out, as to draw a sword from its sheath.
- um GIBE, *n.x.z.* A snare for game. Usually applied to any snare which takes the game in a noose, or lasso.
- uku GIBISELA, *v.t.x.z.* To throw at, as with a stick, or stone; to keep off, as a dog by throwing at it.
- uku GIDA, *v.i.x.* To take provisions for sustenance, when about to remain at a place for a short period. When about to attend a marriage-feast, which often lasts for several days, the Kaffirs often take cows to milk for themselves and families while the feast lasts. The word *Ukugida* in Xosa-Kaffir denotes this practice, of adding to the common stock of provisions on such occasions. *z.* To dance with vehement contortions of body, bending every way with fantastic movements. Usually it denotes a dance by girls in the open air, at which the men and women look on.
- uku GIDAGIDA, *v.i.z.* To make contortions of body, as when a person is tickled; to be ticklish; to be giddy and unsteady, like a lively girl, or a rollicking young man.
- uku GIDAZA, *v.t.z.* To cause contortions of body, as by tickling a person.
- isi GIDI, *n.z.* 1. A shaking; a trembling, as the shaking of the earth by an earthquake.—2. Amazement; perplexity; uncertainty; applied to a number beyond calculation.
- i GIDI, *n.x.z.* A million. Abantu *obaligidi*: A million people.
- um GIDI, *n.x.* A marriage party.
- uku GIDIMA, *v.i.x.* To go with speed; to run fast.
- um GIDO, *n.x.* 1. A gift of provisions, as in the case of the *Ukugida*, which see.—2. A gift of friendship, consisting of anything eatable, as game sent by one person to another.—3. Often used to denote a present given to a sweetheart, generally of an eatable kind.
- uku GIGIMA, *v.i.x.* The same as *Ukugidima*.
- uku GIGITEKA, *v.i.x.z.* To shake with laughter; to laugh immoderately; to laugh aloud; to giggle; to laugh in a silly manner.
- uku GIJIANA, *x.* Same as *uku Gilina*.
- uku GILA, *v.t.x.* To overthrow or knock a person down, by coming into collision with him in passing.
- i GILA, *n.x.z.* The gizzard of a bird or fowl.
- i GILO, *n.z.* The projection in front of the neck, called *Adam's apple*.
- uku GINGIZA, *v.i.z.* To stutter; to stammer.



- uku GINGQA, *v.t.z.* To roll, as a stone.  
x. *Ukugengqa.*
- uku GINGQEKKA, *v.i.z.* To roll; to be in a rolling state. x. *Ukugengqeka.*
- isi GINGQI, *n.x.* A pit; a deep hole in the ground.
- in GININGINI, x. See i *Nginingini*, under the letter N.
- uku GINYA, *v.t.x.* To swallow.
- uku GIYA, *v.i.z.* To rush or run with vehemence; to leap and spring, so as to perform a peculiar movement in a public dance, which simulates the downfall of an enemy when killed in battle.
- uku GIBA, *v.i.x.z.* To bend; to bow down the person.
- uku GIBISA, *v.t.x.z.* To cause to bend; to bow down; to bend. *Gobisa* isebe lomti: Bend down the branch of the tree. z. *Ukugebisa.*
- in GIBO, *n.z.* A large crib; a kind of enclosure made of wicker work, outside the house, for storing mealies in. x. u *Dlala.*
- isi GIBO, *n.z.* The wild asparagus; so named from the bending stalk, and its tassel flower hanging down: from *uku Goba*, to bend.
- um GIBO, *n.z.* The stick running up the middle of the shield, and projecting above it, with the tail of some wild animal wound round it.
- uku GIBODA, *v.i.z.* To bend forward; to overhang, as a person sitting in deep thought, as one dejected, and lost to all passing events.
- i GIBONGO, *n.z.* A wide-mouth calabash; any thing with a wide opening, as an empty egg-shell.
- isi GIBONGO, *n.z.* A large round knob, as of a stick, or door-handle.
- uku GIBOZA, *v.i.z.* To ripple, like water in a rivulet; to run down, as cattle when descending a mountain; to walk, as a tall person with a bobbing gait.
- in GIBOZI, *n.x.* A large basket, usually employed for harvesting corn.
- uku GOCAGOCA, *v.t.x.* 1. To perform work thoroughly, fully, completely.—2. To thoroughly investigate a matter, so as to fully master and understand it.
- uku GOCAGOCELA, *v.t.x.* To question in a searching manner; to examine by questioning; to cross-examine, as a witness in a court of law.
- i GIDI, *n.z.* 1. A hole washed out by heavy rain.—2. A grave.
- i GIDA, *n.z.* A thick rope or reim, as a *trek touw*; made from an ox-hide.
- isi GODI, *n.z.* Any deep or hollow place in the ground; a hollow.
- um GONI, *n.z.* An excavation; a hole or pit, made to entrap the wild boar.
- isi GODLA, *n.x.* A horn of an animal when severed from the body; while still on the living animal it is called *Upondo*.
- uku GODLA, *v.t.x.* To suppress; to conceal; to hold back from view.
- isi GODLO, *n.z.* The upper part of a great chief's kraal, or town, where his wives reside. It is derived from *Ukugodla*: To conceal; to keep back, as this part of the chief's residence is "kept back" from common contact or from the public gaze.
- isi GODO, *n.x.* A thick, dry block of firewood. z. The stump of a tree still standing in the ground.
- u GODO, *n.x.* A dry carcass, or the dry skin of an animal.
- uku GODOLA, *v.i.x.z.* To become cold; to feel cold. *Ndiyagodola*: I am getting cold.
- um GODOYI, *n.z.* A fabulous dog; a sort of weir-wolf, said to devour men.
- uku GODUKA, *v.i.x.z.* To proceed towards home; to go home.
- uku GODUSA, *v.t.z.* To take home. *Godusa inkomo*: Take the cattle home.
- um GODOZO, *n.z.* A betrothed girl.
- i GOGO, *n.x.* A wizard; an enchanter; one who practises enchantments. z. A small kind of antelope, inhabiting rocky places.
- isi GOGO, *n.x.* A person whose limbs are stiff, as one paralyzed with cold, or from any other cause. A person whose limbs are bound with a cord is called an *Isigogo*.
- uku GOGONA, *v.t.z.* To scrape up with the finger or with a spoon any small remainder of fluid in a vessel.
- i GOGONE, *n.x.z.* A large toad; a platana.
- uku GOGOZA, *v.t.z.* To rattle; to jolt, as a wagon running over stones.
- isi GOJANA, *n.z.* A small hole in the ground.
- uku GOLA, *v.t.z.* To snatch; to pounce upon, as one seizing another from behind.

i GOLIDE, *n. x. z.* Gold. Kaffirized from the English.

i GOLOMI, *n. x.* A bird named the Lory; a kind of parrot.

uku GOLOZA, *v. t. x.* To sit alone, as a person in a reverie; to sit solitary, as one lost in thought.

uku GOLOZELA, *v. t. x.* To sit still, silent, and alone for a purpose, as to sit to watch for anything. *Sendiyaku-golozela isela*: I will go and watch for the thief. *Ndisagolozela isipiwo enditenjiswa ngaso*: I am looking for the gift which was promised me.

um GOMA, *n. z.* A witch doctor; an *Ivanusi*; a doctor of high rank.

in GOMA, *x.* See i NGOMA, under the letter N.

uku GOMBA, *v. t. x.* To hollow or dig out a pit with a small opening, as a corn pit; to excavate.

um GOMBA, *n. z.* The tall feather of the domestic cock.

uku GOMBONCA, *v. t. x.* To hollow out; to scoop out, as in wood or stone.

um GOMO, *n. z.* The plain truth; the naked fact; the long and short of a matter.

uku GONA, *v. t. z.* To embrace; to carry in the arms as a child.

in GONE, *n. x.* A description of long grass. *z. Ingongoni.*

in GONGO, *n. z.* A complicated, difficult affair.

in GONGOMA, *n. x.* A rising on the head caused by a blow.

in GONGONI, *n. z.* Long thin grass used for brooms. *x. Ingone.*

in GONGONO, *n. z.* The wax of the ear.

uku GONGQOZA, *v. t. x.* To sound with a rattling, hollow, or reverberating sound, as thunder, or as a vehicle rumbling in the distance. (*Onomatopoeic.*)

uku GONGXA, *v. t. x.* 1. To dig deep; to dig a pit.—2. To question deeply; to search out the truth of a statement by searching questions.—3. To pilfer; to purloin.

imi GONGXA, *n. x.* Pits in the ground.

imi GONGXWANA, *n. x.* Small gutters or holes in a road caused by rain.

in GONO, *n. z.* The nipple of the human breast.

in GONOTI, *n. z.* Rattan, a kind of cane, much used for the construction of the doors of native huts.

in GONTSI, *n. x.* A corner of a room; a recess.

in GONYAMA, *n. x. z.* A lion.

uku GONYAMELA, *v. t. x.* To attempt that which is beyond one's strength.

uku GONYELA, *v. t. x.* To act with energy; to put forth all a person's strength in the accomplishment of an enterprise.

uku GOQA, *v. t. z.* To fence or ward off a blow.

i GOQO, *n. z.* A heap of logs of wood.

um GOQO, *n. z.* A bar of wood, a long roller.

i GOTYI, *n. x.* The name of a small bird.

in GOKOWANE, *n. x.* A gathering of dry bones, or anything that makes a rattling noise.

in GOZI, *n. x. z.* An accident; calamity; hurt; injury; danger.

uku GQABAZISA, *v. t. x.* 1. To give the outline of a speech or a purpose without giving the details.—2. To drop quickly, as drops of rain in a shower.

uku GQABUKA, *v. t. x.* To burst, as a tumour or boil. *z.* To break off; to expire; to die. *Lit.* To break off from life.

uku GQABUKELA, *v. t. x.* To burst forth on any person or object.

uku GQABULA, *v. t. x.* To break off as a string or rope. *z.* To die; to expire.

uku GQABUZA, *v. t. x.* To cause to burst.

uku GQABUZELA, *v. t. x.* To cause to burst forth on any person, place, or thing.

uku GQADAZA, *v. t. x.* To dodge; to evade by a sudden shift of place; to escape by running from side to side when pursued.

uku GQADAZISA, *v. t. x.* To dodge a person, as the hare dodges the hounds in running from side to side.

ubu GQAGALA, *n. x.* Artful speech, which is intended to attain some purpose which is concealed by the speaker.

i GQAGQA, *n. z.* An ear or cob of maize, the corns of which are placed irregularly over the surface; an imperfectly formed ear of Indian corn.

uku GQAGQANGISA, *n. z.* To place things irregularly or in a disorderly manner; to do anything unevenly, as stitching or sewing.

in GQAKAGA, *n. x.* The small pox.

uku GQALA, *v. t. x.* To observe attentively.

uku GQALISA, *v. t. x.* To draw the attention; to cause a person's attention to be fixed on an object.

uku GQALISELA, *v. t. x.* To attentively observe any person or object; to pay particular attention to an object; to select for observation or attraction.

uku GQAMUKA, *v.t.z.* 1. To flash; to flare up; to flame.—2. To come in sight suddenly; to come out to view.

in GQANDA, *n.x.* A description of assegai.

in GQANGA, *n.x.* A war bird; a species of eagle.

in GQANQOLO, *n.x.* A bird, named by the colonists a dikkop.

ama GQAPAGQAPA, *n.z.* Spots of colour, as on a dress.

in GQAPUNANA, *n.z.* An active, clever person or animal.

uku GQATSA, *v.i.x.* To race, as horses or cattle.

i GQATYANA, *n.x.* A small leaf of a tree.

i GQAZA, *n.x.* A small bird, whose habitat is in the grass.

uku GQEBELA, *v.i.x.* To speak ironically and sarcastically, expressing one thing and meaning another; to banter.

in GQELE, *n.x.* Frost; cold.

in GQEQE, *n.x.* A small dog; a dog of a diminutive species.

Gqi, *adv.x.* Behold! It denotes the occurrence of any sudden event, breaking in as it were upon other events. Kute esateta *gqi* ilifu elikanyayo labenzela itunzi: While he yet spake, behold, a bright cloud overshadowed them.

ubu Gqi, *n.x.* Sorcery; enchantment; magic. Ukwenza *ugobuqi*: To use enchantment; to deal in sorcery.

isi Gqi, *n.z.* A sound as of footsteps; the sound of the regular step of dancers. (*Onomatopoeic.*)

uku GQIBA, *v.t.x.z.* To finish; to bring an operation to an end. *Sendigqibile*: I have finished. *z.* To fill in; to close up, as filling up a hole in the ground with earth.

uku GQIBELA, *v.t.x.z.* To make a full end; to finish up. *Impi yabagqibela*: The enemy finished them up, made a full end of them. *Inkomo zim-gqibela umbona, tu!* The cattle have quite destroyed the mealies. *Wagqibela ngami ukwabela isonka*: I was the last to whom he distributed the bread.

um GQIBELO, *n.x.z.* The end, the close, the termination of a thing or affair; hence the last day of the working days of the week. Applied also to the end of time. *Umhla womqibelo*: The last day.

isi GqIKI, *n.z.* A wooden pillow, which

consists of a short log of wood, used by the natives, but especially by the Zulu Kaffirs.

uku GQILA, *v.t.x.z.* To drain the last drop of milk from a cow in milking; to suck at the breast till entirely drained.

i GQILI, *n.x.* The Kaffir name of the Gariep, or Great Orange River, which is the boundary of the Cape Colony to the north.

uku GQILAZA, *v.t.z.* To beat with the fist; to pummel, as a person beating another while kneeling upon him when down.

u GQILAZA, *n.z.* The swelling of the glands of the neck called the mumps.

in GQINA, *n.z.* A hunting party.

um GQINI, *n.z.* An animal with its tail docked.

i GQIKA, *n.x.* A doctor; a medical man; one who professes to discover witches.

ubu GQIKA, *n.x.* That which relates to the profession of a doctor, or of a professed witch-finder; skill in the medical profession.

uku GQITA, *v.t.x.* 1. To pass by; to pass over.—2. It denotes comparison. *Londoda iwagqitile amanye ngobukulu*: That man is greater than all others. *Lit.* He passes them by, or goes beyond them.

i GQITA, *n.x.* A large swelling or cancer; an abscess.

um GQITI, *n.x.* A transgressor; one who passes beyond the rule or line of rectitude in his conduct.

uku GQITISA, *v.t.x.* To pass a person or thing onwards; to assist in making progress. *Zigqitise inkomo*: Pass on the cattle.

isi GQITO, *n.x.* A transgression; that which passes over the rule or line of rectitude.

uku GQIZA, *v.t.z.* To ornament the arms or legs, by binding on strings of beads or the tails of animals.

in Gqo. See i Nqo, under the letter N.

uku GQOBA, *v.t.z.* To milk out all the milk from a cow; to dig up, as roots from the ground. The radical meaning is, To effectually remove or eradicate a thing, so as to bring forth what was before hidden, as the milk in the udder, or the roots in the ground.

uku GQOBOKA, *v.i.x.* To break out; to

burst. 1. As a boil or abscess. *Ituma ligqobokile*: The abscess has burst.—2. It denotes the bursting through of water as when a dam is carried away, or the bursting out of corn when a sack is burst. *Amanzi agqobokile e dameni*: The water has burst out from the dam. *Inzowa igqobokile*: The sack has burst. It denotes a bursting forth from some internal pressure, and is thus distinguished from *Gqoboza*, which denotes a breaking through from pressure from without by another party.

uku Gqoboza, *v. t. x.* To burst through. *Inkoma zigqobozile ebuhlanti*: The cattle have broken through the kraal.

uku Gqobozela, *v. t. x.* To break through in a particular spot or locality named. *Apo amasela agqobozela kona*: Where thieves break through and steal. *Amahashe agqobezele elutangweni*: The horses have broken through the hedge.

uku Gqoka, *v. t. z.* To dress in civilized habiliments.

isi Gqoko, *n. z.* Hat, cap, or any article of European clothing.

uku Gqoqqa, *v. t. x.* To scrape out: applied to the scraping out the native snuff-box, so that nothing remains. The radical meaning is, to completely remove what remains by searching it out; hence, 2. To search out and expel an enemy, or the remnant of a vanquished foe, who have concealed themselves. *Batshona ehlatini, kanti sabagqogga noko*: They hid themselves in the forest, but we searched them out and expelled them nevertheless.

uku Gqojozwa, *v. p. x.* To be broken through. *Indlu igqojozwe*: The house is broken open. The passive of *uku Gqoboza*. For the mutation of the *b* into *j*, see the letter B.

in Gqokoqwane, *n. x.* A weevil; an insect very destructive to stored corn.

uku Gqoqoza, *v. t. z.* To rap; to knock at a door; to rap or knock on any thing, so as to make a rapping sound.

uku Gqoqozela, *v. t. z.* To walk with a stick, and rap the ground with it; to walk in new shoes which make a creaking noise. (*Onomatopoeitic*.)

um Gqoqozo, *n. z.* A long walking stick.

uku Gqota, *v. t. x.* To hunt alone, or singly.

in Gqosha, *n. x.* The breast bone.

in Gqote, *n. x.* Speed.

uku Gqotsela, *v. i. x.* To run swiftly.

in Gqotobane, *n. z.* The ankle or wrist bone.

i Gquba, *n. x.* Old rotten manure. *z. i Quba.*

um Gquba, *n. x.* Soft, dusty manure. *z. um Quba.*

uku Gquba, *v. t. x.* To raise a dust. More generally used to denote dust made by children in their play.

i Gqubushu, *n. x.* A small bush bird.

uku Gqubutela, *v. t. x.* To cover the head and face from being seen, by throwing a garment or cloth over the head. *z. uku Qubuta.*

in Gqubusi, *n. x.* A waterfall.

uku Gqugala, *v. t. x.* To consult together privately; to take secret counsel together.

uku Gqukuza, *v. t. z.* To slap, or touch gently, as a tap of the hand to awaken a person from sleep; to graze, as a spear thrown, or a bullet fired, which slightly grazes a person, but does not wound him; to cause to quiver. *x. Ukuti Gqwizi.*

uku Gqula, *v. t. z.* To thrust at, so as to drive back, as a person giving a thrust with a stick, so as to drive another back.

uku Gquma, *v. i. x.* 1. To roar, as a lion, or as the sea.—2. To cover, as with a blanket. *z.* To throb, to pulsate, as the heart or the pulse; to vibrate.

isi Gquma, *n. z.* A knoll; a hillock; a mound.

u Gqunce, *n. x.* Name of a description of forest tree.

i Gqunde, *n. x.* A description of long grass.

um Gqungwana, *n. x.* A small basket of tobacco.

uku Gqunqa, *v. i. z.* To change colour from fear or anger, or from sickness or death.

uku Gqungquza, *v. t. z.* To jog; to nudge a person; to excite, or stir up to action; to rouse.

ama Gqunubu, *n. x.* A wild fruit like a raspberry.

ama Gqunukwebi, *n. x.* Name of one of the Kaffir tribes.

isi Gqunyana, *n. z.* A small hillock or mound.

uku Gquta, *v. t. x.* To extract a substance by probing, as wax from the ear, or honey from a bottle.

uku GQUZUKA, *v.i.x.* To be abraded, as the skin from the body, or plaster from a wall, by anything coming in contact with it in passing.

uku GQUZULA, *v.t.x.* To abrade, as the removing of the skin from the body by contact in passing, or plaster from a wall.

GQUZU. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gquzu*: The same as uku *Gquzula*.

uku GQWAGQWA, *v.t.x.* To burn pottery.

in GQWALASHU, *n.x.* A species of civet cat.

i GQWANGE, *n.x.* A small bird, the *Cocovic*.

isi GQWATI, *n.x.* The substance found adhering to the insides of old milk sacks, or the sides of water casks; any incrustation on the sides of vessels.

in GQWEGQWE, *n.x.* Hoar frost; also snow.

u GQWEGQWE, *n.z.* A flat thin thing, as a plate of metal, or a board, or top of a table. *x. Ucwecwe*.

uku GQWEREZA, *v.i.x.* To talk incoherently.

um GQWETO, *n.x.* A kaross made from a cow or ox-hide.

im GQWIMLA, *n.x.* A severe ruler; a tyrant.

i GQWIKI, *n.x.* A wizard; a witch.

ubu GQWIKI, *n.x.* Bewitchery; that which belongs to witchcraft.

GQWIZI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gqwizi*: To barely graze a thing thrown at, or fired at with a gun; to impinge. *z. uku Gqukuza*.

isi GU, *n.x.* A trap for birds, made with a flat stone, which falls on the bird when sprung.

uku GUBA, *v.i.x.* To tremble with fear.

*z. 1.* To flutter, as a bird caught in a trap; to splash water about as in bathing.—*2.* To grind corn into meal.

um GUBASI, *n.x.* A door post.

in GUBO, *n.x.* A cloak; a robe; a native kaross, for covering the whole body with. From uku *Gubudela*.

um GUBO, *n.x.* Meal from wheat or corn. From the *Zulu* meaning No. 2 of uku *Guba*.

uku GUBEKA, *v.i.x.* To break into powder, as a substance under chemical action.

i GUBU, *n.x.z.* Any hollow sounding thing; hence, a drum.

uku GUBUDA, *n.z.* To lead into error, by cunning management; to manifest a capacity for cunning mischief; to hoax; to humbug.

uku GUBUDELA, *v.t.x.* To cover the whole

person with a long robe or garment; to robe.

uku GUBUKA, *v.i.z.* To rise suddenly up, as a buck or deer when suddenly roused.

uku GUBULA, *v.t.x.* 1. To bale out as water.—*2.* To turn over, as a stone, with a lever.

uku GUBUNGELA, *v.t.x.* To cover as with a garment or vessel. *z. uku Gubuza*.

isi GUBUNGELO, *n.x.* A covering as of cloth.

uku GUBUYA, *v.i.z.* To travel over a country, so as to visit every place; to travel by irregular routes, so as thoroughly to explore a country.

uku GUBUZA, *v.t.z.* 1. To cover as with a garment the whole person; hence, *2.* To sink in water, so that the whole person disappears under the water.

uku GUBUZELA, *v.t.z.* To veil the face; to cover, as a hen her chickens.

GUCALA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gucala*: To step or move aside from the path in which a person is walking for any purpose. *Ute gucala*, eteta nomlingane wake: He stepped aside, and spoke to his companion. *Ndite gucala endlwini*: I just stepped into the house.

uku GUCULA, *v.t.x.* To clean out.

uku GUDA, *v.i.x.* To become smooth and glossy. *Indlu igudile*: The house is smooth and glossy. *z. 1.* To clip; to cut, as the hair of the head.—*2.* To milk a cow without a calf first sucking. In Africa the calf usually sucks first, to bring down the milk, and make it freely flow for milking.

isi GUDO, *a.z.* A cow which gives down her milk in being milked without being first sucked by her calf.

GUDU, *adv.x.* This word is used familiarly to denote the sudden and unexpected occurrence of an event during the progress of another event, or of a conversation, so as to arouse the attention, and fix it on the event transpiring. It answers in some measure to the English word, Behold!

u GUDU, *n.x.* A kind of amphitheatre on the side of a mountain range, or hill side, forming a hollow running from the lower to the higher part of the mountain, usually covered

with trees; distinguished from a ravine or gorge, by not being so deep in its character.

i GUDU, *n.z.* A horn used by the natives for smoking wild hemp. It contains water, in which is inserted a reed, which is so placed that the smoke has to pass through the water before it reaches the mouth of the smoker.

uku GUDULA, *v.t.z.* To plaster a wall; to plaster a house; to smooth or finish plaster by smoothing it.

uku GUGA, *v.i.x.z.* To wear out; to grow old from wear. Ingubo yam *igugile*: My cloak is worn out, is become old.

uku GUGUDA, *v.t.z.* To grate or grind with the teeth in eating.

uku GUHLA, *v.t.z.* To rub against, as an ox against a post or gate; to rub away by friction, as in filing metal.

isi GUHLO, *n.z.* Any thing used for rubbing or friction, as a file or a curry comb.

uku GUHLUKA, *v.t.z.* To move away a little space; to go on one side.

uku GUHLUZA, *v.t.z.* To file; to rub down by friction.

uku GUHLUZELA, *v.t.z.* To rattle, as a wagon travelling over stones.

uku GULA, *v.i.x.z.* To groan; to utter a moan, as when in pain or sorrow.

i GULA, *n.x.z.* A description of calabash.

um GULO, *n.x.z.* A groan; a mournful moan, as of one in pain or sorrow.

in GULUBE, *n.z.* The hog, especially the wild hog, or boar.

i GUMASHOLO, *n.x.* A drone of the beehive. Also applied to a large, inactive person.

uku GUMBA, *v.t.z.* 1. To carve; to scoop out wood.—2. To make hollow; to excavate.

i GUMBE, *n.x.* A corner of a room; a recess; an antechamber. *z. Iguma.*

isi GUMBO, *n.z.* An instrument bent or curved, so as to scoop out or carve vessels, spoons, &c.

uku GUMBUQKA, *v.i.z.* To fall over; to upset; to turn upside down, as a vehicle which has fallen completely over.

uku GUMBUQELA, *v.t.z.* To overturn; to upset; to turn over.

um GUME, *n.z.* A stupid, clumsy person; a blunderer.

uku GUMZA, *v.t.x.* To finish up; to make an end of.

uku GUNDA, *v.t.z.* To cut as the hair of the head; to shear as wool.

uku GUNDELA, *v.t.z.* To cut off the *isigcogo*, or head ring worn by the Zulu men.

uku GUNGQAGUNGQISA, *v.t.x.* To rock about with a rolling motion, as a wagon when rolling over large stones in travelling.

um GUNQALUZA, *n.z.* A large rope or cable.

uku GUNGQUZA, *v.i.x.z.* To shake about so as to cause a knocking sound, as in some hollow thing, as inside a house or vessel. (*Onomatopoeic.*)

isi GUNGU, *n.z.* A secret plot.

in GUNGU, *n.z.* A kind of drum. It is constructed by placing a thin skin over anything hollow, as a Calabash, which is beaten like a drum; hence, a drum.

uku GUNGULA, *v.t.x.* To cudgel; to strike with a stick; to beat unmercifully.

in GUNJANA, *n.x.* A small corner; an angle.

uku GUNUNDA, *v.t.x.* To eat grass or pasture off short; to eat a place bare.

uku GUNUNDEKA, *v.p.x.* To be eaten off short, as pasture.

GUNGXA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gungxa*: To fall off from a height, or from a seat; to tumble down.

uku GUNGXULA, *v.t.x.* To throw down, as large stones from a height, or from the walls of a building which is being thrown down.

uku GUNGXULEKA, *v.i.x.* To fall down. As *Ukuti gungxa*.

uku GUNYA, *v.i.z.* 1. To be tenacious, inflexible; to be hard or tough, as meat which cannot be softened by cooking.—2. To be strong, referring to muscular strength; to put forth muscular strength.

i GUNYA, *n.x.* Deputed authority determinedly exercised. Derived from the Zulu *uku Gunya*, which see.

uku GUNYAZA, *v.t.z.* To master; to overpower; to throw in wrestling; to seize with firm muscular grasp.

um GUPANI, *n.x.z.* A small bird whose habitat is in forests.

uku GUQA, *v.i.x.z.* To bend the knee; to kneel down.

uku GUQUBALA, *v.i.z.* 1. To change colour, as the chameleon, or a person changing colour from confusion of face. *x. uku Guguguguka*.—2. *z.* To become cloudy; to be overcast. *Izulu liguqubele*: The sky is overcast. *x. uku Sibekela*.

uku GUQUGUQUA, *v.i.z.* To roll over and over.

GUQUQU. *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti guququ*: 1. To make a sudden turn; to alter the posture of the body or the direction of the look; to face about.—2. To suddenly change the topic of conversation; to change the subject of discussion; to fly off to another subject.

uku GUQUGUQUKA, *v.i.x.* 1. To change colour often, as a chameleon, or as a person changing colour from confusion of face.—2. To often change in purpose, opinion, or conduct; to be unstable or shift.

uku GUQUKA, *v.i.x.z.* 1. To turn back; to go in another direction.—2. *x.* To repent; to change the mind and conduct; to turn from one course of conduct to another.—3. *z.* To return from a place to that started from; to change into; to become another thing. *Kutwa abantu ekufeni baguquka bazinyoka*: It is said that people become snakes when they die. The *Zulu* word, for the meaning No. 2 in *Xosa*, is uku *Penduka*.

uku GUQUKEKA, *v.t.x.z.* To turn back, or turn over of itself.

uku GUQUKELA, *v.t.x.z.* 1. To turn back for, or toward an object.—2. *x.* To be converted. *Ukuguqukela ku Tixo*: To be converted. *Lit.* To turn towards God. *z.* uku *Pendukela*.

uku GUQUA, *v.t.x.z.* 1. To turn; to turn over.—2. *x.* To convert; to cause a person to change his conduct or opinions.

uku GUQULELA, *v.t.x.* To turn over; to turn for another.

*i GUSAWA, n.x.* A perfume obtained from herbs.

uku GUSHA, *v.t. x.* 1. To hide and conceal a thing from another.—2. *z.* To avoid; to shun, as by making a detour, so as to avoid a place, or crossing over to the other side of a street so as to avoid meeting a person.

uku GUSHELA, *v.t.x.* 1. To hide a thing for another.—2. To hide a thing in a certain place.—3. To hide by placing the thing hidden under some other thing, as under the arm, or under a garment worn at the time. *Igushela pantsi kwebatye yako*: Hide it under your coat.

in GUTYANA, *n.x.z.* A small garment or cloak.

uku GUZA, *v.t.z.* To stint a person, as in food; to vex a person by mean and parsimonious conduct towards him.

*i GUZA, n.z.* A snuff box made from a small calabash.

*i GUZBELE, n.x.z.* A Cape gooseberry. Kaffirized from the English.

uku GUZUKA, *v.i.x.* To be abraded; to have the skin removed from the person, or plaster from a wall, by friction, as by anything passing, and rubbing and scraping it off.  
*z.* To be forcibly rent or struck off as by falling, or being fallen upon.

uku GUZULA, *v.t.x.* To abrade; to brush or scrape against another, so as to cause an abrasion; to rub or scrape against a wall, so as to cause any part, as the plaster, to be removed.  
*z.* To break off a part from the whole, as a plank from a ship, or a branch from a tree.

in GUZUNGU, *n.z.* A mass of rock; a very large stone, as when first taken from a quarry.

uku GWABA, *v.i.x.* To sing; to chant.

*i GWABABA, n.z.* A carnivorous crow with a white neck. *x.* A raven.

uku GWABAZA, *v.t.z.* To strike so as to produce a sound as of a drum, as when striking on a shield.

*isi GWACA, n.z.* A small kind of quail.

uku GWACELA, *v.t.z.* To make a detour, as round the side of a hill, or of a house, so as to escape notice.

uku GWADA, *v.t.x.* To snuff; to take snuff.

*i GWADA, n.x.* Snuff.

*i GWADA-LENCUKA, n.x.* The puff ball in appearance like a mushroom. *Lit.* Wolf's snuff.

in GWADLA, *n.z.* A kind of assegai, or native spear.

uku GWADLALAZA, *v.t.z.* To strike with violence, but without producing the effect desired, as to strike a stone with a hammer without breaking it.

uku GWAGUBISA, *v.t.x.* 1. To pursue so as to tire out.—2. To continue to follow a person from place to place, for the purpose of annoying him.

um GWAGWA, *n.x.* A reddish cloud, as often seen at sunset.

in GWAGWA, *n.x.* An ornament made of ivory, like a flat button, worn in the ear.

- uku GWAGWISA, *v.i.x.* To be proud.
- uku GWAGWISILA, *v.t.x.* To be arrogant and boastful towards others.
- u GWALA, *n.z.* A kind of musical instrument.
- uku GWALA, *v.t.x.* To perform on a musical instrument named the *Gwali*. *z.* To contract filth; to become encrusted with filth; to rust as iron.
- ubu GWALA, *n.x.z.* Cowardice; want of courage to face danger; timidity.
- i GWALA, *n.x.z.* A coward; a timid or pusillanimous man; a person who lacks courage to meet danger.
- i GWALAGWALA, *n.z.* The name of a kind of Lory, belonging to the Parrot family.
- um GWALI, *n.x.* 1. A bush resembling the English myrtle in appearance, much used for tea by the Hottentots; it is called the *Gvary* by the Cape colonists.—2. The name of the river near which the Clarkebury Mission Station is established.
- u GWALI, *n.x.* A musician; one who plays on the *Gwali*; a minstrel.
- i GWALI, *n.x.* A native musical instrument, made of catgut, on a bow of wood, with a quill flattened at one end, to give greater elasticity.
- izi GWALISO, *n.x.* Musical instruments.
- isi GWAMBA, *n.x.z.* A vegetable stew. (*A Fingoe* word.)
- i GWAMPI, *n.z.* A species of crane.
- in GWAMZA, *n.x.* A stork.
- in GWANE, *n.x.z.* A cuttle fish.
- i GWANGWA, *n.z.* Food insufficiently cooked. *Inyama iyingwangwa*: The meat is underdone.
- isi GWANGXE, *n.x.* A pole or bar used to fasten the door by placing it across the doorway inside of the native hut.
- GWANQA, *adj.x.* Chestnut-colour. The prefix changes with that of the noun qualified. *Inkabi egwanqa*: A chestnut cow. *Ihashe eligwanqa*: A chestnut horse. *Amahashe agwanqa*: Chestnut-coloured horses.
- i GWANQA, *n.x.* A small bird of the lark species.
- i GWANGQAKAZI, *n.x.* A lightish red or chestnut-coloured cow.
- i GWANXE, *n.x.* A very hard description of wood; a kind of ironwood.
- i GWANYA, *n.z.* Unripe fruit of any description.
- GWAGA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gwaga*: To suddenly come on a

thing or person. *Damte gwaqa esihla endulwini*: I came suddenly on him as he was descending the hill.

- um GWAQO, *n.z.* A wagon road.
- i GWASHUMBA, *n.x.* A species of wild turnip.
- i GWATYU, *n.x.* A national song, used as a war song. It was composed and first used in the war against the English A.D. 1846.
- uku GWAVUMA, *v.i.z.* To growl; to snarl; *x.* uku *Bavuma*.
- u GWATI, *n.z.* Snuff; tobacco.
- uku GWAZA, *v.t.x.z.* To stab; to wound.
- um GWAZO, *n.x.z.* A stabbing; a wounding.
- in GWE, *n.x.z.* A leopard; the African tiger. The plural is *Izingwe*: Tigers.
- uku GWEBA, *v.t.x.* To judge; to condemn. *z.* 1. To push with the head, as a sheep; to thrust with the horns, as an ox.—2. To push away, or keep off. *Gweba inkonyana ingasondele ku-Nina*: Keep off the calf, that it come not near its mother.—3. To turn off. *Gweba amanzi emfuleni*: Turn off the water in the valley. The radical meaning, from which both the *Xosa* and *Zulu* meanings are derived, is that of *ruling* and *judging*, or *controlling*.
- um GWEBE, *n.x.* A knobstick with an oblong knob.
- uku GWEBELA, *v.t.x.* To acquit; to justify.
- uku GWEBELISA, *v.t.x.* To bring about or cause an acquittal.
- um GWEBI, *n.x.* A judge; a ruler.
- u GWEBO, *n.* } *x.* A judgment; a judicial  
isi GWEBO, *n.* } sentence.
- i GWEBU, *n.x.z.* Froth; foam; scum; frothy saliva.
- uku GWEDA, *v.t.z.* To hollow or scoop out, as a wooden bowl, or milking pail.
- isi GWEDA, *n.z.* An instrument for scooping out.
- uku GWEDLA, *v.t.x.* To move out of the way. (*Fingoe* word.)
- uku GWEGWA, *v.t.x.z.* 1. To catch with a hook.—2. To throw in wrestling by hooking with the leg.—3. To make proposal of marriage to a young woman.
- isi GWEGWE, *n.x.z.* A hook; anything to hook with.
- uku GWEGWEDA, *v.i.x.* To avoid; to steer clear of; to avoid a person or thing by a bye path, so as not to be seen; to keep out of sight. *Wagwegweda umzi wama-Polisa ngokuba esoyika*



- ebeya<sup>2</sup>kubanjwa: He avoided the Police Station, fearing that he might be apprehended.
- i GWEGW<sup>2</sup>, *n. x.* A hook; a crook; any thing bent at the end in the shape of a hook.
- uku GWEGWED<sup>2</sup>ELA, *v. t. x.* To avoid; to steer clear of for a purpose. Umzi lo *uwugwewedela* nina? Why do you avoid that village?
- i GWELE *n. x.* Leaven; yeast.
- in GWELETSHETSHE, *n. x.* A small shield used in hunting.
- GWENXA, *adj. x.* Perverse; wrong; distorted from right; contrary to rectitude; untractable. The prefix changes with that of the spec. of the noun qualified. *Ukwenza okugwenza*: Wrong conduct. *Intelo egwenza*: Perverse speech.
- ubu GWENXA, *n. x.* Perverseness; perversion; an utterly wrong state of things.
- uku GWENXAGWENXELA, *v. i. x.* To walk in a peculiar manner, so as to be distinguished from other persons; to walk affectedly.
- uku GWENXEKA, *v. n. x.* To be in a perverted state. The final *a* is changed into *ile*, to form the adjective. *Inkliziyo egwenzekileyo*: A perverse heart. *Ukwenza okugwenzekileyo*: Perverse conduct. See *Gwenzekile*.
- GWENXEKILE, *adj. x.* Perverted. See *Ukugwenzeka*.
- uku GWENXISA, *v. t. x. z.* To pervert; to turn aside from rectitude.
- in GWENYA, *n. x. z.* A crocodile; an alligator.
- in GWENYE, *n. x. z.* The wild plum; the fruit of the *umgwenye* tree.
- um GWENYE, *n. x. z.* The wild plum tree.
- uku GWETTELWA, *v. p. x.* To be acquitted; justified. This is the passive form of *Ukugwebela*. For the mutation of *b* into *ty* see under the letter B.
- in GWEVANA, *adj. x. z.* Greyish; a little grey. The diminutive of *ingwevu*.
- in GW<sup>2</sup>VU, *adj. x. z.* Grey. The prefix changes with the spec. of the noun qualified. *Ihashe elingwevu*: A grey horse. *Inkabi engwevu*: A grey ox.
- uku GWEVUKA, *v. t. z.* To rudely and in a violent manner refuse what had been previously promised and agreed upon.
- in GWEVUKAZI, *n. x. z.* A grey animal of the feminine gender. *Ihashe elin-*

- gwevukazi*: A gray mare. *Inkomo ingwevukazi*: A grey cow.
- GWI, *x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gwi*: To just or barely miss an object aimed at; to pass near, but not hit an object, as a bullet from a gun. *Imbumbulu ile gwi kuyo inyamakazi*: The bullet passed close to the game.
- u GWIDI, *n. x.* Name of a bird resembling the Cuckoo.
- i GWIJO, *n. z.* A stick or spring of a snare for birds.
- isi GWILI, *n. z.* A hyena.
- uku GWILIKA, *v. i. z.* To refuse with rudeness to give, or lend, or give up the possession of, anything.
- i GWILITA, *n. x.* A lazy, stupid person.
- uku GWINTA, *v. t. x.* To assassinate; to secretly murder a person by stealth.
- in GWINTA, *n. x.* An assassin. Applied to one who kills secretly, as by poison, or by witchcraft.
- uku GWINTYA, *v. i. z.* To dip down suddenly, as a bird in flight, or as a man when he avoids a blow.
- in GX<sup>2</sup>, *n. x.* The top of the shoulder on which a burden is carried. *Kuba bepopa imitwalo enzina esindayo bayibeke emagxeni abantu*: For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders.
- GXA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gxa*: To step up sharply to a person. *Ndate gxa, kulo owateta nam*: I stepped up to him who was speaking to me.
- ulu GX<sup>2</sup>, *n. x. z.* A sharp pointed stick, or rod of iron for digging roots with.
- i GXABA, *n. x.* A fray; a broil; a riot.
- in GXABALALA, *n. x.* A quantity; a lot; a number.
- u GXABO, *n. x.* A sharp pointed stick, used by boys in fighting with each other, and thrown in the same manner as an assegai.
- GXADA, *x.* Used with *Ukuti*. Same meaning as *Gxa*, which see.
- uku GXADAZELA, *v. i. x.* To stagger as a drunken man; to stagger so as to fall forward.
- uku GXAGXA, *v. i. x.* To become reduced in circumstances.
- i GXAGXA, *n. x.* A person in reduced circumstances. This is the original

- meaning of this word; but it is now generally used to denote a low, mean European, a tramp, one of the lower order or rank of Europeans.
- uku GXAGXAMISA, *v.i.x.* 1. To take long strides in walking.—2. *v.t.* To make long and running stitches in sewing.
- i GXALABA, *n.x.* The shoulder; the shoulder blade.
- uku GXALEKA, *v.t.x.* To fall against an object, so as to be driven back by it, and impede progress.
- uku GXALETALANA, *v.i.x.* To walk as one in haste; to walk with an erect or somewhat haughty gait.
- u GXAM, *n.x.* A tree which bears large pods of a kind of bean.
- uku GXAMBUZA, *v.i.z.* To plunge into water.
- u GXAMESI, *n.x.* A fee, or cattle place; a side place; a suburb; a country residence; a farm.
- um GXAMU, *n.z.* A kind of mimosa tree with rough bark.
- uku GXANGATYA, *v.i.z.* To frisk about as a lamb.
- in GXANGXA, *n.z.* A water frog.
- in GXANGXASI, *n.x.* A rapid in a river; a small waterfall.
- in GXANGXOSI, *n.x.* A large bird named the Secretary bird. It lives on snakes and reptiles. It is so useful, that it is protected by law from being killed, a heavy fine being imposed on any person who kills it.
- uku GXANGXULA, *v.i.z.* To spring up from the ground suddenly, as a person who has trodden on a snake.
- um GXAWU, *n.x.* A round shaped boiling pot with three legs.
- GXEKE, *x.* An expletive used in various senses. A few examples are given. By-the-bye. *Gxebe ubutina?* By-the-bye, what did you say? What then? or, Well then? or, How then? *Gxebe useuya kwenza 'ntwina?* What will you do now then? Or how then will you do? *Angatinina gxebe umntu ukuteta njalo?* Well, now! how can any man speak in that way? *Gxebe, benditshilona?* Well, did I really say so?
- i GXEBEKA, *n.x.* A spoon; a ladle.
- uku GXEKA, *v.t.x.z.* To condemn; to mock; to deride; to scorn.
- um GXEKI, *n.x.z.* A mocker; a derider; a scorner.
- uku GXELESHA, *v.t.x.* To look askance; to look askant, as out of the corner of the eyes; to take a side glance at a

- person or thing. *Undigxeleshelani?* Why are you looking sideways at me?
- uku GXILA, *v.i.x.* To grow sparsely, as a thin crop of grain. *z.* To stand firm, as a tree well rooted in the ground, or a man with a firm position of body.
- in GXINGWA, *n.x.* A narrow pass, as between two mountains; a narrow passage; a lane.
- i GXIYA, *n.x.* A plover.
- uku GXOBA, *v.t.z.* To pound; to bruise by pounding, as herbs for medicine.
- in GXOBATSHANE, *n.x.* Noisy, boisterous talk or conversation.
- in GXOBOZA, *n.x.* A bog; a marsh.
- um GXOBOZO, *n.x.* A swampy, rotten piece of ground.
- uku GXOGA, *v.t.x.* To throw into a bush, so as to arouse a bird or game that is hidden there, and cause it to break cover.
- in GXOGXE, *n.x.* A conference; a consultation.
- in GXOTA, *n.z.* A bangle; a ring of ivory or metal worn on the arm.
- uku GXOTA, *v.t.x.* To drive away. *Gzotainja:* Drive away the dog.
- i GXUBA, *n.x.* The rough appearance of cattle when the hair stands erect, either from sickness, or cold, or hunger.
- u GXUBA, *n.x.* A large drove of animals of any kind.
- uku GXUGXA, *v.i.x.* 1. To retreat; to fly from, as a defeated army.—2. To run about in fear or alarm; to be in a panic; to seek shelter as cattle alarmed by heavy thunder; to be restless from fear.
- uku GXUGXISA, *v.t.x.* 1. To cause to retreat; to frustrate an enterprise, or undertaking.—2. To alarm; to cause a panic; to so alarm a person, or a number of persons, as to cause flight from one place to another for refuge.
- uku GXUGXUMA, *v.t.z.* To leap up from the ground, as one leaping for joy.
- uku GXUKUZA, *v.t.x.* To loosen or break up the surface of a road, or any soil, as by a vehicle when passing over a newly made road, on which the soil is soft. *z.* To shake, as a loose wagon.
- uku GXUMEKA, *v.t.x.* To fix a pole in the ground by driving it with a jerk of the hand, and then withdraw it, repeating this action several times, until the pole or stake is firmly fixed. This is the method adopted by the Kaffirs in erecting their

cattle folds, as they have no iron-bar with which they can prepare the hole to receive the stake.

in GXUNGXU, *n.x.* A greyish antelope, called by the Cape colonists, the grey *Stein-bok*.

uku GXUSHA, *v.t.z.* 1. To stuff; to cram, as the stuffing of a sack with wool.—2. To throw into a thicket, so as to drive out the game when hunting.

uku GXWALA, *v.i.x.* 1. To bellow, as cattle when excited.—2. To rust as iron.—3. To mildew.

GWALILE, *adj. x.* Rusty. *Intsimbi igwalile*: The iron is rusty.

ubu GXWAYIBA, *n.x.* Barrenness; applied especially to a barren, unfruitful, or uncultivated country. *Ilizwe lobugwayiba*: A wilderness; a barren land.

i GXWEMI, *n.x.* A person who squints; a cross-eyed person.

in GXWENGEZI, *n.x.* A bird named the Sedge-warbler.

in GXWEKA, *n.x.* A wounded person; one wounded in battle.

## H.

This letter is always pronounced in Kaffir with a strong aspiration. Its sound is somewhat stronger than in English, being that of the German *h*, in *haut*.

HA, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Ha*: To utterly destroy; to make an end of. *Impi yaba-Tembu itiwe ha yeyama Mpondo*: The Tembu army was completely routed and destroyed by the Pondo army.

i HABILE, *n.x.* Forage; hay.

um HADE, *n.x.* A pit.

u HADI, *n.x.* A stringed musical instrument.

um HADU, *n.z.* A train; a company moving in a line.

HABA, *v.t.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti haba*: To start runners in a race; to send off an army.

uku HAHAZA, *v.t.z.* To expectorate roughly.

uku HALUPA, *v.t.x.* To help. Kaffirized from the English.

i HANGU, *n.x.* A hog; a pig.

HAI! *interj. x.z.* No. An exclamation denoting a decided negative. *Uya-kuyana? Will you go? Hai! No;*

decidedly not. HAI is also sometimes used at the commencement of a sentence, in a strong affirmative sense. It is used in this sense when not spoken in answer to a question, or to a proposed course of action. *Hai wena ndoda! uboroti bako bu-kulu*: O, man! thy courage is great. *Hai! ukutandeka kwetabanakele zako Yehovah wemikosi*: How amiable are Thy tabernacles, O Lord of hosts!

i HALAHALA, *n.x.* Haste; sudden excitement; hurry; precipitancy.

HALALA, *interj. z.* An exclamation of joy and congratulation to persons on their arrival among friends. *Halala 'bantu bakwiti*: Welcome, dear friends of ours.

i HAMBBA, *n.z.* A poisonous snake.

uku HAMBBA, *v.i.x.z.* To go; to depart; to journey; to travel; to proceed forward. *n.* Gait; manner of walking. *Ukuhamba kwake kubi*: His gait is awkward.

uku HAMBABAMBBA, *v.i.x.z.* To go about from place to place; to go to and fro.

isi HAMBABAMBI, *n.x.* A vagabond; a wanderer; one who has no settled place of abode.

uku HAMBELA, *v.t.x.z.* 1. To go for another.—2. To go for a certain purpose.—3. To go towards a particular spot. *Sihambela entabeni*: We are going towards the mountain.

uku HAMBELANA, *v.t.x.z.* To go towards, or to visit each other.

um HAMBBI, *n.x.z.* A traveller; a pilgrim; a sojourner.

uku HAMBISA, *v.t.x.z.* To cause to move forward. *Hambisa inqwelo*: Move on the wagon.

uku HAMBISEKA, *v.i.x.* To go forward; to have the power of moving; to be in motion. *Umhlaba uyahambiseka*: The earth has motion.

u HAMBO, *n.x.z.* A walk; a journey.

uku HAMUKA, *v.i.x.* To dry up from the action of heat or wind; to be scorched, parched, &c.

uku HAMULA, *v.t.z.* To dry up, as by heat or wind; to scorch; to parch up, &c.

uku HANAHANISA, *v.i.x.* To act inconsistently; to act hypocritically; to dissemble.

isi HANDIBA, *n.x.* A large subject; a long case, as a law case of long continuance.

isi HANGA, n.x. A strong, well-built, brave man.

isi HANGH, n.x. A thief.

i HANISI, n.x. Harness. Kaffirized from the English.

i HASHANA, n.x.z. A small horse; a pony.

i HASHE, n.x.z. 1. A horse.—2. An internal swelling in the body. z. Bilious attacks attended with fever.

i HASHEKAZI, n.x.z. A mare.

isi HAULA, n.x. A howling, or warning, as that of a lion. Ingonyama *ine-sihaula*: The lion roars.

uku HAZA, v.t.z. To fall in a dashing manner, as the water of a cataract.

i HEMI, n.x.z. The crested crane. So named from its cry. z. Black ox with white band high across the thigh.

uku HENDA, v.t.x. To dissuade from good; to corrupt to evil.

u HENGELA, n.x. A disease in cattle similar to pneumonia or lung sickness.

uku HETYA, z. To throw a person by catching by the leg; to trip up.

uku HETULA, v.t.z. To wound or cut severely.

i HEWU, n.x. A tract of country near Queen's Town, including the Kama-stone Mission Station.

uku HEXA, v.t.x. 1. To stagger as a drunken man.—2. To sway about as corn or reeds in a strong wind.

uku HEXELA, v.t.x. To fall helplessly towards an object or place. *Uhezele eludakeni*: He has staggered or fallen into the mud.

isi HIBA, n.x. A stupid fellow; one without understanding; one partially insane.

uku HIBIZA, v.t.z. To mumble; to make inarticulate sounds; to mutter.

i HILIHILI, n.x. A thoughtless, foolish, unsteady person; a person guided by no certain principle of conduct.

ubu HILIHILI, n.x. Thoughtlessness; foolishness; unsteadiness; want of principle.

uku HILIZA, v.t.x. To act without thought; to act without reference to that which is right; to be uncertain and unsteady in conduct.

uku HILIZISA, v.n.x. To be distracted; to be confused; to lack steadiness of action.

isi HIYA, n.z. Porridge made from new corn.

u HLA, n.z. A row or line of things or people which are stationary; a row of cells in the honeycomb.

um HLA, n.x. A day of twenty-four hours. z. *Umuhla*.

imi HLA-NGEMIHLE, adv. x. Day by day.

uku HLA, v.i.x.z. 1. To happen; to come to pass. Lento *ihle ninina*? When did this thing happen?—2. To descend. *Yihla entabeni*: Come down from the mountain.

uku HLABA, v.t.x.z. 1. To stab; to wound with a sharp instrument; to pierce; to thrust, or gore, as a cow with the horns. *Inkomo iyahlaba*: The beast thrusts.—2. Used before the word *Umkosi*: Army. It means, To raise an alarm; to gather together the people to battle. *Hlaba Umkosi*: Raise the alarm; gather together to battle.

i HLABA, n.x. 1. A stitch; a severe pain; local inflammation. z. u *Hlabo*.—2. x. A kind of thistle; the milk thistle.

um HLABA, v.t.x.z. 1. The earth; the world.—2. The ground; soil.—3. The aloe, large species with thorns.

i HLABAMAKONDE, n.z. A species of thistle of a high stalk, and large protuberant flower.

i HLABAMVULA, n.z. An ox with the horns standing perpendicular from the head. So called because the horns pierce the rain; the word being compounded of *hlaba*, pierce; and *imvula*, rain.

uku HLABANA, v.t.x.z. To stab each other.

um HLABANGUBO, n.x.z. A very troublesome kind of weed, which pierces a person's garments in passing it. Hence its name, which signifies, garment-piercer.

i HLABANKOMO, n.x. A bird, the swift.

uku HLABANISELA, v.t.x. To wound by a spear or pointed stick, which is thrown from the hand.

i HLABATI, n.x. The earth. z. Whitish soil.

in HLABATI, n.x. Sand. z. isi *Hlabati*.

uku HLABELA, v.i.x. To commence a tune; to lead in singing.

in HLABELA, n.z. A short stick, with a spike for piercing at the end, so as to enable the holder to pierce or stab, as well as strike with it.

um HLABELI, n.x.z. 1. A precentor.—2. A medicinal plant, used for a sprain.

in HLABELO, *n.x.z.* A song; a piece of music. *z. isi Hlabelelo.*

uku HLABEZA, *v.i.z.* To speak aloud.

uku HLABISA, *v.i.z.* 1. To help to slaughter. —2. To give a beast for slaughter.

in HLABO, *n.x.* 1. A chisel; any instrument for piercing with.—2. The red flower of the large aloe.

isi HLABO, *n.z.* A file; a rasp.

uku HLABULA, *v.i.z.* To smack the lips after eating, as in satisfaction.

uku HLAFAZA, *v.i.z.* 1. To break slightly or gently, as an egg before being eaten.—2. To speak gently, so as to introduce a subject which is afterwards more fully discussed either by the speakers or others.

uku HLAFUNA, *v.i.x.z.* To chew; to masticate.

isi HLAFUNO, *n.x.z.* That which is chewed or masticated.

in HLAFUNO, *n.x.* 1. The temples of the head.—2. The jawbone.

uku HLAHLA, *v.i.x.* 1. To cut down, as bushes, reeds, or stalks of corn. *Hlahla ihlati:* Cut down the jungle. —2. To cut up a slaughtered ox into joints. *Hlahla inyama:* Cut up the meat.

isi HLAHLA, *n.x.* The human wrist; also the fetlock of an animal. *z. A* clump of trees.

i HLAHLA, *n.x.* A shrub: a small bush. The plural *amahlala* is used for bushes cut down for fencing. *z. A* branch separated from the tree.

i HLAHLANA, *n.x.* A small bush or shrub. *z. A* small branch.

i HLAHLANYANA, *n.x.* A very small bush or shrub. *z. A* very small branch separated from the tree.

uku HLAHLAMELA, *v.i.z.* To be prosperous; to have a run of good luck; to be fortunate.

um HLAHLE, *n.x.* A fibrous plant; any plant yielding fibres.

uku HLAHLEKA, *v.n.x.* To be cut down and cleared away, as jungle, or small trees on forest land.

um HLAHLO, *n.x.* 1. A garden made in a bush.—2. *x.z.* A gathering of persons ordered by the chief, in case of sickness, in order to find out by the process of divination, or witch dance, the person suspected of causing the sickness.

i HLAKA, *n.z.* Blistings; the milk of the cow for two or three days after calving. *x. um Tubi.*

i HLAKANI, *n.z.* A cunning, crafty, artful person.

uku HLAKANIPA, *v.i.x.* To act shrewdly. *Umntu ohlakanipileyo:* A shrewd man.

ubu HLAKANIPA, *n.x.* Shrewdness; cunning; craftiness. *z. Ubuhlakani.*

uku HLAKANIPELA, *v.i.x.* To be watchful against a snare, or a dangerous place; or against a man who is not to be trusted. *'Zumhlakanipele lomntu:* Beware of that man.

uku HLAKANIPISA, *v.i.x.z.* To make sharp; shrewd; artful; crafty.

uku HLAKANYEKA, *v.i.z.* To feel a sudden shiver or tremor.

uku HLAKAZA, *v.i.z.* To scatter; disperse; spread abroad in disorder; waste. *x.* To do a thing roughly, as to break up ground roughly; to sew with uneven and rough stitches.

in HLAKOTSHANE, *n.x.* A species of tree, bearing small berries. *z. isi Hlakoti.*

uku HLAKULA, *v.i.x.* To weed cultivated land.

um HLAKULO, *n.x.* A spade.

um HLAKUVA, *n.x.z.* A castor-oil tree.

i HLALA, *n.x.* A pot, or any small vessel for keeping any fatty substance, or pomade for anointing the head or the person. *z. Berry of the nux vomica tree.*

uku HLALA, *v.i.x.* 1. To sit; to rest; to continue in one place; to reside. See *Hleli*.—2. When used before an active verb; To continue an action. *Wahlala ehamba:* He continued walking. HLALA is thus used either in the present, past, or future time, and implies that the action of the verb which it qualifies is regular or constant in its action. When thus used, the active verb with which it is connected is always the participial form, thus: *Umoya wam akayi kuhlala epikisana nomntu:* My spirit shall not always strive with man. *Abantu ababehlala besiza kufunda:* People who came regularly to learn.

um HLALA, *n.z.* A nux vomica tree.

u HLALANKOSI, *n.z.* The royal village, or house.

i HLALANYATI, *n.x.* A bird which is often found sitting on the back of the buffalo, eating the ticks which are found on that animal.

uku HLALELA, *v.t.x.z.* 1. To sit for, to wait for. *Ndihlalela* u-Bawo: I am sitting or waiting for my father.—2. Used before the infinitive of other verbs, it represents the action of the following verb as just about to take place. *Bahlalela* ukufika: They are just about arriving. *Ndihlalela* ukumka: I am just starting. *Nxa* ebhlalela ukuteta: When he was about to speak.

uku HLALELANA, *v.i.* To sit, or wait for each other. *Baya hlalelana*: They are waiting for each other.

isi HLALE, *n.z.* A small milk vessel, used only by men.

um HLALE, *n.x.* A pleasure, a sport.

uku HLALEISA, *v.t.x.z.* To cause to sit; to cause to remain in a place; hence, To settle a person by giving him an abode or place of residence. *Hlaleisa* umtwalo wako apo: Place, or cause to remain, thy burden here.

isi HLALE, *n.x.z.* A seat; a chair; a stool; anything used for sitting on; hence, *Isihlale* sehashe: A saddle.

in HLALE, *n.x.* State or condition. *z.* A resting-place; a place of abode.

ubu HLALE, *n.z.* A generic name for beads, but specially applied to the red bead, as considered to be the prince of beads.

uku HLALEKA, *v.i.z.* To appear; to come in sight.

uku HLALEZELA, *v.i.x.* To bubble up as a fountain, or as water commencing to boil, or yeast fermenting.

uku HLALE, *v.t.x.* To give a present to a friend in expectation of receiving a larger present in return.

uku HLALEBA, *v.t.x.z.* To wash; to cleanse the body. *z.* To swim.

in HLALEBA, *n.x.z.* Abusive, irritating language.

um HLALEBA, *n.z.* Tobacco leaves strung upon a string and hung up to dry for use.

uku HLALEBEZA, *v.i.z.* To partake of, or be the subject of the *isi Hlambezo* process. See *isi Hlambezo*.

isi HLALEBEZO, *n.z.* A purifying or consecrating process. The water for the process is prepared by placing a certain kind of tuberous root in water, from which a decoction is made.—1. This water is drunk of by a chief when about to make war on another; he also washes himself with it. After this, both the chief

and the men, and their shields and weapons of war, are sprinkled with it; they have a superstition that this preparatory rite will secure to them victory.—2. Women, shortly before they give birth to a child, drink often of this *isihlambezo*, and after the birth wash the child with it. This process is called, *Isihlambezo somtwana*: The purification of the child.

in HLALE, *n.x.z.* A swimmer.

um HLALE, *n.x.z.* 1. A drove of cattle or sheep; a troop of horses.—2. *x.* The dress worn round the waist by a boy while undergoing the rite of circumcision.

isi HLALE, *n.z.* A heavy shower of rain.

um HLALE, *n.x.z.* A valley. Lit. *A*

isi HLALE, *n.x.z.* *place washed*; referring to the flow of water after rain in a valley.

uku HLALEBULUKA, *v.i.x.* To become cleansed. Used adjectively. *Ndihlambulukile*: I am clean; I am free from guilt. *z.* To be diluted by water, as porridge, or thick milk when mixed with new milk; to thin anything which is too stiff for use by the addition of a liquid.

uku HLALEBULULA, *v.t.x.* To cleanse; to remove impurities from the person; to clear from fault or guilt.—*z.* 1. To dilute by the addition of water; to make clearer by thinning or diluting; to thus purify.—2. *Figuratively*, To explain; to make clear to the understanding. *Wayihlambulula*, imikuba yabo: He explained their customs.

uku HLALEKA, *v.i.x.* To rejoice; to joy; to enjoy oneself; to be the subject of joyous mirth.

isi HLALE, *n.x.* A present given, as in *uku HLALE*.

uku HLALEKA, *v.t.x.* To bolt away, as an ox from the person driving it.

i HLALE, *n.x.z.* A small leafy branch; a herb.

ama HLALE, *n.x.z.* Herbs; small green bushes, or branches with leaves on them.

in HLALE, *n.z.* 1. Anything round in shape not larger than a musket-bullet. Hence, *A* berry, kernel, bead, bullet; also the apple of the eye.—2. *A* honey-bird; also a talkative woman.

u HLALE, *n.z.* A single grain, as of

- corn, or maize; a single piece, as a piece of money, without regard to its value; a particle; a single word, or a syllable of a word; anything complete in itself when separated from others of its kind, as a sentence, or a single discourse regarded in itself as a whole.
- um HLANA, *n. x. z.* The back of a person or animal.
- i HLANDLA, *n. z.* The spine.
- i HLANE, *n. z.* An uninhabited country or district.
- uku HLANKEKEZELA, *v. t. z.* 1. To turn inside out, as a garment; to invert, reverse; to disturb the usual order of things.—2. To misrepresent a person's words or meaning; to give a distorted account of a matter.
- um HLANGA, *n. z.* A reed, a reedy place.
- in HLANGA, *n. x. z.* A large antelope; the *reit*, or *reed-bok*, so called from its being usually found in reedy places.
- i HLANGA, *n. z.* A harvest-field after the crops are off.
- u HLANGA, *n. x.* See u *Tlanga*.
- uku HLANGABEZA, *v. t. x. z.* To go to meet a person on a journey.
- uku HLANGABEZANA, *v. t. x. z.* To go to meet each other when on a journey.
- um HLANGALA, *n. z.* A species of civet cat.
- uku HLANGANA, *v. t. x. z.* 1. To come together; to meet together; to assemble.—2. To meet in conflict; to join battle.—3. Used also for the full moon; as, *Inyanga ihlangene*: The moon is at the full.
- uku HLANGANISA, *v. t. x. z.* 1. To bring together; to assemble.—2. To join two pieces or things in one.
- isi HLANGU, *n. x.* A sandal; a shoe; also used for a glove. *Isihlangu sesandla*: A glove. Lit. The shoe of the hand.
- z. A war shield.
- uku HLANGULA, *v. t. x. z.* 1. To extract; to draw out. Thus bees are said to *hlangula* honey from the flower.—2. To rescue; to deliver from enemies; to draw out from danger. *Ndihlangule ezandleni zentahaba zam*: Deliver me from the hands of mine enemies. *Owasihlangula ekufeni okukulu kangaka, oti kanjako ahlangule*: Who delivered us from so great a death, and doth deliver us.—z. 1. To relieve from difficulties. *Ngimhlangule ecaleni*: I have relieved him from his debts.—2. To wipe, rub, brush, wipe off, brush up, &c.
- in HLANGWANA, *n. z.* The name of a poisonous snake.
- in HLANHLA, *n. z.* Good fortune; luck; prosperity; something fortuitous.
- isi HLANHLA, *n. z.* A roughly made mat of coarse material.
- um HLANHLA, *n. x.* An opening between the front teeth.
- um HLANHLOTI, *n. z.* A species of acacia.
- in HLANHLU, *n. x.* Divisions of a whole.
- ubu HLANTI, *n. x.* A cattle-fold.
- HLANU, *x.* Five. The prefix varies with the noun qualified. *Amahashe mahlanu*: Five horses. *Abantu bahlanu*: Five persons. *Inkomo zihlanu*: Five cows.
- isi HLANU, *adj. x.* The fifth. The prefix varies with the spec. of the noun qualified. *Umntu owesihlanu*: The fifth person. *Indoda eyesihlanu*: The fifth man. *Ihashe desihlanu*: The fifth horse.
- uku HLANYA, *v. t. z.* To throw out or over; to derange; hence applied to one whose mind is deranged. *Lomntu uyahlanya*: That person acts as one deranged in mind.
- i HLANYA, *n. z.* A deranged person; an insane person.
- uku HLANZA, *v. t. x. z.* 1. To wash; to clean.—2. To vomit.—3. To produce fruit as a tree. The primary meaning is, *to throw off*; hence to clean off; to throw off the stomach, &c.
- uku HLANZEKA, *v. n. x. z.* To become clean, pure; to be under the process of purification. *Lomntu uhlanzekile*: That person has become, or is, clean, pure.
- uku HLANZISA, *v. t. x.* To nauseate; to cause to vomit.
- in HLANZISO, *n. x.* An emetic; a vomit.
- ubu HLANZO, *n. x.* A vomit; that which is vomited.
- uku HLAFAZA, *v. t. z.* To give forth abundantly; hence, 1. To waste; to be prodigal; to spend without necessity.—2. To be liberal; to give abundantly.
- um HLAFO, *n. z.* The placenta of beasts.
- um HLAFO, *n. x.* The small fibrous surface raised on the karosses of the native women by dressing, whereby a sort of plushy surface is raised.
- uku HLASELA, *v. t. x.* To take by force; usually applied to warlike operations. *Bekuliwa kwada kwa hlazehwa isixeko*: The war continued until the city was taken.

z. To equip for war, to make preparation for war.

**HLASI**, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hlasi*: To seize hastily or abruptly; to snatch; to seize and transport away. *Watiwa hlasi ezulwini*: He was taken up into heaven.

**uku HLASIMULA**, *v.i.z.* To be the subject of a sudden feeling of tremor; to have nervous twitchings.

**i HLATANA**, *n.x.z.* A small forest; a shrubbery.

**i HLATI**, *n.x.z.* A forest, a jungle. Used figuratively, for a place of refuge; a stronghold. The forest or jungle often proves a refuge in time of war for women and children. *Wena ulihlati lam*: Thou art my refuge from my enemies.

**isi HLATI**, *n.x.z.* The cheek.

**um HLATI**, *n.x.z.* The jaw-bone.

**in HLATU**, *n.z.* A large spotted snake.

**uku HLATUZA**, *v.i.x.* To be nervously excited, to be affrighted.

**uku HLATUZELA**, *v.t.x.* To feel a sudden feeling of tremor; to feel the hair stand on end from the apprehension of some danger unseen.

**uku HLATUZELISA**, *v.t.x.z.* To cause sudden fear, so as to make the hair stand on end from apprehension.

**uku HLAULA**, *v.t.x.* To pay a fine or penalty; to expiate a fault by a fine.

**uku HLAULELA**, *v.t.x.* To pay a fine; to expiate a fault for another.

**um HLAUMBI**, *adv.x.* Perhaps; probably; perchance. This word is compounded of *Umhla*, Day, and *Umbi*, Another. Lit. Another day. *Ndingenjenjalo umhlaumbi*: Perhaps I might do so. Lit. *Another day* I might do so.

**in HLAVA**, *n.x.z.* A grub found in the stalks of mealies, Kaffir corn, and *Imfe* (sweet cane).

**um HLAUVUTWE**, *n.x.* The castor-oil tree.

**i HLAYA**, *n.z.* A joke; any funny speech.

**u HLAZA**, *n.x.z.* Short young green grass.

**um HLAZA**, *n.z.* A kind of sweet potato which has a greenish appearance.

**ubu HLAZA**, *n.x.z.* Greenness.

**u HLAZANTANA**, *n.z.* A creeper bearing a small wild melon.

**in HLAZANYONI**, *n.z.* A species of eagle with a reddish plumage.

**uku HLAZEKA**, *v.i.x.z.* To be ashamed.

It is used to describe a *state* of shame, or reproach caused by some circumstances of a shameful character, or by some person or persons whose conduct has caused shame to their associates, or who have brought a reproach upon their profession. *Siyahlazeka ngabo*: We are ashamed on their account. *Ezizinto siyahlazeka ngazo*: We are ashamed of these things.

**um HLAZI**, *n.x.z.* A snake of a greenish colour.

**HLAZI**, } *conj.x.* Lest. *Hlazi uban-HLAZIBE*, } *jwa*: Lest thou be seized.

**uku HLAZISA**, *v.t.x.* To shame; to bring reproach upon; to disgrace.

**uku HLAZIYA**, *v.t.x.z.* To renew; to make new; to reproduce.

**i HLAZO**, *n.x.* Shame; reproach. *z. isi Hlanzo*.

**uku HLAZUKA**, *v.i.z.* To depart from; to go off sideways. *Wahlazuka endleleni*: He went off from the road; went on one side of it.

**in HLAZUKA**, *n.z.* A piece of land which has separated from a larger mass; a landslip.

**uku HLAZULA**, *v.t.z.* To separate a smaller piece from a larger whole.

**ubu HLAZULULA**, *v.t.x.* To open the hair with the hand before combing. *z.* To throw loosely about, as grass for hay.

**HLE**, *adj.x.z.* Beautiful, pleasant to the eyes. The prefix varies according to the species of the noun it qualifies. *Umntu omhle*: A beautiful person. *Ihashe elihle*: A beautiful horse.

**ubu HLE**, *n.x.z.* Beauty; loveliness.

**uku HLEBA**, *v.t.x.z.* To defame; to backbite; to scandalize.

**uku HLEBANA**, *v.t.x.z.* To backbite one another.

**isi HLEBO**, *n.x.z.* Slanderous speech; calumny, false accusation.

**i HLEBO**, *n.x.z.* Secret information: usually denoting secret information of a scandalizing character.

**uku HLEHLA**, *v.i.x.* To draw back; to retreat, as from an enemy.

**uku HLEHLA**, *v.i.z.* To step back sharply, as when some object, as a snake, is seen, which excites caution and fear.

**uku HLEHLEZELA**, *v.i.z.* To move back briskly, with great fear of some object or on account of some occur-



- rence, as from treading on a snake, or being burnt by fire.
- um HLEHLO, *n. x.* The caul.
- uku HLEKA, *v. i. x. z.* 1. To laugh.—2. To laugh at. When used in this sense, the verbal medial is inserted immediately before the verb as the accusative of the object upon which the action of the verb terminates. *Wandihleka*: He laughed at me.
- uku HLEKANA, *v. t. x. z.* To laugh at each other.
- um HLEKANI, *n. x.* A beautiful person.
- HLEKE, *v. i. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hleke*: To split, or be split, as a log of wood.
- uku HLEKISA, *v. t. x. z.* 1. To ridicule; to make sport of. *Wahlekisa ngami*: He made sport of me, or by me, or through me.—2. To cause to laugh.
- uku HLEKISANA, *v. t. x. z.* To cause one another to laugh.
- isi HLEKO, *n. x. z.* A thing to be laughed at; a laughing stock.
- u HLEKO, *n. x. z.* Laughter. *Oluhleko luvel' apina*? Where does that laughter come from?
- uku HLELA, *v. i. x.* To happen. Lit. To fall or descend upon. *Imhlele izolo lonto*: That happened to him yesterday. When used in this sense, *hlele* is the objective form of the verb *Ukukhala*, to descend.
- uku HLELA, *v. t. x.* To separate; to disconnect; to part; to sort, as the sorting of wool; to separate the coarse from the fine; to pick out one thing from another, as one kind of grain from another.
- uku HLELEKA, *v. i. x.* To separate; to part from each other, as sheep separating from goats, or one kind of poultry from another.
- uku HLELELEKA, *v. i. x.* To despair.
- HLELI, *x.* The perfect tense of the verb *Ukukhlala*: To sit. It is peculiar in its use:—1st. Where in the past and present tenses of other verbs no terminal changes take place in the root of the verb, *hlala* takes this form of *hleli*. *Wayehleli ngapantsi kwomti*: He was sitting under the tree. *Uhleli endlwini*: He is sitting in the house. *Hleli* is also used to denote that a person still lives. *Uyihlo usahleli na*? Is your father still living?
- HLELO, *n. x.* A file of men in hunting

- or in war.—2. The border or outskirts of a forest or of a plantation.
- uku HLELWA, *x.* The passive of *Ukukhlala*. It denotes that the person to whom it is applied is the subject of some circumstances of mishap or misfortune. *Uhlelwe yingoxi*: He has met with an accident.
- uku HLENGA, *v. t. x.* To assort, lay out in order; to separate and distribute into classes; to purify, as metal from dross. *z.* To separate from, as good corn from bad.
- i HLENGA, *n. z.* A mass or matter thrown out from another, from which it has been separated, as dross from metal, or dirt from corn.
- isi HLENGA, *n. x.* A float made of reeds; a raft; also an island which has been formed by masses of reeds and earth washed there by the current.
- isi HLENGO, *n. z.* An instrument for cleaning corn.
- uku HLEPULA, *v. t. z.* To break off; to chip off; especially to break off a piece of bread.
- uku HLEPUZA, *v. t. x.* To tear out or away from. *z.* uku *Hlikiza*.
- in HLESE, *n. z.* Sediment; dregs; lees of any liquid.
- i HLEZA, *n. x.* The hip bone. *z.* Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.
- uku HLEZA, *v. t. z.* To gnaw; to eat with the front teeth, as in picking a bone.
- isi HLEZA, *n. z.* A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hleza*.
- i HLEZI, *n. z.* A large kind of rat.
- HLEZI, *adv. x.* Lest it so happen. *Hlezi kunganeli tina nani*: Lest there be not enough for us and you.
- HLEZIBE, *adv. x.* And so it may come to pass; peradventure; lest it should come to pass. *Hlezibe abadisipile bake beze ebusuku*: Lest his disciples come by night. *Hlezi* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyicukumisa hlezi nife*: Neither shall ye touch lest ye die. *Hlezibe sicititwe*: We be not touched.
- uku HLIKA, *v. i. x.* To descend; to mount.
- uku HLIKIHLA, *v. i. x.* To rub. *z.* uku *Hlikisa*.

especially to rubbing a swelling with the hands.

uku HLININIKI, *v.i.x.* 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.

uku HLINZA, *v.t.x.z.* To kill; to slay.

uku HLINZELA, *v.t.x.z.* To skin for; to kill a beast for, as for one who has arrived at the place.

um HLINZI, *n.x.z.* One who skins animals.

uku HLIPIZA, *v.t.z.* To derange; to put out of order; to disturb the regularity of. Umtwana *uhlipiza* izinto ezibekiweyo: The child has thrown the things into confusion which were laid aside.

um Hlo, *n.z.* A glutton.

uku HLOBA, *v.t.z.* 1. To decorate; to deck the person.—3. To separate, as the curd from the whey in fermented milk.

i HLOBO, *n.x.z.* The summer season.

ubu HLOBO, *n.x.z.* Friendship; companionship.

isi HLOBO, *n.x.z.* A friend.

u HLOBO, *n.x.z.* A kind; a particular sort or kind of anything. *Ohuhlobo lwenkomo*: That description of cattle. See *Ngenhlobo* and *Ngohlobo*.

um HLOBO, *n.x.z.* A friend; an acquaintance.

uku HLOBONGA, *v.t.z.* 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.

uku HLOHLA, *v.t.x.z.* 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.

uku HLOHLOLOZA, *v.t.x.* To thrust forward contemptuously, as a man seized by the nape of the neck.

uku HLOKOHLEKA, *v.i.x.* To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.

uku HLOKOMA, *v.i.x.z.* To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.

LOKOMISA, *v.t.x.* To cause to sound; to help to make a sound.

LOKOZA, *v.t.z.* To stick or any other thing into a hole; to insert into any other thing.

uku HLOLA, *v.t.x.* To search diligently; to look out a country; to examine these things.

um HLOLA, *n.z.* An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umhlola*.

um HLOLOKAZI, *n.x.* A widow.

um HLOLOLWANE, *n.z.* The sinewy piece of meat formed on each side of the spine of an animal.

uku HLOMA, *v.t.x.z.* 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lihlomile izulu*: The heavens are gathering for a storm. *z.* To arm, or prepare for war.

in HLOMBE, *n.x.* A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.

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uku HLOMKISA, *v.i.x.* To make udder. Applied to animals when the udder swells before parturition.

uku HLOMULA, *v.t.z.* To stab a buck in hunting, or to seize it as a dog.

uku HLONELA, *v.t.x.* To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.

in HLONELO, *n.x.* Respectful submission; regard; attention.

uku HLONGA, *v.i.z.* To be wanting of; to be without a thing.

in HLONGANDLEBE, *n.z.* A person who does not hear, or is heedless of what is said. Lit. To be without ears.

um HLONHLO, *n.x.* A large species of the Euphorbia tree.

i HLONHLO, *n.z.* The temple of the head.

in HLONHLO, *n.x.* A promontory; a cape of land.

uku HLONHLOZELA, *v.i.x.* To tingle at the nose as when the olfactory nerves are affected by a pungent smell.

*z.* Bashfulness; shame-arising from a state of me.

rence, as from treading on a snake, or being burnt by fire.

um HLEHLO, *n.x.* The caul.

uku HLEKA, *v.i.x.z.* 1. To laugh.—2. To laugh at. When used in this sense, the verbal medial is inserted immediately before the verb as the accusative of the object upon which the action of the verb terminates. *Wandihleka* : He laughed at me.

uku HLEKANA, *v.t.x.z.* To laugh at each other.

um HLEKAZI, *n.x.* A beautiful person.

HLEKE, *v.i.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hleke* : To split, or be split, as a log of wood.

uku HLEKISA, *v.t.x.z.* 1. To ridicule ; to make sport of. *Wahlekisa ngami* : He made sport of me, or by me, or through me.—2. To cause to laugh.

uku HLEKISANA, *v.t.x.z.* To cause one another to laugh.

isi HLEKO, *n.x.z.* A thing to be laughed at ; a laughing stock.

u HLEKO, *n.x.z.* Laughter. *Ouhleko luv' apina* ? Where does that laughter come from ?

uku HLELA, *v.t.x.* To happen. Lit. To fall or descend upon. *Imhlele izolo lonto* : That happened to him yesterday. When used in this sense, *hlela* is the objective form of the verb *Ukhla*, to descend.

uku HLELA, *v.t.x.* To separate ; to disconnect ; to part ; to sort, as the sorting of wool ; to separate the coarse from the fine ; to pick out one thing from another, as one kind of grain from another.

uku HLELEKA, *v.t.x.* To separate ; to part from each other, as sheep separating from goats, or one kind of poultry from another.

uku HLELELEKA, *v.t.x.* To despair.

HLELI, *x.* The perfect tense of the verb *Ukhlala* : To sit. It is peculiar in its use :—1st. Where in the past and present tenses of other verbs no terminal changes take place in the root of the verb, *hlala* takes this form of *hleli*. *Wayehleli ngapantsi kwomti* : He was sitting under the tree. *Uhleli endlwini* : He is sitting in the house. HLELI is also used to denote that a person still lives. *Uyihlo usahleli na* ? Is your father still living ?

HLELO, *n.x.* A file of men in hunting

or in war.—2. The border or outskirts of a forest or of a plantation.

uku HLELWA, *x.* The passive of *Ukhlala*. It denotes that the person to whom it is applied is the subject of some circumstances of mishap or misfortune. *Uhlelwe yingozi* : He has met with an accident.

uku HLENGA, *v.t.x.* To assort, lay out in order ; to separate and distribute into classes ; to purify, as metal from dross. *z.* To separate from, as good corn from bad.

i HLENGA, *n.z.* A mass or matter thrown out from another, from which it has been separated, as dross from metal, or dirt from corn.

isi HLENGA, *n.x.* A float made of reeds ; a raft ; also an island which has been formed by masses of reeds and earth washed there by the current.

isi HLENGO, *n.z.* An instrument for cleaning corn.

uku HLEPUZA, *v.t.z.* To break off ; to chip off ; especially to break off a piece of bread.

uku HLEPUZA, *v.t.x.* To tear out or away from. *z.* uku *Hlikiza*.

in HLESE, *n.z.* Sediment ; dregs ; lees of any liquid.

i HLEZA, *n.x.* The hip bone. *z.* Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.

uku HLEZA, *v.t.z.* To gnaw ; to eat with the front teeth, as in picking a bone.

isi HLEZA, *n.z.* A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hleza*.

i HLEZI, *n.z.* A large kind of rat.

HLEZI, *adv.x.* Lest it so happen. *Hlezi kunganeli tina nani* : Lest there be not enough for us and you.

HLEZIBE, *adv.x.* And so it may come to pass ; peradventure ; lest it should come to pass. *Hlezibe abadisipile bake beze ebusuku* : Lest his disciples come by night. *Hlezi* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyicukumisa hlezi nife* : Neither shall ye touch it, lest ye die. *Hlezibe sicitive* : Lest we be scattered.

uku HLIKA, *v.i.x.z.* To descend ; to dismount.

uku HLIKIHLA, *v.t.x.z.* To rub. Applied

- especially to rubbing a swelling with the hands.
- uku HLININIKI, *v.i.x.* 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.
- uku HLINEA, *v.i.x.z.* To kill; to slay.
- uku HLINZELA, *v.t.x.z.* To skin for; to kill a beast for, as for one who has arrived at the place.
- um HLINZI, *n.x.z.* One who skins animals.
- uku HLIPIZA, *v.t.z.* To derange; to put out of order; to disturb the regularity of. Umtwana *uhlipiza* izinto ezibekiweyo: The child has thrown the things into confusion which were laid aside.
- um HLO, *n.z.* A glutton.
- uku HLOBA, *v.t.z.* 1. To decorate; to deck the person.—3. To separate, as the curd from the whey in fermented milk.
- i HLOBO, *n.x.z.* The summer season.
- ubu HLOBO, *n.x.z.* Friendship; companionship.
- isi HLOBO, *n.x.z.* A friend.
- u HLOBO, *n.x.z.* A kind; a particular sort or kind of anything. *Oluhlobo lwenkomo*: That description of cattle. See *Ngenhlobo* and *Ngohlobo*.
- um HLOBO, *n.x.z.* A friend; an acquaintance.
- uku HLOBONGA, *v.t.z.* 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.
- uku HLOHLA, *v.t.x.z.* 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.
- uku HLOHLOLOZA, *v.t.x.* To thrust forward contemptuously, as a man seized by the nape of the neck.
- uku HLOKOHLEKA, *v.i.x.* To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.
- uku HLOKOMA, *v.i.x.z.* To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.
- uku HLOKOMISA, *v.t.x.* To cause to sound; to help to make a rattling sound.
- uku HLOKOZA, *v.t.z.* To thrust a pointed stick or any other instrument into a hole; to insert anything pointed into any other thing.
- uku HLOLA, *v.t.x.* To spy out; to search diligently, as to spy or search out a country; to reconnoitre; to examine the state of an enemy's army or camp.

- um HLOLA, *n.z.* An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umdlola*.
- um HLOLOKAZI, *n.x.* A widow.
- um HLOLOLWANE, *n.z.* The sinewy piece of meat formed on each side of the spine of an animal.
- uku HLOMA, *v.t.x.z.* 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lihlomile* izulu: The heavens are gathering for a storm. *x.* To arm, or prepare for war.
- in HLOMBE, *n.x.* A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.
- uku HLOMELA, *v.t.x.* 1. To join one thing to another; to lengthen by joining one thing to another.—2. To patch a garment, or lengthen it by joining another piece to it. *x.* To prepare for, as for war; to be on one's guard against; to be on the watch for.
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- uku HLONELA, *v.t.x.* To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.
- in HLONELO, *n.x.* Respectful submission; regard; attention.
- uku HLONGA, *v.i.z.* To be wanting of; to be without a thing.
- in HLONGANDLEBE, *n.z.* A person who does not hear, or is heedless of what is said. Lit. To be without ears.
- um HLONHLO, *n.x.* A large species of the Euphorbia tree.
- i HLONHLO, *n.z.* The temple of the head.
- in HLONHLO, *n.x.* A promontory; a cape of land.
- uku HLONHLOZELA, *v.i.x.* To tingle at the nose, as when the olfactory nerves are excited by a pungent smell.
- in HLONI, *n.x.z.* Bashfulness; shamefacedness, arising from a state of guilty shame.

uku HLONIPA, *v.t.x.z.* To avoid, from a sense of shame. The Kaffir women have a superstitious fear or shame of being near their father-in-law or any other male relation. They, and their children, avoid mentioning their own father's name. This word is used to describe this avoidance of the father-in-law, and of the name of the father. The women also avoid the cattle kraal, and in passing the kraal gate they make a circuit, so as to avoid going too near; this also is called *Uku-Hlonipa*. Hence the word also denotes modesty, bashfulness. They also refuse to pronounce or use words which have for their principal syllable any part or syllable of the father's or father-in-law's name, or that of their paramount chief. This custom of *uku-Hlonipa* is thus always coining new words. Such words are known as "*Ukuteta kwabafazi*." The language of the women.

um HLONYANE, *n.x.z.* Wormwood.

uku HLONZA, *v.t.z.* To do a thing repeatedly; to persevere in any action or enterprise.

im HLOPE, *v.x.* See *Mhlope*, under the letter M.

im HLOPEKAZI, *n.x.z.* A white female animal.

in HLOYA, *n.x.* The whey of milk.

i HLOZI, *n.x.z.* A leopard; a panther. By the colonists called a tiger.

ulu HLU, *n.x.* A row; a string of things or persons. A long string of beads for the neck is called *Uhulu*.

uku HLUBA, *v.t.x.z.* 1. To cast off the hair, as a horse in the spring.—2. To cast off the skin as a snake; to moult as a fowl.—3. To undress; to cast off the clothes from the person.

um HLUBULA, *n.x.* The side of a body below the ribs.

um HLUBULO, *n.z.* The flank; the thin flesh on the sides of the ribs of man or beast.

uku HLUBULUKA, *v.t.x.* To peel off, as the skin from a sore, so as to expose the flesh. *z. Ukhlubuka.*

uku HLUBULULA, *v.t.x.* To peel off; to strip off, as the outward leaves of the mealie from the cob, or ear. *z. Ukhlubula.*

um HLUHLUBE, *n.z.* 1. A cock's spur.—2.

The long thorn of the mimosa, resembling a cock's spur.

uku HLUKUHLA, *v.t.x.* 1. To shake a person violently.—2. To agitate any liquid in a bottle or calabash.—*z.* To rinse the mouth after a meal.

i HLULE, *n.z.* A clot of blood. *x. /M-wile.*

uku HLUMA, *n.t.x.z.* To put forth leaves; to vegetate; to grow as a plant, or tree.

um HLUMA, *n.z.* A mangrove tree.

in HLUMAYA, *n.x.* A bean very generally cultivated by the Kaffirs. *Um-bontye* is the name for bean in general.

in HLUMBA, *n.z.* Small substances, or tumours, said by the native doctors to exist in any diseased part of the body, and professedly abstracted by a process of cupping, or bleeding from the part, especially from the loins in cases of lumbago.

uku HLUMELA, *v.t.x.z.* To sprout out from; as a sprout from the side of a Kaffir corn stalk, or young branches from an old stump of a tree which has been cut down.

i HLUMELO, *n.x.z.* A sprout; usually applied to the sprouting out of young sprouts from an old stalk of corn.

in HLUMO, *n.x.z.* Growth.

ubu HLUNGU, *n.x.* Pain.

i HLUNGU, *n.x.z.* A locality where the grass has recently been burnt off.

isi HLUNGU, *n.z.* An antidote for a snake bite.

i HLUNGUHLUNGU, *n.z.* The wild cotton plant.

uku HLUNGULA, *v.t.x.z.* To sift, as corn in a sieve.

i HLUNGULU, *n.x.z.* A crow; the carnivorous crow, with a white neck.

uku HLUNGUZELA, *v.t.x.* To shake the head.

isi HLUNU, *n.x.* A lump of meat without bone.

uku HLUNZA, *v.t.x.* To eat milk, with a stick made with a brush at the end, which absorbs the milk, and is sucked dry in the mouth.

um HLUNZA, *n.x.* The stick with a bushy end, with which the natives eat thick milk.

uku HLUPA, *v.t.z.* To afflict; oppress; annoy; distress; vex; plague; persecute; harass; trouble; to treat with injustice, severity, or hardship.

uku HLUPANA, *v.t.z.* To annoy; trouble; vex each other.

uku HLUPEKA, *v.n.z.* To suffer injustice; to be treated severely; to be made to suffer hardship.

uku HLUPEZA, *v.t.x.* To give medicines or charms to make children strong; to give certain things to dogs to eat, so as to make them swift in running, and courageous in fight. The hair of a lion, or any strong and courageous animal, is roasted in fire, and given to the child in its food to make him strong and courageous. So the wings of the swiftest birds, usually those of the sparrow-hawk, which is very swift in its flight, are given to the hunting dogs to eat, to make them swift. To do this is to *Hlupeza*.

um HLUPI, *n.z.* An oppressor; one who unjustly troubles another.

u HLUPO, *n.z.* Oppression; unjust and severe conduct towards another.

uku HLUSULA, *v.t.z.* To wring or wrench off. *Hlusula* intloko: Twist off the head; referring to a bird, or an animal.

uku HLUTA, *v.t.x.z.* 1. To take with violence from another. *Wandihluta* imali yam: He took my money from me by force.

2. *adj.* To be satisfied with food. When thus used, it terminates in *i*. *Sendihluti*: I am satisfied with food. The Zulu has also the word uku *Suta*, in the latter sense.

uku HLUTISA, *v.t.x.z.* To satisfy with food. *z. uku Sutisa*.

uku HLUTULA, *v.t.z.* To pluck out, as weeds from land, or hair from the head, or to extract nails from a plank.

uku HLUZA, *v.t.x.z.* To strain through. *Hluza* ubisi: Strain the milk. *z.* To limp; to go lame.

in HLUZELA, *n.z.* An hartebeeste, a species of large antelope, so called by the Dutch.

isi HLUZI, *n.z.* The muscular part of the forearm or leg in man or beast.

um HLUZI, *n.x.z.* Broth; gravy of meat.

uku HLUZUKA, *v.t.z.* To lose the skin by abrasion, so as to produce a wound.

uku HLUZULA, *v.t.z.* To abrade, so as to remove the skin, and produce a wound.

uku HLWA, *n.x.z.* The decline of day; the evening. Used both as a verb, To

begin to darken; and a verbal noun, Evening. Sekuqal'ukuhlwa: It (the day) begins to decline. *Sekuhlwlwe*: It is evening. Siyakufika ngokuhlwa: We shall arrive in the evening.

um HLWA, *n.x.* Moth; rust; any corroding substance. *z.* A flying ant.

i HLWASISI, *n.z.* A large black ant.

um HLWAYELI, *n.x.* A sower of grain. *z. um Hlwanyeli*.

uku HLWAYELA, *v.t.x.* To sow seed. *z. uku Hlwanyela*.

u HLWAYI, *n.x.z.* Small shot.

um HLWAZI, *n.x.* 1. A green water snake. 2. The name of a shrub used for tea, called Bushman's tea.

um HLWAZI, *n.z.* A brown snake, not poisonous.

isi HLWELE, *n.x.* A multitude of people.

uku HLWELWA, *v.i.x.* To be benighted. Sate sadinwa sihlwelwe singe kafi ekaya: We were tired and benighted before we arrived at home.

i HLWENTSHANA, *n.x.* A poor, destitute, despicable person.

i HLWEMPU, *n.x.* A poor person.

ubu HLWEMPU, *n.x.* Poverty.

uku HLWEMPUZISA, *v.t.x.* To cause poverty; to make poor.

um HLWENGA, *n.z.* Mane of an animal.

uku HLWIBA, *v.i.z.* To congest; to grow hard, stiff, or thick, as butter or fat in cold weather.

uku HLWITA, *v.t.z.* To seize suddenly; to snatch; to grab.

i HOBE, *n.x.z.* A ringdove.

i HOBHOBHO, *n.x.* A bird, the fink.

i HODI, *n.x.* An ant bear.

isi HOGO, *n.x.* A pit. *Isihogo* somlilo; Hell. Lit. A pit of fire.

uku HOLA, *v.i.x.* To run away, as in a panic; to run away wildly; to be panic stricken. *z. uku Hoba*.

i HOLOHOLO, *n.x.* A hollow thing.

ubu HOLOHOLO, *n.x.* Hollowness.

uku HOMBA, *v.i.x.* To put on beautiful apparel; to deck oneself out.

uku HOMBISA, *v.t.x.* To beautify by apparel; to deck out.

isi HOMBO, *n.x.* An ornament of the person, or of the dress.

i HULE, *n.x.* A prostitute; an abandoned woman.

i HULUHULU, *n.x.* 1. A careless, thoughtless person.—2. The horned owl.

isi HUMBA, *n.x.* Smut in corn.

cattle folds, as they have no iron-bar with which they can prepare the hole to receive the stake.

in GXUNGXU, *n.x.* A greyish antelope, called by the Cape colonists, the grey *Stein-bok*.

uku GXUSHA, *v.t.z.* 1. To stuff; to cram, as the stuffing of a sack with wool.—2. To throw into a thicket, so as to drive out the game when hunting.

uku GXWALA, *v.i.x.* 1. To bellow, as cattle when excited.—2. To rust as iron.—3. To mildew.

GWALILE, *adj. x.* Rusty. *Intsimbi igwalile*: The iron is rusty.

ubu GXWAYIBA, *n.x.* Barrenness; applied especially to a barren, unfruitful, or uncultivated country. *Ilizwe lobugwayiba*: A wilderness; a barren land.

i GXWEMI, *n.x.* A person who squints; a cross-eyed person.

in GXWENZEZI, *n.x.* A bird named the Sedge-warbler.

in GXWEKA, *n.x.* A wounded person; one wounded in battle.

## H.

This letter is always pronounced in Kaffir with a strong aspiration. Its sound is somewhat stronger than in English, being that of the German *h*, in *haut*.

HA, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Ha*: To utterly destroy; to make an end of. *Impi yaba-Tembu itiwe ha yeyama Mpondo*: The Tembu army was completely routed and destroyed by the Pondo army.

i HABILE, *n.x.* Forage; hay.

um HADE, *n.x.* A pit.

u HADI, *n.x.* A stringed musical instrument.

um HADU, *n.z.* A train; a company moving in a line.

HABA, *v.t.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti haba*: To start runners in a race; to send off an army.

uku HAHAZA, *v.t.z.* To expectorate roughly.

uku HALUPA, *v.t.x.* To help. Kaffirized from the English.

i HANGU, *n.x.* A hog; a pig.

HAI! *interj. x.z.* No. An exclamation denoting a decided negative. *Uyakuyana? Will you go? Hai! No;*

decidedly not. HAI is also sometimes used at the commencement of a sentence, in a strong affirmative sense. It is used in this sense when not spoken in answer to a question, or to a proposed course of action. *Hai wena ndoda! uboroti bako bu-kulu*: O, man! thy courage is great. *Hai! ukutandeka kwetabanakele zako Yehovah wemikosi*: How amiable are Thy tabernacles, O Lord of hosts!

i HALAHALA, *n.x.* Haate; sudden excitement; hurry; precipitancy.

HALALA, *interj. z.* An exclamation of joy and congratulation to persons on their arrival among friends. *Halala 'bantu bakwiti*: Welcome, dear friends of ours.

i HAMBAA, *n.z.* A poisonous snake.

uku HAMBAA, *v.i.x.z.* To go; to walk; to depart; to journey; to travel; to proceed forward. *n.* Gait; manner of walking. *Ukuhamba kwake kubi*: His gait is awkward.

uku HAMBAAHAMBAA, *v.i.x.z.* To go about from place to place; to go to and fro.

isi HAMBAAHAMBAA, *n.x.* A vagabond; a wanderer; one who has no settled place of abode.

uku HAMBELA, *v.t.x.z.* 1. To go for another.—2. To go for a certain purpose.—3. To go towards a particular spot. *Sihambela entabeni*: We are going towards the mountain.

uku HAMBELANA, *v.t.x.z.* To go towards, or to visit each other.

um HAMBEL, *n.x.z.* A traveller; a pilgrim; a sojourner.

uku HAMBISA, *v.t.x.z.* To cause to move forward. *Hambisa inqwelo*: Move on the wagon.

uku HAMBISEKA, *v.i.x.* To go forward; to have the power of moving; to be in motion. *Umhlaba uyahambiseka*: The earth has motion.

u HAMBO, *n.x.z.* A walk; a journey.

uku HAMUKA, *v.i.z.* To dry up from the action of heat or wind; to be scorched, parched, &c.

uku HAMULA, *v.t.z.* To dry up, as by heat or wind; to scorch; to parch up, &c.

uku HANAHANISA, *v.i.x.* To act inconsistently; to act hypocritically; to dissemble.

isi HANDIBA, *n.x.* A large subject; a long case, as a law case of long continuance.

- isi HANGA, *n. x.* A strong, well-built, brave man.
- isi HANGE, *n. x.* A thief.
- i HANISI, *n. x.* Harness. Kaffirized from the English.
- i HASHANA, *n. x. z.* A small horse; a pony.
- i HASHE, *n. x. z.* 1. A horse.—2. An internal swelling in the body. *z.* Bilious attacks attended with fever.
- i HASHEKAZI, *n. x. z.* A mare.
- isi HAULA, *n. z.* A howling, or warning, as that of a lion. *Ingonyama isehaula:* The lion roars.
- uku HABA, *v. t. z.* To fall in a dashing manner, as the water of a cataract.
- i HAMI, *n. x. z.* The crested crane. So named from its cry. *z.* Black ox with white band high across the thigh.
- uku HEMDA, *v. t. x.* To dissuade from good; to corrupt to evil.
- u HENGELA, *n. x.* A disease in cattle similar to pneumonia or lung sickness.
- uku HETYA, *n.* To throw a person by catching by the leg; to trip up.
- uku HETULA, *v. t. z.* To wound or cut severely.
- i HEWU, *n. x.* A tract of country near Queen's Town, including the Kama-stone Mission Station.
- uku HEXA, *v. t. x.* 1. To stagger as a drunken man.—2. To sway about as corn or reeds in a strong wind.
- uku HEXELA, *v. t. x.* To fall helplessly towards an object or place. *Uhezele eludakeni:* He has staggered or fallen into the mud.
- isi HIBA, *n. x.* A stupid fellow; one without understanding; one partially insane.
- uku HIBIZA, *v. t. z.* To mumble; to make inarticulate sounds; to mutter.
- i HILIHILI, *n. x.* A thoughtless, foolish, unsteady person; a person guided by no certain principle of conduct.
- ubu HILIHILI, *n. x.* Thoughtlessness; foolishness; unsteadiness; want of principle.
- uku HILIZA, *v. t. x.* To act without thought; to act without reference to that which is right; to be uncertain and unsteady in conduct.
- uku HILIZISA, *v. n. x.* To be distracted; to be confused; to lack steadiness of action.
- isi HIYA, *n. z.* Porridge made from new corn.
- u HLA, *n. z.* A row or line of things or people which are stationary; a row of cells in the honeycomb.
- um HLA, *n. x.* A day of twenty-four hours. *z. Umuhla.*
- imi HLA-NGEMIHLE, *adv. x.* Day by day.
- uku HLA, *v. t. x. z.* 1. To happen; to come to pass. *Lento ihle ninina?* When did this thing happen?—2. To descend. *Yihla entabeni:* Come down from the mountain.
- uku HLABA, *v. t. x. z.* 1. To stab; to wound with a sharp instrument; to pierce; to thrust, or gore, as a cow with the horns. *Inkomo iyahlaba:* The beast thrusts.—2. Used before the word *Umkosi:* Army. It means, To raise an alarm; to gather together the people to battle. *Hlaba Umkosi:* Raise the alarm; gather together to battle.
- i HLABA, *n. x.* 1. A stitch; a severe pain; local inflammation. *z. u Hlabo.*—2. *x.* A kind of thistle; the milk thistle.
- um HLABA, *n. x. z.* 1. The earth; the world.—2. The ground; soil.—3. The aloe, large species with thorns.
- i HLABAMAKONDE, *n. z.* A species of thistle of a high stalk, and large protuberant flower.
- i HLABAMVULA, *n. z.* An ox with the horns standing perpendicular from the head. So called because the horns pierce the rain; the word being compounded of *hlaba*, pierce; and *invula*, rain.
- uku HLABANA, *v. t. x. z.* To stab each other.
- um HLABANGUBO, *n. x. z.* A very troublesome kind of weed, which pierces a person's garments in passing it. Hence its name, which signifies, garment-piercer.
- i HLABANKOMO, *n. x.* A bird, the swift.
- uku HLABANISELA, *v. t. x.* To wound by a spear or pointed stick, which is thrown from the hand.
- i HLABATI, *n. x.* The earth. *z.* Whitish soil.
- in HLABATI, *n. x.* Sand. *z. isi Hlabati.*
- uku HLABELA, *v. t. x.* To commence a tune; to lead in singing.
- in HLABELA, *n. z.* A short stick, with a spike for piercing at the end, so as to enable the holder to pierce or stab, as well as strike with it.
- um HLABELL, *n. x. z.* 1. A preceptor.—2. A medicinal plant, used for a sprain.



- in HLABELO, *n.x.z.* A song; a piece of music. *z.* isi *Hlabelelo*.
- uku HLABEZA, *v.i.z.* To speak aloud.
- uku HLABISA, *v.t.z.* 1. To help to slaughter.—2. To give a beast for slaughter.
- in HLABO, *n.x.* 1. A chisel; any instrument for piercing with.—2. The red flower of the large aloe.
- isi HLABO, *n.z.* A file; a rasp.
- uku HLABULA, *v.i.z.* To smack the lips after eating, as in satisfaction.
- uku HLAFAZA, *v.t.z.* 1. To break slightly or gently, as an egg before being eaten.—2. To speak gently, so as to introduce a subject which is afterwards more fully discussed either by the speakers or others.
- uku HLAFUNA, *v.t.x.z.* To chew; to masticate.
- isi HLAFUNO, *n.x.z.* That which is chewed or masticated.
- in HLAFUNO, *n.x.* 1. The temples of the head.—2. The jawbone.
- uku HLAHLA, *v.t.x.* 1. To cut down, as bushes, reeds, or stalks of corn. *Hlahla* ihlati: Cut down the jungle.—2. To cut up a slaughtered ox into joints. *Hlahla* inyama: Cut up the meat.
- isi HLAHLA, *n.x.* The human wrist; also the fetlock of an animal. *z.* A clump of trees.
- i HLAHLA, *n.x.* A shrub: a small bush. The plural *amahlala* is used for bushes cut down for fencing. *z.* A branch separated from the tree.
- i HLAHLANA, *n.x.* A small bush or shrub. *z.* A small branch.
- i HLAHLANYANA, *n.x.* A very small bush or shrub. *z.* A very small branch separated from the tree.
- uku HLAHLAMELA, *v.i.z.* To be prosperous; to have a run of good luck; to be fortunate.
- um HLAHLE, *n.x.* A fibrous plant; any plant yielding fibres.
- uku HLAHLEKA, *v.n.x.* To be cut down and cleared away, as jungle, or small trees on forest land.
- um HLAHLO, *n.x.* 1. A garden made in a bush.—2. *x.z.* A gathering of persons ordered by the chief, in case of sickness, in order to find out by the process of divination, or witch dance, the person suspected of causing the sickness.
- i HLAHA, *n.z.* Biestings; the milk of the cow for two or three days after calving. *x.* um *Tubi*.
- i HLAKANZ, *n.z.* A cunning, crafty, artful person.
- uku HLAKANIPA, *v.i.x.* To act shrewdly. Umntu *ohlakanipileyo*: A shrewd man.
- ubu HLAKANIPA, *n.x.* Shrewdness; cunning; craftiness. *z.* *Ubuhlakani*.
- uku HLAKANIPELA, *v.i.x.* To be watchful against a snare, or a dangerous place; or against a man who is not to be trusted. *'Zumhlakanipele* lomntu: Beware of that man.
- uku HLAKANIPISA, *v.t.x.z.* To make sharp; shrewd; artful; crafty.
- uku HLAKANTEKA, *v.i.z.* To feel a sudden shiver or tremor.
- uku HLAKAZA, *v.t.z.* To scatter; disperse; spread abroad in disorder; waste. *x.* To do a thing roughly, as to break up ground roughly; to sew with uneven and rough stitches.
- in HLAKOTSHANE, *n.x.* A species of tree, bearing small berries. *z.* isi *Hlakoti*.
- uku HLAKULA, *v.t.x.* To weed cultivated land.
- um HLAKULO, *n.x.* A spade.
- um HLAKUVA, *n.x.z.* A castor-oil tree.
- i HLALA, *n.x.* A pot, or any small vessel for keeping any fatty substance, or pomade for anointing the head or the person. *z.* Berry of the nux vomica tree.
- uku HLALA, *v.i.x.* 1. To sit; to rest; to continue in one place; to reside. See *Hleli*.—2. When used before an active verb; To continue an action. *Wahlala* ehamba: He continued walking. HLALA is thus used either in the present, past, or future time, and implies that the action of the verb which it qualifies is regular or constant in its action. When thus used, the active verb with which it is connected is always the participial form, thus: *Umoja wam akayi kuhlala* epikisana nomntu: My spirit shall not always strive with man. *Abantu ababehlala* besiza kufunda: People who came regularly to learn.
- um HLALA, *n.z.* A nux vomica tree.
- u HLALANKOSI, *n.z.* The royal village, or house.
- i HLALANYATI, *n.x.* A bird which is often found sitting on the back of the buffalo, eating the ticks which are found on that animal.

uku HLALELA, *v.t.x.z.* 1. To sit for, to wait for. *Ndihlalela u-Bawo*: I am sitting or waiting for my father.—2. Used before the infinitive of other verbs, it represents the action of the following verb as just about to take place. *Bahlalela ukufika*: They are just about arriving. *Ndihlalela ukumka*: I am just starting. *Nxa ebehlalela ukuteta*: When he was about to speak.

uku HLALELANA, *v.i.* To sit, or wait for each other. *Baya hlalelana*: They are waiting for each other.

isi HLALI, *n.z.* A small milk vessel, used only by men.

um HLALI, *n.x.* A pleasure, a sport.

uku HLALISA, *v.t.x.z.* To cause to sit; to cause to remain in a place; hence, To settle a person by giving him an abode or place of residence. *Hlalisa umtvalo wako apo*: Place, or cause to remain, thy burden here.

isi HLALO, *n.x.z.* A seat; a chair; a stool; anything used for sitting on; hence, *Isihlalo sehashe*: A saddle.

in HLALO, *n.x.* State or condition. *z.* A resting-place; a place of abode.

ubu HLALU, *n.z.* A generic name for beads, but specially applied to the red bead, as considered to be the prince of beads.

uku HLALUKA, *v.i.z.* To appear; to come in sight.

uku HLALUZELA, *v.i.x.* To bubble up as a fountain, or as water commencing to boil, or yeast fermenting.

uku HLAMA, *v.t.x.* To give a present to a friend in expectation of receiving a larger present in return.

uku HLAMBA, *v.t.x.z.* To wash; to cleanse the body. *z.* To swim.

in HLAMBA, *n.x.z.* Abusive, irritating language.

um HLAMBA, *n.z.* Tobacco leaves strung upon a string and hung up to dry for use.

uku HLAMBEZA, *v.i.z.* To partake of, or be the subject of the *isi Hlambezo* process. See *isi Hlambezo*.

isi HLAMBEZO, *n.z.* A purifying or consecrating process. The water for the process is prepared by placing a certain kind of tuberous root in water, from which a decoction is made.—1. This water is drunk of by a chief when about to make war on another; he also washes himself with it. After this, both the chief

and the men, and their shields and weapons of war, are sprinkled with it; they have a superstition that this preparatory rite will secure to them victory.—2. Women, shortly before they give birth to a child, drink often of this *isihlambezo*, and after the birth wash the child with it. This process is called, *Isihlambezo somtwana*: The purification of the child.

in HLAMBI, *n.x.z.* A swimmer.

um HLAMBI, *n.x.z.* 1. A drove of cattle or sheep; a troop of horses.—2. *x.* The dress worn round the waist by a boy while undergoing the rite of circumcision.

isi HLAMBI, *n.z.* A heavy shower of rain.

um HLAMBO, } *n.x.z.* A valley. Lit. A

isi HLAMBO, } place washed; referring to the flow of water after rain in a valley.

uku HLAMBULUKA, *v.i.x.* To become cleansed. Used adjectively. *Ndihlambulukile*: I am clean; I am free from guilt. *z.* To be diluted by water, as porridge, or thick milk when mixed with new milk; to thin anything which is too stiff for use by the addition of a liquid.

uku HLAMBULULA, *v.t.x.* To cleanse; to remove impurities from the person; to clear from fault or guilt.—*z.* 1. To dilute by the addition of water; to make clearer by thinning or diluting; to thus purify.—2. *Figuratively*, To explain; to make clear to the understanding. *Wayihlambulula, imikuba yabo*: He explained their customs.

uku HLAMKA, *v.i.x.* To rejoice; to joy; to enjoy oneself; to be the subject of joyous mirth.

isi HLAMO, *n.x.* A present given, as in uku *Hlama*.

uku HLAMUKA, *v.t.x.* To bolt away, as an ox from the person driving it.

i HLAMVU, *n.x.z.* A small leafy branch; a herb.

ama HLAMVU, *n.x.z.* Herbs; small green bushes, or branches with leaves on them.

in HLAMVU, *n.z.* 1. Anything round in shape not larger than a musket-bullet. Hence, A berry, kernel, bead, bullet; also the apple of the eye.—2. A honey-bird; also a talkative woman.

u HLAMVU, *n.z.* A single grain, as of

- corn, or maize; a single piece, as a piece of money, without regard to its value; a particle; a single word, or a syllable of a word; anything complete in itself when separated from others of its kind, as a sentence, or a single discourse regarded in itself as a whole.
- um HLANA, *n. x. z.* The back of a person or animal.
- i HLANDLA, *n. z.* The spine.
- i HLANE, *n. z.* An uninhabited country or district.
- uku HLANKEZELA, *v. t. z.* 1. To turn inside out, as a garment; to invert, reverse; to disturb the usual order of things.—2. To misrepresent a person's words or meaning; to give a distorted account of a matter.
- um HLANGA, *n. z.* A reed, a reedy place.
- in HLANGA, *n. x. z.* A large antelope; the *reit*, or *reed-bok*, so called from its being usually found in reedy places.
- i HLANGA, *n. z.* A harvest-field after the crops are off.
- u HLANGA, *n. x.* See u *Tlanga*.
- uku HLANGABEZA, *v. t. x. z.* To go to meet a person on a journey.
- uku HLANGABEZANA, *v. t. x. z.* To go to meet each other when on a journey.
- um HLANGALA, *n. z.* A species of civet cat.
- uku HLANGANA, *v. t. x. 1.* To come together; to meet together; to assemble.—2. To meet in conflict; to join battle.—3. Used also for the full moon; as, *Inyanga iHlangene*: The moon is at the full.
- uku HLANGANISA, *v. t. x. 1.* To bring together; to assemble.—2. To join two pieces or things in one.
- isi HLANGU, *n. x.* A sandal; a shoe; also used for a glove. *Isihlangu sesandla*: A glove. Lit. The shoe of the hand.
- z. A war shield.
- uku HLANGULA, *v. t. x. 1.* To extract; to draw out. Thus bees are said to *hlangula* honey from the flower.—2. To rescue; to deliver from enemies; to draw out from danger. *Ndihlangule ezandleni zentahaba zam*: Deliver me from the hands of mine enemies. *Owasihlangula ekufeni okukulu kangaka, oti kanjako ahlangule*: Who delivered us from so great a death, and doth deliver us.—z. 1. To relieve from difficulties. *Ngimhlangule ecaleni*: I have relieved him from his debts.—2. To wipe, rub, brush, wipe off, brush up, &c.
- in HLANGWANA, *n. z.* The name of a poisonous snake.
- in HLANHLA, *n. z.* Good fortune; luck; prosperity; something fortuitous.
- isi HLANHLA, *n. z.* A roughly made mat of coarse material.
- um HLANHLA, *n. x.* An opening between the front teeth.
- um HLANHLOTI, *n. z.* A species of acacia.
- in HLANHLU, *n. x.* Divisions of a whole.
- ubu HLANTI, *n. x.* A cattle-fold.
- HLANU, *x.* Five. The prefix varies with the noun qualified. *Amahashe mahlanu*: Five horses. *Abantu bahlanu*: Five persons. *Inkomo zihlanu*: Five cows.
- isi HLANU, *adj. x.* The fifth. The prefix varies with the spec. of the noun qualified. *Umntu ovesihlanu*: The fifth person. *Indoda eyesihlanu*: The fifth man. *Ihashe esihlanu*: The fifth horse.
- uku HLANYA, *v. t. z.* To throw out or over; to derange; hence applied to one whose mind is deranged. *Lomntu uyahlanya*: That person acts as one deranged in mind.
- i HLANYA, *n. z.* A deranged person; an insane person.
- uku HLANZA, *v. t. x. z. 1.* To wash; to clean.—2. To vomit.—3. To produce fruit as a tree. The primary meaning is, *to throw off*; hence to clean off; to throw off the stomach, &c.
- uku HLANZEKA, *v. n. x. z.* To become clean, pure; to be under the process of purification. *Lomntu uhlanzekile*: That person has become, or is, clean, pure.
- uku HLANZISA, *v. t. x.* To nauseate; to cause to vomit.
- in HLANZISO, *n. x.* An emetic; a vomit.
- ubu HLANZO, *n. x.* A vomit; that which is vomited.
- uku HLAFAZA, *v. t. z.* To give forth abundantly; hence, 1. To waste; to be prodigal; to spend without necessity.—2. To be liberal; to give abundantly.
- um HLAPO, *n. z.* The placenta of beasts.
- um HLAPU, *n. x.* The small fibrous surface raised on the karosses of the native women by dressing, whereby a sort of plushy surface is raised.
- uku HLASELA, *v. t. x.* To take by force; usually applied to warlike operations. *Bekuliwa kwada kwa hlazelwa isixeko*: The war continued until the city was taken.

- z. To equip for war, to make preparation for war.
- HLASI, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Hlasi*: To seize hastily or abruptly; to snatch; to seize and transport away. *Watiwa Hlasi ezulwini*: He was taken up into heaven.
- uku HLASIMULA, *v.i.x.* To be the subject of a sudden feeling of tremor; to have nervous twitchings.
- i HLATANA, *n.x.z.* A small forest; a shrubbery.
- i HLATI, *n.x.z.* A forest, a jungle. Used figuratively, for a place of refuge; a stronghold. The forest or jungle often proves a refuge in time of war for women and children. *Wena ulihlati lam*: Thou art my refuge from my enemies.
- isi HLATI, *n.x.z.* The cheek.
- um HLATI, *n.x.z.* The jaw-bone.
- in HLATU, *n.z.* A large spotted snake.
- uku HLATUZA, *v.i.x.* To be nervously excited, to be affrighted.
- uku HLATUZELA, *v.t.x.* To feel a sudden feeling of tremor; to feel the hair stand on end from the apprehension of some danger unseen.
- uku HLATUZELISA, *v.t.x.z.* To cause sudden fear, so as to make the hair stand on end from apprehension.
- uku HLAULA, *v.t.x.* To pay a fine or penalty; to expiate a fault by a fine.
- uku HLAULELA, *v.t.x.* To pay a fine; to expiate a fault for another.
- um HLAUMBI, *adv.x.* Perhaps; probably; perchance. This word is compounded of *Umhla*, Day, and *Umbi*, Another. Lit. Another day. *Ndingenjenjalo umhlaumbi*: Perhaps I might do so. Lit. *Another day* I might do so.
- in HLAVA, *n.x.z.* A grub found in the stalks of mealies, Kaffir corn, and *Imfe* (sweet cane).
- um HLAVUTWE, *n.x.* The castor-oil tree.
- i HLAYA, *n.z.* A joke; any funny speech.
- u HLAZA, *n.x.z.* Short young green grass.
- um HLAZA, *n.z.* A kind of sweet potato which has a greenish appearance.
- ubu HLAZA, *n.x.z.* Greenness.
- u HLAZANTANA, *n.z.* A creeper bearing a small wild melon.
- in HLAZANTONI, *n.z.* A species of eagle with a reddish plumage.
- uku HLAZEKA, *v.i.x.z.* To be ashamed.

It is used to describe a *state* of shame, or reproach caused by some circumstances of a shameful character, or by some person or persons whose conduct has caused shame to their associates, or who have brought a reproach upon their profession. *Siyahlazeka ngabo*: We are ashamed on their account. *Ezizinto siyahlazeka ngazo*: We are ashamed of these things.

um HLAZI, *n.x.z.* A snake of a greenish colour.

HLAZI, } *conj.x.* Lest. *Hlazi uban-*  
HLAZIBE, } *jwa*: Lest thou be seized.

uku HLAZISA, *v.t.x.* To shame; to bring reproach upon; to disgrace.

uku HLAZIYA, *v.t.x.z.* To renew; to make new; to reproduce.

i HLAZO, *n.x.* Shame; reproach. *z. isi Hlanzo*.

uku HLAZUKA, *v.i.z.* To depart from; to go off sideways. *Wahlazuka endleleni*: He went off from the road; went on one side of it.

in HLAZUKA, *n.z.* A piece of land which has separated from a larger mass; a landslip.

uku HLAZULA, *v.t.z.* To separate a smaller piece from a larger whole.

ubu HLAZULULA, *v.t.x.* To open the hair with the hand before combing. *z.* To throw loosely about, as grass for hay.

HLE, *adj.x.z.* Beautiful, pleasant to the eyes. The prefix varies according to the species of the noun it qualifies. *Umntu omhle*: A beautiful person. *Ihashe elihle*: A beautiful horse.

ubu HLE, *n.x.z.* Beauty; loveliness.

uku HLEBA, *v.t.x.z.* To defame; to backbite; to scandalize.

uku HLEBANA, *v.t.x.z.* To backbite one another.

isi HLEBO, *n.x.z.* Slandorous speech; calumny, false accusation.

i HLEBO, *n.x.z.* Secret information: usually denoting secret information of a scandalizing character.

uku HLEHLA, *v.i.x.* To draw back; to retreat, as from an enemy.

uku HLEHLA, *v.i.z.* To step back sharply, as when some object, as a snake, is seen, which excites caution and fear.

uku HLEHLEZELA, *v.i.z.* To move back briskly, with great fear of some object or on account of some occur-

- rence, as from treading on a snake, or being burnt by fire.
- um HLEHLO, *n.x.* The caul.
- uku HLEKA, *v.i.x.z.* 1. To laugh.—2. To laugh at. When used in this sense, the verbal medial is inserted immediately before the verb as the accusative of the object upon which the action of the verb terminates.
- Wandihleka* : He laughed at me.
- uku HLEKANA, *v.t.x.z.* To laugh at each other.
- um HLEKAZI, *n.x.* A beautiful person.
- HLEKE, *v.i.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hleke* : To split, or be split, as a log of wood.
- uku HLEKISA, *v.t.x.z.* 1. To ridicule ; to make sport of. *Wahlekisa ngami* : He made sport of me, or by me, or through me.—2. To cause to laugh.
- uku HLEKISANA, *v.t.x.z.* To cause one another to laugh.
- isi HLEKO, *n.x.z.* A thing to be laughed at ; a laughing stock.
- u HLEKO, *n.x.z.* Laughter. *Ouhleko luv'apina* ? Where does that laughter come from ?
- uku HLELA, *v.t.x.* To happen. Lit. To fall or descend upon. *Imhlele izolo lonto* : That happened to him yesterday. When used in this sense, *hlela* is the objective form of the verb *Ukukhla*, to descend.
- uku HLELA, *v.t.x.* To separate ; to disconnect ; to part ; to sort, as the sorting of wool ; to separate the coarse from the fine ; to pick out one thing from another, as one kind of grain from another.
- uku HLELEKA, *v.i.x.* To separate ; to part from each other, as sheep separating from goats, or one kind of poultry from another.
- uku HLELELEKA, *v.i.x.* To despair.
- HLELI, *x.* The perfect tense of the verb *Ukukhlala* : To sit. It is peculiar in its use :—1st. Where in the past and present tenses of other verbs no terminal changes take place in the root of the verb, *hlala* takes this form of *hleli*. *Wayehleli ngapantsi kwomti* : He was sitting under the tree. *Uhleli endlwini* ; He is sitting in the house. HLELI is also used to denote that a person still lives. *Uyihlo usahleli na* ? Is your father still living ?
- HLELO, *n.x.* A file of men in hunting

- or in war.—2. The border or outskirts of a forest or of a plantation.
- uku HLELWA, *x.* The passive of *Ukukhlala*. It denotes that the person to whom it is applied is the subject of some circumstances of mishap or misfortune. *Uhlelwe yingozi* : He has met with an accident.
- uku HLENGA, *v.t.x.* To assort, lay out in order ; to separate and distribute into classes ; to purify, as metal from dross. *z.* To separate from, as good corn from bad.
- i HLENGA, *n.z.* A mass or matter thrown out from another, from which it has been separated, as dross from metal, or dirt from corn.
- isi HLENGA, *n.x.* A float made of reeds ; a raft ; also an island which has been formed by masses of reeds and earth washed there by the current.
- isi HLENGO, *n.z.* An instrument for cleaning corn.
- uku HLEPULA, *v.t.z.* To break off ; to chip off ; especially to break off a piece of bread.
- uku HLEPUZA, *v.t.x.* To tear out or away from. *z.* uku *Hlikiza*.
- in HLESE, *n.z.* Sediment ; dregs ; lees of any liquid.
- i HLEZA, *n.x.* The hip bone. *z.* Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.
- uku HLEZA, *v.t.z.* To gnaw ; to eat with the front teeth, as in picking a bone.
- isi HLEZA, *n.z.* A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hleza*.
- i HLEZI, *n.z.* A large kind of rat.
- HLEZI, *adv.x.* Lest it so happen. *Hlezi kunganeli tina nani* : Lest there be not enough for us and you.
- HLEZIBE, *adv.x.* And so it may come to pass ; peradventure ; lest it should come to pass. *Hlezibe abadisipile baze ebusuku* : Lest his disciples come by night. *Hlezi* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyienkumisa hlezi nife* : Neither shall ye touch it, lest ye die. *Hlezibe sicitive* : Lest we be scattered.
- uku HLIKA, *v.i.x.z.* To descend ; to dismount.
- uku HLIKIHLA, *v.t.x.z.* To rub. Applied

- especially to rubbing a swelling with the hands.
- uku HLININIKI, *v.i.x.* 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.
- uku HLINEA, *v.t.x.z.* To kill; to flay.
- uku HLINZELA, *v.t.x.z.* To skin for; to kill a beast for, as for one who has arrived at the place.
- um HLINZI, *n.x.z.* One who skins animals.
- uku HLIPIZA, *v.t.z.* To derange; to put out of order; to disturb the regularity of. Umtwana *uhlipiza* izinto ezibekiweyo: The child has thrown the things into confusion which were laid aside.
- um HLO, *n.z.* A glutton.
- uku HLOBA, *v.t.z.* 1. To decorate; to deck the person.—3. To separate, as the curd from the whey in fermented milk.
- i HLOBO, *n.x.z.* The summer season.
- ubu HLOBO, *n.x.z.* Friendship; companionship.
- isi HLOBO, *n.x.z.* A friend.
- u HLOBO, *n.x.z.* A kind; a particular sort or kind of anything. *Oluhlolo* lwenkomo: That description of cattle. See *Ngenhlobo* and *Nghlobo*.
- um HLOBO, *n.x.z.* A friend; an acquaintance.
- uku HLOBONGA, *v.t.z.* 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.
- uku HLOHLA, *v.t.x.z.* 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.
- uku HLOHLOLOZA, *v.t.x.* To thrust forward contemptuously, as a man seized by the nape of the neck.
- uku HLOKOHLEKA, *v.i.x.* To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.
- uku HLOKOMA, *v.i.x.z.* To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.
- uku HLOKOMISA, *v.t.x.* To cause to sound; to help to make a rattling sound.
- uku HLOKOZA, *v.t.z.* To thrust a pointed stick or any other instrument into a hole; to insert anything pointed into any other thing.
- uku HLOLA, *v.t.x.* To spy out; to search diligently, as to spy or search out a country; to reconnoitre; to examine the state of an enemy's army or camp.

- um HLOLA, *n.z.* An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umhlola*.
- um HLOLOKAZI, *n.x.* A widow.
- um HLOLOLWANE, *n.z.* The sinewy piece of meat formed on each side of the spine of an animal.
- uku HLOMA, *v.t.x.z.* 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lihlomile* izulu: The heavens are gathering for a storm. *z.* To arm, or prepare for war.
- in HLOMBE, *n.x.* A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.
- uku HLOMELA, *v.t.x.* 1. To join one thing to another; to lengthen by joining one thing to another.—2. To patch a garment, or lengthen it by joining another piece to it. *z.* To prepare for, as for war; to be on one's guard against; to be on the watch for.
- uku HLOMKISA, *v.i.x.* To make udder. Applied to animals when the udder swells before parturition.
- uku HLOMULA, *v.t.z.* To stab a buck in hunting, or to seize it as a dog.
- uku HLONELA, *v.t.x.* To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.
- in HLONELO, *n.x.* Respectful submission; regard; attention.
- uku HLONGA, *v.i.z.* To be wanting of; to be without a thing.
- in HLONGANDLEBE, *n.z.* A person who does not hear, or is heedless of what is said. Lit. To be without ears.
- um HLONHLO, *n.x.* A large species of the Euphorbia tree.
- i HLONHLO, *n.z.* The temple of the head.
- in HLONHLO, *n.x.* A promontory; a cape of land.
- uku HLONHLOZELA, *v.i.x.* To tingle at the nose, as when the olfactory nerves are excited by a pungent smell.
- in HLONI, *n.x.z.* Bashfulness; shamefacedness, arising from a state of guilty shame.

uku HLONIPA, *v.t.x.z.* To avoid, from a sense of shame. The Kaffir women have a superstitious fear or shame of being near their father-in-law or any other male relation. They, and their children, avoid mentioning their own father's name. This word is used to describe this avoidance of the father-in-law, and of the name of the father. The women also avoid the cattle kraal, and in passing the kraal gate they make a circuit, so as to avoid going too near; this also is called *Uku-Hlonipa*. Hence the word also denotes modesty, bashfulness. They also refuse to pronounce or use words which have for their principal syllable any part or syllable of the father's or father-in-law's name, or that of their paramount chief. This custom of *uku-Hlonipa* is thus always coining new words. Such words are known as "*Ukuteta kwabafazi*." The language of the women.

um HLONYANE, *n.x.z.* Wormwood.

uku HLONZA, *v.t.z.* To do a thing repeatedly; to persevere in any action or enterprise.

im HLOPE, *v.x.* See *Mhlope*, under the letter M.

im HLOPEKAZI, *n.x.z.* A white female animal.

in HLOYA, *n.x.* The whey of milk.

i HLOZI, *n.x.z.* A leopard; a panther. By the colonists called a tiger.

ulu HLU, *n.x.* A row; a string of things or persons. A long string of beads for the neck is called *Uluhlu*.

uku HLUBA, *v.t.x.z.* 1. To cast off the hair, as a horse in the spring.—2. To cast off the skin as a snake; to moult as a fowl.—3. To undress; to cast off the clothes from the person.

um HLUBULA, *n.x.* The side of a body below the ribs.

um HLUBULO, *n.z.* The flank; the thin flesh on the sides of the ribs of man or beast.

uku HLUBULUKA, *v.t.x.* To peel off, as the skin from a sore, so as to expose the flesh. *z. Ukulubuka.*

uku HLUBULULA, *v.t.x.* To peel off; to strip off, as the outward leaves of the mealie from the cob, or ear. *z. Ukulubula.*

um HLULUBE, *n.z.* 1. A cock's spur.—2.

The long thorn of the mimosa, resembling a cock's spur.

uku HLUKUHLA, *v.t.x.* 1. To shake a person violently.—2. To agitate any liquid in a bottle or calabash.—*z.* To rinse the mouth after a meal.

i HLULE, *n.z.* A clot of blood. *x. Ihlwile.*

uku HLUMA, *n.t.x.z.* To put forth leaves; to vegetate; to grow as a plant, or tree.

um HLUMA, *n.z.* A mangrove tree.

in HLUMAYA, *n.x.* A bean very generally cultivated by the Kaffirs. *Umbontye* is the name for bean in general.

in HLUMBA, *n.z.* Small substances, or tumours, said by the native doctors to exist in any diseased part of the body, and professedly abstracted by a process of cupping, or bleeding from the part, especially from the loins in cases of lumbago.

uku HLUMELA, *v.t.x.z.* To sprout out from; as a sprout from the side of a Kaffir corn stalk, or young branches from an old stump of a tree which has been cut down.

i HLUMELO, *n.x.z.* A sprout; usually applied to the sprouting out of young sprouts from an old stalk of corn.

in HLUMO, *n.x.z.* Growth.

ubu HLUNGU, *n.x.* Pain.

i HLUNGU, *n.x.z.* A locality where the grass has recently been burnt off.

isi HLUNGU, *n.z.* An antidote for a snake bite.

i HLUNGUHLUNGU, *n.z.* The wild cotton plant.

uku HLUNGULA, *v.t.x.z.* To sift, as corn in a sieve.

i HLUNGULU, *n.x.z.* A crow; the carnivorous crow, with a white neck.

uku HLUNGUZELA, *v.t.x.* To shake the head.

isi HLUNU, *n.x.* A lump of meat without bone.

uku HLUNZA, *v.t.x.* To eat milk, with a stick made with a brush at the end, which absorbs the milk, and is sucked dry in the mouth.

um HLUNZA, *n.x.* The stick with a bushy end, with which the natives eat thick milk.

uku HLUPA, *v.t.z.* To afflict; oppress; annoy; distress; vex; plague; persecute; harass; trouble; to treat with injustice, severity, or hardship.

- uku HLUPANA, *v.t.z.* To annoy; trouble; vex each other.
- uku HLUPEKA, *v.n.z.* To suffer injustice; to be treated severely; to be made to suffer hardship.
- uku HLUPEZA, *v.t.x.* To give medicines or charms to make children strong; to give certain things to dogs to eat, so as to make them swift in running, and courageous in fight. The hair of a lion, or any strong and courageous animal, is roasted in fire, and given to the child in its food to make him strong and courageous. So the wings of the swiftest birds, usually those of the sparrow-hawk, which is very swift in its flight, are given to the hunting dogs to eat, to make them swift. To do this is to *Hlupeza*.
- um HLUPI, *n.z.* An oppressor; one who unjustly troubles another.
- u HLUPO, *n.z.* Oppression; unjust and severe conduct towards another.
- uku HLUSULA, *v.t.z.* To wring or wrench off. *Hlusula* intloko: Twist off the head; referring to a bird, or an animal.
- uku HLUTA, *v.t.x.z.* 1. To take with violence from another. *Wandihluta imali yam*: He took my money from me by force.  
2. *adj.* To be satisfied with food. When thus used, it terminates in *i*. *Sendihluti*: I am satisfied with food. The *Zulu* has also the word *uku Suta*, in the latter sense.
- uku HLUTISA, *v.t.x.z.* To satisfy with food. *z. uku Sutisa*.
- uku HLUTULA, *v.t.z.* To pluck out, as weeds from land, or hair from the head, or to extract nails from a plank.
- uku HLUZA, *v.t.x.z.* To strain through. *Hluza ubisi*: Strain the milk. *z.* To limp; to go lame.
- in HLUZELA, *n.z.* An hartebeeste, a species of large antelope, so called by the Dutch.
- isi HLUI, *n.z.* The muscular part of the forearm or leg in man or beast.
- um HLUI, *n.x.z.* Broth; gravy of meat.
- uku HLUZUKA, *v.i.z.* To lose the skin by abrasion, so as to produce a wound.
- uku HLUZULA, *v.t.z.* To abrade, so as to remove the skin, and produce a wound.
- uku HLWA, *n.x.z.* The decline of day; the evening. Used both as a verb, To

- begin to darken; and a verbal noun, Evening. *Sekuqal'ukuhlwa*: It (the day) begins to decline. *Sekuhtwile*: It is evening. *Siya-kufika ngokuhlwa*: We shall arrive in the evening.
- um HLWA, *n.x.* Moth; rust; any corroding substance. *z.* A flying ant.
- i HLWASISI, *n.z.* A large black ant.
- um HLWAYELI, *n.x.* A sower of grain. *z. um Hlwanyeli*.
- uku HLWAYELA, *v.t.x.* To sow seed. *z. uku Hlwanyela*.
- u HLWAYI, *n.x.z.* Small shot.
- um HLWAZI, *n.x.* 1. A green water snake.  
2. The name of a shrub used for tea, called Bushman's tea.
- um HLWAZI, *n.z.* A brown snake, not poisonous.
- isi HLWELE, *n.x.* A multitude of people.
- uku HLWELWA, *v.i.x.* To be benighted. *Sate sadinwa sikhwelwe singe kafi ekaya*: We were tired and benighted before we arrived at home.
- i HLWENTSHANA, *n.x.* A poor, destitute, despicable person.
- i HLWEMPU, *n.x.* A poor person.
- ubu HLWEMPU, *n.x.* Poverty.
- uku HLWEMPUZISA, *v.t.x.* To cause poverty; to make poor.
- um HLWENGA, *n.z.* Mane of an animal.
- uku HLWIBA, *v.i.z.* To congest; to grow hard, stiff, or thick, as butter or fat in cold weather.
- uku HLWITA, *v.t.z.* To seize suddenly; to snatch; to grab.
- i HOBE, *n.x.z.* A ringdove.
- i HOBHOBHO, *n.x.* A bird, the fink.
- i HODI, *n.x.* An ant bear.
- isi HOGO, *n.x.* A pit. *Isihogo somlilo*; Hell. Lit. A pit of fire.
- uku HOLA, *v.i.x.* To run away, as in a panic; to run away wildly; to be panic stricken. *z. uku Hoba*.
- i HOLOHOLO, *n.x.* A hollow thing.
- ubu HOLOHOLO, *n.x.* Hollowness.
- uku HOMBA, *v.i.x.* To put on beautiful apparel; to deck oneself out.
- uku HOMBISA, *v.t.x.* To beautify by apparel; to deck out.
- isi HOMBO, *n.x.* An ornament of the person, or of the dress.
- i HULE, *n.x.* A prostitute; an abandoned woman.
- i HULUHULU, *n.x.* 1. A careless, thoughtless person.—2. The horned owl.
- isi HUMBA, *n.x.* Smut in corn.



## I.

The letter I has one uniform sound or power in Kaffir, like *i* in the English word Routine, or *e* in the word Me. There is, however, a slight difference of pronunciation, when *i* occurs in an unaccented syllable; it is then pronounced short, as *ee* in Been; and *sometimes* even in accented syllables, when following the consonants *m* and *n*, it is pronounced short; otherwise, in all accented syllables, it is pronounced long, like *e* in Me. In speaking, the *i* is often omitted when final in a word, Nami being pronounced Nam, and Kumi Kum. I is:—

1. The verbal prefix spec. 3 sing., and spec. 6 plu. Intombi izile: The girl has come. Inkosi ifikile: The chief has arrived. Imilambo izele: The rivers are full.

2. I is often used as an Impersonal verbal prefix in the same manner as *ku* (which see). Ibindimi owatetayo: It was I who spoke. Ibiyinina ukuba ungatetanga: Why was it that you did not speak?

3. I is the nominal prefix of one class of nouns of spec. 2 and 3 sing. Ihashe: Horse. Ihangu: Pig.

ILE, x. The termination of the perfect tense of the verb, the final vowel of the root verb being changed into *ile*. Ndiya teta: I am speaking. Nditetile: I have spoken.

ILI, x. Nominal prefix of one class of nouns of spec. 2 sing. Ilizwi: Word.

IM } x.z. Nominal prefixes of nouns  
and } of spec. 3 sing. Imazi: A  
IN, } cow. Inkosi: A chief.

IMBALA, adv. z. Truly.

ulw IMI, x. See u Lwimi.

IMPELA, adv. x.z. Entirely; utterly; thoroughly.

INA, x. Take this. Used also colloquially to call a person's attention. Ina! wetu: Halloo! you there, come this way.

INDLA, n.x.z. Harvest-time. Usually used in the ablative case. Ekwindla: At the time of harvest.

INGABA, adv. x. It can be. This form of the verb *To be* is used before some of the causal forms of the nouns and pronouns, but generally

interrogatively. Ingaba ndimina? Is it I? Or, Lit, Can it be I?

INGABA, adv. x. It may be; may be; perhaps, probably.

INGABI, adv. x. Lest.

im INI, n.x.z. A natural day, distinguished from night; the period of daylight; daytime. Sekusemini: It is daylight. Emini: In the day; between the hours of eight and four o'clock.

INYE, x. One. Qualifying nouns of spec. 3 sing. Incwadi inye: One book.

ISI, x.z. Nominal prefix of nouns of spec. 3 sing. Isicaka: A servant.

ISIBILI, adv. z. In truth. x. Okwenene.

IYA, x. Tense form of the verb. Present ind. spec. 3 sing. Iya vela inyanga: The moon appears. When prefixed to the infinitive of the verb it denotes future time. Iya kuvela inyanga: The moon will appear. See Liya.

IZE, x. This is the present subjunctive of the verb Ukuza: To come. It is used as an impersonal form of the verb, to enforce caution, or call special attention. Lumkani ize ninga lahlekiswa nguntu: Take heed that no man deceive you.

IZI, } x.z. Nominal prefixes of nouns  
IZIN, } of spec. 3 plu. Izicaka: Servants. Izinkomo: cattle.

## J.

J is sounded in Kaffir like the soft sound of J in James and Jane in English.

JA, v.i.z. Used with Ukuti, which see at No. 8 of its meanings. Ukuti Ja: To lie lazily at full length.

in JA, n.x.z. A dog.

uku JABA, v.i.z. To be thrown into consternation; to be confounded, mortified, ashamed.

uku JABISA, v.i.z. To mortify; to throw into consternation.

uku JABULA, v.i.z. To be glad; to be joyful; to be merry.

uku JABULISA, v.i.z. To gladden; to make merry.

in JABULO, n.z. Gladness; cheerfulness; joy.

JACE, v.i.x.z. 1. Used with Ukuti, which see at No. 8 of its meanings. Ukuti jace: To suddenly break, as

a thong or rope. *Zate jace* intambo bendibotywa ngazo: The thongs with which I was bound suddenly broke.

2. To expire; to suddenly die.

uku JACEKA, *v.i.x.* To suddenly break. The same meaning as *Ukuti jace*, which see. *Yajaceka* imitya endandi botywa yiyo: The thongs by which I was bound suddenly snapped.

uku JACUZELA, *v.i.x.z.* To run with a languid movement, as through fatigue.

JADU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jadu*: To break out, as in an eruption of the skin.

um JADU, *n.z.* An assembly, or company of persons assembled for any special purpose, as for a dance, especially for a wedding party.

uku JADUKA, *v.i.x.* To break out in eruptions on the skin.

uku JAGATYEKA, *v.i.x.* To walk in a jerking manner.

uku JAJA, *v.i.z.* To throw the body into contortions in dancing; to leap and dance from joy and merriment.

uku JAKA, *v.i.z.* To be violently agitated by passion; to be furious.

isi JAKA, *n.z.* A passionate, irascible person. *x. Ijoŕa.*

ubu JAKA, *n.z.* Violence of temper; irascibility.

uku JAKADA, *v.t.z.* To upbraid.

uku JAKAMA, *v.t.x.* To speak angrily to a person.

in JAKAZI, *n.x.* A bitch.

uku JALA, *v.i.x.* To frown from anger.

uku JALELA, *v.t.x.* To frown upon

i JALIMANE, *n.z.* A German. *x. Ija-remane.*

uku JALISA, *v.t.x.* To cause to frown.

uku JAMA, *v.t.x.z.* To stand in a stern or defiant position, as dogs about to fight; to defy.

uku JAMBA, *v.i.z.* To blush; to have a sorrowful countenance; to manifest disappointment. The word denotes the countenance manifesting any painful emotion of the mind.

uku JAMBALAZA, *v.i.z.* To do a thing reluctantly; to act as if without strength; to be indifferent to.

in JAMBO, *n.x.* A melancholy look.

uku JAMELA, *v.t.x.z.* To look stern, or angry; to look defiantly at a person. *Undijamela nina?* Why do you look so sternly at me?

ubu JAMO, *n.x.z.* Sternness of countenance; severity.

in JANA, *n.x.* A small dog. The dim. of *Inja*.

uku JANGAZA, *v.t.x.* To be worried; to be worn out with anxiety, or by ineffectual efforts to accomplish an object.

uku JANGAZISA, *v.t.x.* To worry; to tease; to annoy.

um JANJANTO, *n.z.* The principal cross-pole or beam in a native hut, which is bent under the dome-like top of the hut, and supported by pillars or poles.

in JANKOMO, *n.z.* Name of a species of swallow.

i JAKA, *n.z.* A fine grown young person.

uku JAPILIZA, *v.t.x.* To make ineffectual attempts to accomplish a purpose, or to lay hold of an object which is either not reached, or slips again and again from the grasp.

uku JAQKA, *v.i.x.* To be incapacitated by anger.

uku JECANA, *v.t.x.* To provoke one another to quarrel.

u JEJANE, *n.x.* A small bird, which eats flies.

um JELO, *n.x.* A water furrow.

uku JENGELA, *v.t.z.* To turn off from, as a person turning off from one path, and pursuing another.

in JENGELE, *n.x.* A smart, active, brave, courageous man; a brave.

i JENTIMAN, *n.x.z.* A gentleman. *Kafirized* from the English.

JEQE, *v.i.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jeqe*: To turn the head and glance, as one in fear.

uku JEZA, *v.i.z.* To be condemned, as before a judge.

uku JEZESA, *v.t.z.* To condemn; to censure.

uku JEZULA, *v.t.x.* To glance; to look upon.

isi JI, *n.z.* A small hole, such as a person may be tripped up by in walking.

uku JIBA, *v.i.z.* To disappear by sinking out of sight.

um JIBE, *n.z.* A cross beam, or a rafter of a hut.

JIBILILI, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jibilili*: To be inconstant in purpose; to be unfaithful to an engagement; to break a promise. *Ndisendifunga ngokufunga ukuba*

- ndingowake; ndingatininake *ukuti jibilili* ndimkanye! I have sworn allegiance to him; how, then, can I prove unfaithful, and deny him?
- uku JIBILIZELA, *x.* (As *Ukuti Jibilili*.)
- uku JIGIDA, *v. t. z.* To speak with violence, as if in a rage.
- um JIGIJOLO, *n. z.* The throwing of a stick.
- uku JIJA, *v. t. x.* To twist; to wriggle.
- uku JIJANA, *v. t. x.* To twist; to intertwist; to weave.
- uku JIJEKA, *v. t.* To be twisted, as a string or rope.
- in JIJI, *n. x. z.* One who twists ropes; a rope-maker.
- um JIJIBE, *n. z.* Any thing long and tall, as a beam of wood, a high tree, a tall person.
- uku JIJJA, *v. t. x.* To bore as with an awl.
- uku JIJITEKA, *v. t. x.* To shrink with pain; to wince.
- uku JIKA, *v. t. x.* To turn round; to turn the person from one point to another. *z.* To dangle; to swing about; to impend.
- uku JIKAJIKA, *v. t. x.* To turn or move about in a circle; to compass about. *Njikajika* ulwihlanhle nomhlaba: Ye compass sea and land.
- uku JIKELA, *v. t. x.* To go round about an object or place; to make a detour in walking. *Jikela* indlu: Go round the house. *Ujikele* apaya: He has gone round there.
- uku JIKLELEZA, *v. t. x.* To go round in a circle.
- um JIKELISO, *n. x.* A circle.
- uku JIKISA, *v. t. x.* To cause to turn about; to turn a person or thing round from one position to another.
- u JIKO, *n. x. 1.* A description of plant.  
2. An anklet of beads.
- u JIKWE, *n. z.* A species of sweet potato.
- uku JILA, *v. t. z.* To toss the head on one side; to toss the limbs about as in pain; to be excited either from pain or anger, so as to cause contortions of body.
- uku JINDA, *v. t. x.* To backbite; to slander.
- um JINDI, *n. x.* A slanderer; a backbiter.
- uku JINGA, *v. t. x.* To swing backwards and forwards in the air; to dangle.
- isi JINGI, *n. z.* A pudding made of boiled mealies and pumpkin.
- isi JINGWANE, *n. x. z.* Motion without progress; that which in its movements twists, or moves round a certain point.
- isi JINGIJOLO, *n. z.* The wild raspberry, very abundant in Natal.
- uku JINGISA, *v. t. x.* To cause to swing backwards and forwards in the air.
- isi JINGO, *n. z.* The nape of the neck.
- uku JIWULA, *v. t. x.* To vault; to spring upon, as upon a horse.
- uku JIYA, *v. t. x. z.* 1. To become stiff as porridge.  
2. To fall lame; to be stiff in walking. *Inkomo zijiyile*: The cattle are lame.
- uku JIYISA, *v. t. x. z.* To stiffen; to cause lameness.
- uku JOBA, *v. t. z.* To join one thing to another, so as to lengthen it.
- u JOBELA, *n. x.* A red-billed whidah.
- uku JOBELELA, *v. t. z.* To join several things to another, so as to lengthen it several times.
- uku JOJA, *v. t. x.* To smell at a thing. In *Zulu* this word denotes a savage and barbarous custom of killing adopted by the Zulus in despatching their enemies taken in war. A sharp pointed stick is thrust up the *anus*, and the person expires in great agony. When the party of Dutchmen who were led by a noble man of the name of RETIEF visited the kraal of the Zulu chief Dingaan, to enter into a treaty of peace with him, at the first settlement of the Dutch in Natal, the Zulus received them with apparent friendship, and then, when off their guard, they treacherously seized them, and put their leader, Retief, to this horrid death, despatching the others with their clubs.
- i JOJO, *n. x.* A sour grass country; a moist, damp climate or locality. *Ilizwe elijojo*: A damp country.
- u JOJO, *n. z.* A black bird with a beautiful long tail. Its habitat is marshy land, and hence its name.
- uku JOKA, *v. t. x.* To press with solicitations to a particular line of conduct; to annoy by constantly endeavouring to induce a person to consent to the views of another. *z.* To playfully toy with, as a young man when flirting with a young woman.
- uku JOKOMEZA, *v. t. x.* To scold vehemently; to speak violently to.
- uku JOLA, *v. t. x.* To carve meat for a company; to serve out food to others.  
*z.* To blow or spirt water through a tube or reed.

in JOLI, *n. x.* A carver; one who serves out the meat at a feast. *z.* One who spouts water through a tube.

uku JOLISA, *v. t. x.* To aim at a thing, as in firing a gun.

uku JOLOZA, *v. t. x.* To stare angrily at a person.

in JOMANE, *n. z.* A horse. The *Xosa*, *Ihashe*, is also used by the *Zulus*.

uku JONGA, *v. i. x.* To stare.

uku JONGELA, *v. t. x.* To stare at a person. *Undijongelanina?* For what or why are you staring at me?

uku JOKA, *v. t. x.* To manifest a wilful design to provoke by angry words.

i JOKA, *n. x.* A passionate, irascible person. *z.* *Ijaka*.

ubu JOKA, *n. x.* Angriiness of disposition.

in JOYANE, *n. x.* A hot-headed, fiery-tempered person.

um JU, *n. z.* The finest of the honey, that which drops from the comb.

i JUBA, *n. z.* A pigeon. *x.* *Izuba*.

uku JUBA, *v. i. x.* To spring with a sudden jerk, applied to the springing of a spring trap set for birds or animals when it has closed. *Isigu sijubile:* The trap has sprung. *z.* To make arrangements for merriment; to confer privileges which cause joy or merriment. It retains in *Zulu* the same primary idea as in the *Xosa*, that of causing a *springing action*. In the *Zulu* it causes the *spring of joy*; in the *Xosa*, the *springing of the trap*.

in JUBA, *n. x.* A young widow.

uku JUBAJUBA, *v. i. z.* To struggle violently, as a person suffering from convulsions.

i JUBAJUBANE, *n. z.* A butterfly.

i JUBANE, *n. z.* Speed; velocity.

i JUBANTONDOLU, *n. z.* A large kind of turtle dove.

uku JUBEKA, *v. i. z.* To spring; to leap for joy.

uku JUBEKA, *v. i. z.* To enjoy; to be quite happy; to run about, and leap for joy.

uku JUBISA, *v. t. x.* To spring, or cause a trap to spring.

uku JUJUBEKA, *v. t. z.* To toss; to throw; to hurl, as a spear hurled from the hand.

uku JUKUJELA, *v. t. z.* To throw at and strike an object with a stick. *Ijukujele intaka:* Throw a stick at the bird.

uku JUKUJELEKA, *v. n. x. z.* To be thrown

at, and disabled by the blow, as a bird when thrown at with a stick.

uku JULA, *z. t. x. z.* 1. To throw by raising from the ground, as earth thrown by a spade.

2. To choose out a beast to be slaughtered, for the celebration of any ceremony. *z.* To fall down rapidly, as a spider from a tree to the ground.

uku JULELA, *v. t. x. z.* To throw a thing into a certain place. *Julela apa:* Throw it here.

izi JUNGQE, *n. x.* A piece, or short length of a thong or rope, which has been broken off from a longer length.

uku JUQUKA, *v. i. z.* To break off short.

uku JUQULA, *v. t. z.* To break off short.

uku JUTYEKA, *v. t. x.* To fall over an object helplessly; to tumble over suddenly.

i JUZE, *n. x.* A small bird which lives on the banks of rivers.

i JWABU, *n. x.* 1. The foreskin; the prepuce, removed in circumcision. *Niyakwalusa ijwabu yenyama yenu:* Ye shall circumcise the flesh of your foreskin.

2. Flesh removed from a skin before dressing for any purpose.

un JWAQA, *n. x. z.* A very lean animal.

uku JWIBA, *v. t. z.* To fly off in splinters.

imi JWILA, *n. x.* The first white hairs which appear on the head from advancing age.

isi JWILI, *n. x.* A lamentation; a wailing.

## K.

K is sounded in Kaffir as in the English words Keep, Keen, Kill, &c.

uku KA, *v. t. x.* 1. To dip as water, as, *Hamba uk' amanzi:* Go and dip water.

2. To pull up as grass; to pluck off as a flower; as, *Hamba uke intyatyambo le:* Go and pluck that flower. See uku *Ke*.

3. To try or attempt. When used in this sense, it is an auxiliary verb, as, *Wakawayenza lontona?* Did you ever attempt to do that thing? When inserted between the negative verbal prefixes, or tense forms of the verb, and the *root* of the verb, it expresses, not having yet attempted to do, or not having yet done a thing, as *Andikahambi ngalondlela:* I have never gone by that path.

4. Used *interrogatively ka* means, Did you ever? as, *Wakahambelana kulondawo?* Did you ever go to that place?

5. It is used in the sense of *just* trying or attempting to perform an action, as, *Mandike ndilinge nami*: Let me just try also.

6. KA is prefixed to nouns and adjectives in the formation of numeral and other *adverbs*, as, *Wateta kakubi*: He spoke badly. *Wayenza kakuhle*: He did it well, or nobly. *Waqitiseka kakulu*: He greatly excelled. *Bini*: Two; *kabini*: twice; *tatu*: three; *katatu*: thrice.

7. KA is the sign of the genitive before proper names, as, *Unyana ka John*: John's son. *Ihashe lika James*: The horse belonging to James, or James's horse. It is also used as a contracted form of the genitive after nouns with the prefix *In* and *Um*, as *Uyintombi kabanina?* Whose daughter art thou? *Umlambo kabanina?* Whose river? The full forms would be, *Intombi yikabanina*, and *Umlambo wakanina*?

8. KA is often used as an auxiliary or idiomatic verb; implying that the action of the succeeding verb was, or is, but *barely* or *very occasionally* performed; as, *Ndakandabuzwa kuye*: I just, or incidentally, inquired of him. *Ewe ndaka ndababona kodwa andibagqalanga*: Yes, I did just see them; but I did not particularly observe them.

9. Prefixed to the 2nd person of the present tense of the subjunctive mood, it forms a *supplicatory imperative*, much used in polite conversation; as, *Kauhlale apa*: Just sit here. *Kaukwelele kancinane*: Just move a little out of the way, if you please.

i KA, *n.z.* Generally used in the plural, *Amaka*: Perfumery prepared from plants.

um KA, *n.x.z.* The wife of. *Umka Pato*: Pato's wife. This is a contraction from *Umfazi ka Pato*, the *um* alone being used for the full form *Umfazi*.

uku KABA, *v.t.x.z.* 1. To kick with the foot.

2. To shoot out, as corn. *Umbona uyakaba*: The mealies are beginning to sprout.

in KABA, *n.x.z.* The navel.

i KABA, *n.x.* An ear of corn. *Ikaba lenqolowa*: An ear of wheat. *Ikaba lamazimba*: An ear of Kaffir corn. *z.* A green stack of corn or mealies.

uku KABALALA, *v.i.z.* To kick violently, as an animal when in pain.

uku KABANA, *v.t.x.z.* To kick each other.

uku KABELA, *v.t.x.z.* To kick for a purpose; to kick designedly. *Undikabela nina?* Why or for what purpose do you kick me?

in KABI, *n.x.z.* An ox; a bullock.

KADE, *adv.x.* A long time. *Kade sikukangele*: We have long looked for you. *Sekukade singasamboni*: It is a long time since we saw him.

KADE, *adv.x.* Long ago. *Kade sifikile*: We arrived long ago.

KADESHE, *adv.x.z.* For ever.

i KAFULA, *n.z.* A Natal Zulu.

uku KAFULA, *v.t.x.* To use charms.

isi KAFULO, *n.x.* A charm; an enchantment.

i KAGXOTI, *n.x.* A white ant.

uku KAHLA, *n.z.* To oppress; to stamp down as with the foot.

u KAHLAMBA, *n.x.z.* The Drakensberg Mountains, N. W. of Natal.

KAHLE, *adj.z.* Be careful; carefully; watchfully. *Yenza kahle*: Do it carefully. *x. Kuhle*.

uku KAHLALA, *v.t.x.z.* To throw down to the ground; to floor, as in wrestling or fighting. *Wamkahlela emhlabeni*: He threw him to the ground.

uku KAHLLEKA, *v.i.x.z.* To fall down heavily and helplessly.

uku KAHLUKA, *v.i.z.* To exhaust the strength or spirits; to fatigue.

i KAKA, *n.x.* A shield.

isi KAKA, *n.x.z.* A short skirt made of skins.

KAKADE, *adv.x.z.* Of old.

KAKADE, *adv.x.* Of long time; very long ago; of old. *Kakade siteta oku*: Of old, or long since, we said that.

KAKADESHE, *adv.x.* And for ever.

i KAKAKAKA, *n.x.z.* 1. A small thorny plant.—2. The Scotch thistle.

KAKALOKU, *adv.x.* See *Kalokunje*: At once; immediately.

um KAKASI, *n.z.* The name of a large species of Euphorbia tree.

u KAKAYI, *n.x.z.* A skull.

in KAKAZANA, *n. x.* A damsel; a young unmarried woman.

um KAKA, *n. x. z.* His wife. A contraction of *Umfazi wake*.

KAKUBI, *adv. x. z.* Badly; reprehensibly. *Wenze kakubi*: He has done badly. Sometimes *kakubi* is used in the sense of having had enough of a thing; being satiated. *Ndadla ndada ndahluta kakubi*: I ate until I was satiated.

KAKUHLE, *adv. x. z.* Gently. *Yenza kakuhle*: Do it gently.

KAKULU, *adv. x. z.* Greatly; largely; very much. *Inkomo zandile kakulu*: The cattle have greatly increased. *Wateta kakalu*: He spoke largely. *Inkosi yaqumba kakulu*: The chief was very angry. *Inzima kakulu lento*: This thing is very heavy.

KAKULUKAZI, *adv. x. z.* Very great.

uku KALA, *v. i. x. z.* 1. To call out vehemently; to exclaim; to scream; to cry.

2. To complain. *Bayakala ngobuhlungu*: They cry out with pain.

ama KALA, *n. x. z.* The inward parts of the nostrils.

i KALA, *n. x. z.* A description of aloe.

in KALA, *n. x. z.* A crab.

um KALA, *n. x. z.* A cord or thong drawn through the cartilage of the nostrils of a pack ox, to guide it in riding; a bridle.

in KALAKAKAHLA, *n. z.* The roof of the mouth.

KALAKATA, *v. t. x.* Used with *Ukuti*, which see at No. 8 of its meanings. To thrust with a weapon, as with a sword. We, or, *Wati kalakata ngalo irele lake esifubeni sake wosela*: He thrust his sword into his breast, and he died.

i KALANE, *n. x.* A large bag-like tick of a whitish colour, which infests cattle.

uku KALAZA, *v. t. x.* To complain; to express discontent; to murmur; to find fault. *Ukalaza ngantoni?* Why are you, or of what are you complaining?

in KALAZO, *n. x.* A cry; a complaint.

isi KALAZO, *n. x.* A complaint; that of which a person complains in the conduct of another.

uku KALELA, *v. t. x. z.* To cry to; to complain to. *Abantu bakalela enkosini*: The people are crying, or complaining, to their chief.

uku KALELANA, *v. t. x. z.* To cry out to each other; to complain to each other.

isi KALI, *n. x. z.* A spear; an assegai.

ubu KALI, *n. x. z.* Sharpness. Used also as an adjective by connecting it with the noun it qualifies by the use of the conjunctive *n.* *Isitshetsheshe sinobukali*: The knife is sharp.

2. Acuteness; energy. *Umntu obukali*: A sharp, acute, energetic man.

3. Severity; harshness of manner or speech. *Amazwi abukuli*: Severe, sharp words.

i KALIKE, *n. x. z.* Lime. Kaffirized from the Dutch *KALK*.

uku KALIMA, *v. t. x. z.* 1. To call aloud; to speak earnestly; to prohibit, by calling aloud to a person.

2. To turn or keep back. *Kalima inkomo*: Call to the cattle, and check, stop, or turn them.

uku KALIMELA, *v. t. x. z.* 1. To call out for.

2. To speak earnestly to another; to give a charge or prohibition to another on any subject; to check, by calling to, as cattle when proceeding in a wrong direction.

uku KALIPA, *v. t. x. z.* To act with energy and courage; to be active; to act with promptitude and decision.

ubu KALIPA, *n. x. z.* Boldness; activity; energy; courage. *Yenza ngobukalipa*: Act with boldness.

KALIPILE, *adj. x. z.* Active; bold; energetic. The prefix changes with the noun qualified. *Umntu okalipileyo*: An active, sharp, acute person. *Inkosi okalipileyo*: An active, sharp, bold, energetic chief. For the use of the particle *yo* here affixed to *kalipile* see *Yo*, under the letter *Y*.

uku KALIPISA, *v. t. x. z.* To encourage; to energize; to stimulate to action; to embolden.

uku KALISA, *v. t. x. z.* To cause to cry out or complain. *Lemandezelo iyandikalisa*: This trial makes me complain.

in KALO, *n. x.* A neck or opening in a mountain side. *Intalo yentaba apo inyanga itshona kona*: The neck or opening of the mountain where the moon is visible when it sets.

u KALO, *n. z.* 1. A mountain ridge.

2. The hip or loin of the body.

isi KALO, *n.z.* A loud cry; a complaint.

KALOKU, *adv.x.z.* Now; the present time. in *Kalo*.

KALOKUNJE, *adv.x.z.* Now; at the present time; immediately. Yenza *kalokunje*: Do it immediately.

i KALUKALU, *n.x.* A wild fowl larger than the pheasant, named the Koraan.

uku KAMA, *v.t.x.z.* 1. To throttle.

2. To wring out clothes. The original idea is that of pressing, squeezing, or causing a compression by squeezing.

ama KAMANDELA, *n.x.* Fetters; any large iron chain.

uku KAMANGA, *v.t.x.* To wring clothes; to squeeze or compress with force.

in KAMBA, *n.z.* A buffalo. *x.* in *Nyati*.

i KAMBA, *n.z.* A large earthen pot.

ama KAMBE, *n.x.z.* Refuse, as of sugar-cane after pressing. Hence the honey-comb, after the honey is extracted, is called *Amakambe* obusi: The refuse of honey. The Kaffirs have no word proper for wax, as they never melt the honey-comb into wax.

KAMBE, *adv.x.z.* Of course; really. Ndiya kuyenza *kambe*: Of course I will do it.

uku KAMELA, *v.t.x.z.* To squeeze out any liquid, as from a rag or sponge, into a certain place. *Kamela iyeza* (*z. umuti*) emehlweni: Squeeze the medicine into the eyes.

i KAMELA, *n.x.z.* A camel. Kaffirized from the English.

uku KAMELELA, *v.t.z.* To do a thing resolutely and determinately.

uku KAMFULA, *v.t.x.* To seize hold of, either by the hand or mouth. Used especially to denote the seizing of prey by a beast of prey, or the ravenous seizing of food by an animal.

uku KAMISA, *v.i.x.z.* To open the mouth wide.

KAMNANDI, *adv.x.z.* Pleasantly; nicely; with enjoyment. Sihleli *kamnandi*: We are comfortably situated. Sa ncokola *kamnandi*: We had a comfortable chat; or, Our intercourse was pleasant.

KAMSINYA, } *adv. x.z.* Quickly;  
KAMSINYANE, } promptly; expeditiously.

KAMVA, *adv. x.z.* Afterwards; later in point of time. *Ndafika kamva kwake*: I arrived after him.

KAMVA relates to time. *Emva*,

After, (which see.) relates to locality, except for the phrase, "After that," for which *Emva kwoko* is used.

KANCINANE, *adv.x.z.* In small quantity or degree. Galela *kancinane*: Pour in a little. Yenza *kancinane*: Do it gently, or a little.

uku KANDA, *v.t.x.z.* To beat out, as iron on an anvil; to extend by beating; to forge; to bruise in a mortar.

isi KANDA, *n.x.z.* The knob of a stick, so called because it is used to strike with.

u KANDA, *n.x.* Stubbornness; frowardness. Umntu onokanda: A froward, headstrong man. *z.* The top of a bullock's head with the horns.

isi KANDANA, *n.x.* The diminutive of *Isikanda*: A small knob.

um KANDI, *n.x.z.* A smith; a worker in iron or metals. Lit. One who extends by beating or striking, as iron on the forge.

u KANDI, *n.z.* A stick sharpened for throwing with.

in KANDLO, *n.z.* 1. A number of men in constant attendance on a chief. They always sit around the chief; hence,

2. A surrounding circle of persons; a surrounding company.

isi KANDO, *n.x.z.* A smith's shop.

KANE, *adv.x.z.* Fourfold. Yenza kube *kane*: Do it four times, or fourfold.

KANENE, *adv.x.* Used as an expletive before an interrogative it denotes the English phrase, "By the bye." *Kanene ubutinina?* By the bye, what did you say? *z.* In truth; truly.

in KANGA, *n.x.z.* A species of wild annual shrub, which bears a bright yellow flower, blossoming in the month of November.

KANGAKA, *adv.x.* So much! Expressive of abundance or large size.

Ndipe *kangaka*: Give me so much.

KANGAKANA, *adv.x.z.* Not so much. Lit. A little great. It is the dim. of *Kangaka*: So much; so great!

KANGAKANANINA? *adv.x.z.* How much?

How great? How large? Used with adjectives and verbs thus: Ubude bayo *bungakananina?* What is its length? Ubutyebi bake *bungakananina?* How great are his riches? Umsebenzi wake awenzileyo *ungakananina?* How much work has he

performed? Kwoba kade *kangananina* angafiki? How long will it be before he arrives?

KANGAPI, } z. How often?  
KAGAPINA, }

uku KANGELA, *v.t.x.z.* 1. To look at; to behold.

2. Used to call attention to a person or thing. *Kangela* enkosini: Look at, or towards, the chief.

3. Used to express expectation of help or assistance. *Ndiyakangela* enkosini: I expect help or assistance from the chief.

KANGALAKE, *x.z.* The imperative of uku *Kangela*, To behold; with *ke* affixed. It is used to excite admiration, or to call attention. *Kangelake!* Just look at that now! Be attentive to what is passing! Look attentively!

uku KANGELANA, *v.t.x.z.* To look towards one another; to be opposite to each other. *Ezindawo zikangelana*: These places are opposite to, or look towards, each other. *Umzi okangelene nani*: The village over against, or opposite to, you.

uku KANGELEKA, *v.p.x.z.* To be looked upon; to be an object of attention. *Indawo entle ngokukangeleka kwayo*: A place beautiful to look upon or behold.

um KANGELI, *n.x.z.* A beholder; one who looks attentively at an object.

um KANGISO, *n.x.* A tributary of the Buffalo river, on which the Wesleyan Mission station named Mount Coke is situated.

uku KANGQA, *v.t.z.* To make perfectly clean.

um KANGU, *n.z.* A new earthen pot.

in KANI, *n.x.* Self will; a contentious, quarrelsome disposition. *Umntu onenkani*: A self-willed, contentious person. *z.* A strife; a dispute; a contention; a controversy; an adverse reason.

KANINZI, *adv.x.* Often; frequently. *Yenza kaninzi*: Do it frequently, or several times. *z.* *Kaningi*.

KANJALO, *adv.x.z.* Again; so; in like manner. *Yenza kanjalo*: Do it again.

KANJANI? *adv.x.z.* How? In what manner?

i KANKA, *n.z.* A jackal. *x.* *Impungutye*.

in KANKANE, *n.x.* The front bone of a beast's head. *z.* A black ibis, so named from its cry.

uku KANKANFA, *v.t.x.* To mention; to speak of a thing. *Andizanga ndikankanya lonto*: I never spoke of, or mentioned, that thing. *z.* To scold.

uku KANKANYEKA, *v.n.x.* To be mentioned.

i KANKATA, *n.x.* A guardian of circumsised lads during the period of their seclusion from general society.

in KANKAZANA, *n.z.* A young female; a damsel. *x.* *Inkazana*.

KANTI, *adv.x.z.* The full force of the peculiarly idiomatic meanings attached to this word can only be understood by those who have a pretty good acquaintance with the language. The following are some of the principal senses in which it is used:—1. *While*; *and yet*; *at the same time*; *however*; *whereas*; *notwithstanding*. *Bayakanyela ityala labo, kanti bayazi ukuba banalo*: They deny their guilt, while at the same time they know they are guilty.

2. It is used to point out the *absurdity* or *inconsistency* of a contradictory sentence, or where one action or assertion contradicts another. *Ute uyanditanda kanti uman' ukulwa nam nje*: You say you love me, and yet you are always opposing me. *Usand' ukuvuma, kanti ubuye ukanyele kwa ngoku*: You have just now admitted the thing, and yet you immediately deny it.

3. *Whereas, notwithstanding*. *Eselebuyile nje u Johannes, kanti, bebete bona akasayikubuya*: Johannes has returned, notwithstanding that they asserted he would never return.

in KANTINI, *n.x.z.* A spirit shop. Kaffirized from the English Canteen.

in KANTSI, *n.x.* Cramp.

um KANTYA, *n.z.* Marrow. *x.* *Umongo*.

uku KANUKA, *v.t.x.z.* To long for; to greatly desire. Used also in the sense of lusting with carnal desire. The most proper word for desire is *Ukungwenela*, which see.

uku KANUKANA, *v.t.x.z.* To lust after one another.

uku KANUKELA, *v.t.x.z.* To strongly desire



or lust after any particular object or thing. *Ndikanukela* inyama: I have a longing desire for meat.

in KANUKO, *n. x. z.* Lust; desire; wish; appetite for a thing.

i KANUNU, *n. x.* A cannon; a piece of artillery. Kaffirized from the English word.

uku KANYA, *v. i. x. z.* To shine; to emit light.

KANYE, *adv. x. z.* 1. Once. Yenza kube *kanye*: Do it once.

2. Decidedly; effectually. Ugqibe lonto *kanye*: He has done that thing effectually. Uyakolwana nguye lomntu? Do you believe in that person? Ewe, *kanye*: Yes, decidedly.

3. As an adverb: *Altogether*. Kubi *kanye*: Altogether bad. Bakohlakele *kanye*: They are altogether bad. Ndikohlisiwe *kanye*, nguye lomntu: I am entirely, altogether, deceived by that man.

4. "Exactly." Ndacana apo ndabeta kona *kanye*: I hit the mark exactly where I aimed. Ndaqubisana naye *kanye*, kulondawo besivumelene ngayo: I met with him exactly at the spot he agreed with me to meet at.

uku KANYELA, *v. i. x.* To deny any knowledge of a thing; to contradict an accusation.

uku KANYEZA, *v. t. x.* To contradict; to deny. *Walikanyeza* ityala lake: He denied his guilt.

in KANYEZI, *n. x. z.* A fire fly. z. A star.

uku KANYISA, *v. t. x. z.* To cause light; to enlighten.

uku KANYISELA, *v. t. z.* To enlighten for; to enlighten a certain place. *Kanyisela* endlwini: Enlighten, or give light in, the house.

in KANYISO, } *n. x. z.* A light; a lamp.

u KANYISO, }

um KANZI, *n. x.* A description of water flag, of which rough mats are made. z. A cooking pot.

uku KAPA, *v. t. x. z.* To accompany on a journey; to guide. z. To push out.

uku KAPALALA, *v. t. z.* To spill; to force out; to disperse, as a thing spilt along a road.

uku KAPAZA, *v. t. z.* To upset; to spill.

uku KAPAZEKA, *v. n. z.* To be upset, so as to spill the contents, as a pot or kettle on a fire.

uku KAPAZELA, *v. t. z.* To spill or upset in a particular place; as, *Wakapazela*

amanzi eziko: He spilt the water in the fire-place. x. *Ukupalaza*.

ama KAPELA, *n. x.* The honey-comb.

uku KAPELA, *v. t. x. z.* To accompany to a place named. *Zundikapele* ekaya: Come and accompany me home.

uku KAPEZA, *v. t. z.* To push violently, so as to upset a vessel.

um KAPI, *n. x. z.* A guide.

ubu KAPUKAPU, *n. x.* Lightness.

KAPUKAPU, *adj. x.* Light; weakness of spirit. *Ndikapukapu*: I am weak in spirit. Into *ikapukapu*: A light thing.

uku KASA, *v. i. x. z.* To creep; to crawl; to go on the hands and knees. *Uyakasa* umtwana: The child crawls on its hands and knees.

i KASI, *n. x. z.* 1. The covering of the mealie cob. 2. A box or chest.

u KASI, *n. z.* A long grass used for sewing baskets.

isi KATA, *n. x.* A case of guilt, arising from the carelessness, and consequent misconduct, of the individual accused, implying that there is not so much of *wilfulness*, as of *reprensible carelessness*, on the part of the offender.

uku KATA, *v. t. z.* 1. To smear, as oil or fat on the person.

2. To plaster, as a house.

3. To rub into, as soap into clothes to be washed.

4. To paste unto, as a placard on a wall.

in KATA, *n. z.* A coil of anything twisted together, applied especially to the grass ring or coil used by the native women as a pad for the head when carrying a load.

isi KATA, *n. z.* A coil or ball of hair often found in the stomach of a calf, causing death.

uku KATALA, *v. i. x. z.* To be concerned about; to care for; to trouble about a matter. The negative form expresses strongly, utter indifference about a matter. *Andikatali* luto: I care nothing about it. *Andikatali* ngayo lonto: I care nothing about the matter.

uku KATALELA, *v. i. x. z.* To be concerned for, or on account of. The negative is very emphatic. Lonto *andikatalele*: That matter troubles me not. The negative also expresses culpable neglect when applied to a person. *Akamkatalele*

umtwana wake : He cares nothing about his child, he utterly neglects it.

uku KATALELANA, *v.t.x.z.* To be concerned or careful about each other.

in KATANA, *n.z.* A short period. The dim. of isi *Kati* : Time. *x. i Xeshana.*

uku KATAZA, *v.t.x.z.* To trouble; to annoy; to vex.

uku KATAZANA, *v.i.x.z.* To give trouble; to annoy; to vex one another; to reciprocate unkindness by like evil.

in KATAZEKO, *n.x.z.* Trouble; annoyance; distress.

uku KATAZEKA, *v.p.x.z.* To be troubled. *Ebekatazekile* ngayo lonto : He was troubled about that matter.

um KATAZI, *n.x.z.* A troubler; a disturber; one who irritates or troubles another of set purpose.

i KATI, *n.x.z.* The domestic cat. The English word Kaffirized. Nanku *ikati* esidl' inyama : There is the cat eating the meat.

in KATI, *n.z.* A point of time.

isi KATI, *n.z.* Time. Misa *tsikati* ndinga hlangana nawe ngaso : Fix or appoint a time I can meet you at.

um KATI, *n.z.* 1. Space; distance; extension. *Ngomkati* omkula pakati kwo-Tukela, nom-Zimkulu : It is a long way or distance between the Tukela and zimkulu rivers.

2. A space or period of time.

*Umkati* womnyaka : A year.

in KATO, *n.z.* Lot. Ukwenz' *umkato* : To determine by lot.

ama KATSHU, *n.x.* Bran.

uku KATULA, *v.t.z.* To spread an operation over a large extent or area of country; as, to traverse nearly the whole of the country; to reap nearly the whole of a field.

in KATTANA, *n.x.z.* A small ox.

uku KAULA, *v.t.x.z.* 1. To reach to a certain height or place, as water in a river. Amanzi *andikaula* esifubeni : The water reached to my chest.

2. To conceive seed; to become pregnant.

3. To stop at or reach a certain place. Umhlaba wake *ukaul'* apaya emlanjeni : His land reaches away there unto the river. To reach a place in travelling. *Ndakaula* em-Bashe ndabuya : I reached the Bashee, and returned.

uku KAULELA, *x.z.* To go to meet a person.

Generally used with *Ukuya* : To go. *Waya kumkaulela* : He went to meet him. *Saya sabakaulela* em-Bashe : We met them at the Bashee.

uku KAULEZA, *v.i.x.z.* To make speed; to be quick of foot.

uku KAULEZISA, *v.t.x.z.* To hasten; to quicken in going; to rouse a person to activity, in walking or running; to accelerate progress.

isi KAULO, *n.x.z.* A boundary, as of a field.

uku KAUZELA, *v.t.z.* To burn or taste hot in the mouth. *x. Rauzela.*

in KAWU, *n.x.z.* A species of monkey.

KAWUTSHO, *x.* Just say. It denotes a request that the person addressed would give some information sought, answering to the English "Come, just tell us now." *Kawutsho ke* : Just say it then. *Kawutsho*, yena uyini? Pray say what, or who, he is? *Kawutsho* indaba : Pray tell us the news.

i KAYA, *n.x.z.* Home; place of residence.

um KAYA, *n.x.* The afterbirth of a woman.

um KAZA, *n.x.z.* A large species of red or spotted tick which infests cattle and horses.

in KAZANA, *n.x.z.* A female. From *Kazi*, the feminine termination.

um KAZANA, *n.x.z.* A small tick.

i KAZI, *n.x.z.* Dowry in marriage.

KAZI, 1. The feminine termination of nouns. *Inkosi* : A chief or ruler. *Inkosikazi* : A chiefess, or female ruler. *Ihashe* : A horse. *Ihashekazi* : A mare.

2. *Kazi* is also the superlative of adjectives and adverbs. *Umkulu* : Great. *Umkulukazi* : Very great.

3. Affixed to nouns it denotes high quality or value. *Inyama* : Meat. *Inyamakazi* : Game, or meat of a high quality. *Into* : A thing. *Intokazi* enkulu : A large and beautiful thing. *Imiti* : Trees. *Imitikazi* : Large trees. *Umsinga* : A stream. *Umsingakazi* : A large stream; a flood. Thus as the *feminine termination* it expresses the superior beauty and excellence of the female form and character.

uku KAZIMLA, *v.i.x.* To shine; to glitter; to gleam; to sparkle. *z. uku Kazimula.*

uku KAZIMLISA, *v.t.x.* To brighten; to polish. *z. uku Kazimulisa.*

in KAZIMLO, *n.x.z.* Brightness; glory.  
z. in *Kazimulo*.

**KE, x.** A particle frequently used in commencing and in finishing a sentence. 1. When used at the commencement of a sentence it is often expressive of doubt as to the accuracy of something that has been affirmed. *Ke, ubutimina?* What is that you said? *Ke, ubutshilona?* Did you really say so?

2. Thus used at the commencement of a sentence it often answers to the sense of the English word, "Well." *Ke, sisesifikile kulondawo saqala ukuteta, sincekole:* Well, having arrived at that place, we began to converse.

3. It is sometimes thus used, both in a *deprecatory* and *precatory* sense. *Ke, Nkosi! O, Sir! Ke, Nkosi sendiyakutina?* And now, Lord, what shall I say?

4. When used in *terminating* a sentence it is *affirmatory, consentive, and inferential*; referring to something that has *previously taken place*, or to something that has been *asserted*; and often answers to the English word, "Then." *Sada safikake:* At length, then, we arrived. *Hambake:* Go, then. Meaning, After what has been said, I consent to your going. *Kulungileke:* It is good, then. *Bapumake, bona, kwanayo yonke imikosi yabo:* Then went they out: they and all their hosts. That is, *after what had previously taken place, or been said*, they went out.

**uku KE, x.** This form of the aux. verb, *Ukuba*, (which see,) is often used before a principal verb to denote the sense of *doing a thing slightly*, answering to the English of, "A little." *Ukuba ubunokuke unyamezele undive:* If you had but a little patience to hear me.

**uku KEDAMA, v.i.x.z.** To be sad; to be downcast.

**uku KEDAMELA, v.i.x.z.** To be sad on account of another's grief or trouble; to commiserate. *Ukedamele 'ntonina?* For what are you sorry? What makes you sad? *Ndikedamelama umntwana wam:* I am grieving for my child.

**uku KEDAMISA, v.t.x.z.** To cause sadness.  
**KEFU, v.i.x.z.** Used with *Ukuti*, which

see at No. 8 of its meanings. *Ukuti kefu:* To rest awhile; to sit down awhile to rest.

**uku KEZA, v.t.x.z. 1.** To dip for another person. *Hamba undikel' amanzi:* Go, and dip water for me.

2. To pull up grass for another, as grass which is pulled up by the roots to thatch the native huts with, or to pluck flowers for another. *Zundikele inca:* Be kind enough to pull grass for me. *Ndikele intyatyambo le:* Pluck that flower for me.

**uku KEHLA, v.t.z. 1.** To set on the Head-ring worn by the Zulu men to distinguish them from boys and younger men; to make the red Top-knot on the head of married women.

2. To attach any badge of rank or order, as the placing the Head-ring on the men distinguishes them as superiors of those who have not yet had the ring placed on their heads.

**i KEHLA, n.z.** A young man who has taken the Head-ring.

**in KEHLA, n.z.** A young woman who has taken the red Top-knot on her head.

**uku KEHLEZA, v.i.z.** To break with a crashing noise, as firewood when small.

**i KEKE, n.z.** A cell of a honeycomb. The plural, *ama Keke*, is used to denote broken small white clouds, vulgarly called, "A mackerel sky."

**u KEKE, n.z.** A one sided, deformed person.

**i KEKEBA, n.z.** A honeycomb.

**i KEKEVANA, n.z.** A flake of snow, as when falling from the clouds.

**uku KEKEZELA, v.i.z.** To patter, as falling rain in large drops; to cackle; to cluck, as a hen.

**uku KELELELA, v.t.x.z.** To dip water, as from a fountain or river, with a smaller vessel, and pour it into a larger one, or to dip from one vessel into another.

**uku KELEKETELA, v.i.z.** To fall down, as into a hole; to tumble over and fall, as down a precipice.

**i KELENGU, n.z.** An artful dodger; one who endeavours by craft and cunning to defraud another.

**in KEMBA, n.z.** A broad stabbing spear, used in close combat, but not thrown from the hand.

**uku KEMEZELA, v.i.z.** To drizzle, as small rain.

um KENCE, *n. x.* Ice.

i KENCE, *n. z.* A small mouse; the shrew.

uku KENCIZA, *v. i. x. z.* To tinkle like a small bell.

isi KENCIZILO, *n. x. z.* A small tinkling bell.

KENGOKO, *adv. x.* Then; therefore. The particle *ke* at the commencement of this word, properly belongs to the preceding verb, having the signification given under the particle *ke*, which see at No. 2 of its meanings. Zinikeleni *kengoko* into zika Kesare, ku-Kesare: Give ye therefore then to Caesar, the things which are Caesar's. In composition the *ke* is usually affixed to *Ngoko* as here given. It is thus an emphatic form of *Ngoko*: Therefore.

isi KENKE, *n. z.* An opening or small space which admits light.

uku KENKETA, *v. t. z.* To make off with a thing quickly, whether stolen or not.

KEPA, *adv. z.* But; well but; however; and besides; moreover; nay; in fact. This word has much the same significations in *Zulu*, as *Kanti* has in the *Xosa* dialect. 1. It is often used at the commencement of a sentence in the same sense as the English word, "Well." *Kepa*, masi bone wofikana? Well, let us see if he will come?

2. It often stands between two sentences as a connecting particle. Bendi kona eteta nje, *kepa*, andiqondanga oko ebekutetayo: I was present when he spoke, but I failed to understand him.

i KEPEKEPE, *n. x.* Foam; sponge; froth, &c. Any light substance. It is also used as an adjective. Into elikepekepe: A light thing; a soft, light, frothy, or downy substance. *z. isi Kepukepu.*

ubu KEPEKEPE, *n. x.* Weakness; softness; want of strength and vigour.

isi KÉPU, *n. z.* A piece chipped off, as a splinter of a stone or rock; a fragment, as a potsherd.

uku KEPULA, *v. t. x.* To cause the fall of anything loosened by rain or moisture, as plaster from a wall. *z.* To chip off; to break off, as a splinter from a rock or stone.

uku KÉPUZA, *v. i. x. z.* 1. To froth at the mouth. Usually used with the word, *Igwebu*: Froth. *Uyakepuza*

*igwebu*: He froths, or he gives out froth.

2. To put forth the silken filaments of the maize or Indian corn cob, when the grain is forming.

uku KREZA, *v. i. x.* To make a rattling sound, as a piece of wood struck with a stick.

uku KESA, *v. t. z.* To depreciate; to decry; to undervalue.

uku KETA, *v. t. x. z.* To choose out; to select; to give the preference to.

in KETA, *n. z.* 1. A description of rush of which mats are made.

2. A chosen article. From *Ukuketa*: To choose out.

i KETO, *n. z.* A chosen or select body of people, cattle, &c. Used for a select party at a feast, or a show of cattle.

uku KETELA, *v. t. x. z.* To choose out or select for another.

isi KETO, *n. x.* A selection; a choice.

u KETSHA, *n. x.* A species of hawk.

isi KEWU, *n. x.* An opening. Used more frequently to denote an opening in the front teeth, arising from the loss of one of the teeth.

in KEWU, *n. x.* A term of reproach, signifying an ill disposed person. It is sometimes used as the word, Chap, or Fellow, is used in English. Inobulumko *lenkewu*: That is a cunning fellow.

uku KEZA, *v. i. z.* To drip; to drizzle.

u KEZO, *n. x.* A wooden spoon; a ladle made of wood.

uku KIHLIKA, *v. i. x.* To fall off, as plaster which falls or slips from a wall.

*z.* To let foam appear at the mouth.

uku KIHILIZA, *v. t. x.* To expectorate. *z.* To froth; to foam at the mouth.

um KINQI, *n. x.* Stiffness in the joints, as after a journey, or after having been in a confined position.

uku KIPA, *v. t. z.* To take out; to extract; to put out.

uku KIQUZA, *v. i. x.* To snow.

uku KITA, *v. i. z.* To carry away; to take by force, as plunder.

um KITA, *n. x.* A winning, pleasant expression of countenance.

uku KITAKITA, *v. t. z.* To tickle.

in KITANKITA, *n. x.* A large number, applied to animals or anything having animate life, not to inanimate objects. *Eziya 'nkomo ziyinkitankita*, ukuba ninzi kwazo: Those cattle are indeed a great number. *Impu-*

- kani *ziyinkitankita* : The flies are numerous.
- uku KITIKA, *v.i.x.z.* To fall, as snow or sleet.
- uku KITIZA, *v.i.x.z.* To rain sleet; to rain fine rain.
- i KIWANE, *n.x.z.* A fig.
- um KIWANE, *n.x.z.* A fig tree.
- uku KIZA, *v.i.z.* To rain fine rain; to drizzle; to snow.
- i KIZANE, *n.x.* A tick which infests cattle.
- isi KIZI, *n.x.* See *i Sikizi*, under the letter S.
- um KIZO, *n.z.* A drizzle.
- KO, *n.x.* This particle is derived from *Kona* : There. 1. It is used whenever the presence of any person or thing is spoken of. It is thus used with the Pronominal verbal prefixes of all the species of the noun, and with all the Tense forms of the verb in the same manner as a regular verb. *Uko* : He is present. *Ndiko* : I am present. *Akako* : He is absent. *Baya kubako* abantu : The people will be there. *Inkosazana, bezingeko* : The princesses were not there, or not present.
2. Used with the impersonal pronoun in the neg. form before singular nouns it denotes that there is none of the thing spoken of, or that it does not exist. *Osidenge ntshilo entlizweni yake, akuko u-Tixo* : The fool hath said in his heart, There is no God. *Bati aba Sadusi akuko luvuko* : The Sadducees say there is no resurrection.
- ubu Ko, *n.x.z.* Presence. *Ubuko bako* : Thy presence.
- isi Koba, *n.x.z.* A forest of yellow wood trees.
- um Koba, *n.x.z.* A yellow tree; a description of large fir tree found in the forests of South Africa in great abundance.
- uku Koba, *v.i.x.* To beckon with the hand; to call a person by beckoning to him with the hand.
- uku KOBELA, *v.t.x.* To beckon to a person, so as to induce him to approach.
- ama Koba, *n.x.z.* The refuse of corn left on the threshing floor after the corn is threshed out.
- in KOBÉ, *n.x.z.* Boiled Kaffir corn, much used by the natives for food.
- u Kobo, *n.x.* A long strip of skin form-

- ing an appendage to a woman's cap or head dress.
- i KOBOKA, *n.x.z.* A slave; one under bondage to another.
- i KOBOKAKAZI, *n.x.z.* A female slave.
- i KOBONYA, *n.z.* An ox with horns bent so as to meet and form a circle horizontally.
- isi KOOW, *n.z.* The refuse or oil of tobacco, or of the wild hemp, found in the tube of the pipe after smoking.
- in KODUSO, *n.x.* Malt made from Kaffir corn.
- KODWA, *adv.x.z.* 1. Only; merely. *Ndiyahamba kodwa* : I merely walk; that is, I have no particular purpose or object in walking.
2. Nothing but; nothing else. *Utetateta kodwa* : He does nothing but talk.
3. But. *Ndisiya emlanjeni kodwa ndobuya ndibuye* : I am going to the river, but I will return. Sometimes *Kodwa* is used as an adjective. *Kukodwa oko* : That is alone; separate; a thing by itself; or quite another thing.
- uku KOHLA, *v.t.x.z.* To puzzle; to place in difficulties; to confuse; to escape the memory. *Lonto indikohlile* : That subject puzzles me; or, It has escaped my memory. It is used most frequently in the *passive* form. *Safika enkosini kodwa sakohlwa yinto esingayitetyayo* : We arrived at the residence of the chief, but we were at a loss what to say. *Kubizwa iráfu, kanti sikohlwe, ngokuba singe nayo imali* : The taxes are demanded, but we are in difficulties, because we have no money.
- in KOHLA, *n.x.z.* A puzzle; a difficulty.
- uku KOHLAKALA, *v.i.x.* To be wicked.
- isi KOHLAKALI, *n.x.* A wicked person; a person of evil designs.
- in KOHLAKALO, *n.x.* Wickedness; evil.
- uku KOHLANISA, *v.t.z.* To beguile; to deceive; to take in; to cause a person to err. x. *Ukukohlisa*.
- uku KOHLELA, *v.i.x.z.* To cough.
- isi KOHLELA, *n.x.z.* Matter expectorated by coughing; phlegm.
- uku KOHLISA, *v.t.x.* To deceive; to cause to err; to mislead; to cheat; to beguile; to defraud. z. *Ukukohlisa*.
- uku KOHLISANA, *v.t.x.* To deceive; to cheat each other.

um KOHLISI, *n.x.z.* A cheat; a deceiver; a defrauder.

in KOHLISO, *n.x.z.* Deceit; deception; delusion.

i KOHLO, *adv.x.z.* 1. The left side. In use the *i* is changed into *e*, thus placing it in the ablative, as an adverbial noun of place or situation. *Ekohlo*: On the left. The particle *nga* is often prefixed to this ablative form, thus: *Ngasekohlo*: On the left hand side.

2. In Zulu it also signifies the members of the royal household, who are not eligible to kingly authority, such as uncles or cousins of the chief or king.

u KOHLO, *n.z.* Anything dried up or shrivelled, as a snake skin when cast, or parched lips.

u KOHLOKOHLO, *n.x.* A chronic cough.

uku KOKA, *v.t.z.* To pay out, as money for wages; to put out, as a bird with long feathers, or an ox with long fine horns, puts out the feathers or horns farther than another.

uku KOKELA, *v.t.x.* To lead; to go before. *z.* To pay out.

uku KOKELI, *n.x.* A leader; one who goes before. *z.* um *Roleli*.

uku KOKISA, *v.t.z.* To cause to pay; to impose a fine.

u KOKO, *n.x.z.* 1. A crust of bread.

2. A scab; or incrustation over a partially-healed wound. *z.* A progenitor.

Koko, *x.* 1. But. A disjunctive particle.

2. It is that; or it is this. *Okupuma emlonjeni koko okumenza inqabi umntu*: That which cometh out of the mouth (it is) this defileth a man.

uku KOLISA, *v.t.x.z.* 1. To satisfy; to please; to inspire with confidence. *Undikolisile*: You have satisfied me; I have confidence in you.

2. *Ukukolisa* is also used to denote that the person spoken of is in the habit of doing a certain thing, or is accustomed to a certain course of conduct. *Lendoda ekolisa ngokwona*: That man is one who is accustomed to transgress. *Ndikolis' ukwenjenjalo*: I am accustomed to do so.

3. To do a thing effectually. *Bakolis' ukuyifeza lonto*: They have effectually performed, or perfected, that undertaking.

4. When, as in the last example, *kolisa* precedes an active verb, it often denotes that the action is repeatedly performed, or that the results are very marked or abundant. *Ukolisile ukumbeta*: He beat him very much.

in KOLISO, *n.x.z.* 1. That which gives satisfaction.

2. Often used to denote the larger portion of a whole. *Yati inkoliso yabo yafika kwakusa*: The larger portion of them arrived this morning.

uku KOLISEKA, *v.i.x.z.* To be satisfied; to have nothing to complain of. *Sendikolisile*: I am satisfied.

KOLISILE, *x.* The perfect tense of the verb *ukukolisa*: To satisfy. It expresses completeness. *Ukolisile ukwenjenjalo*: He has given full satisfaction by so doing.

u KOLO, } *n.x.* Confidence; trust; faith;  
in KOLO, } belief.

isi KOLO, *n.x.z.* A school. Kaffirized from the English. Usually it denotes a Mission station, as all Mission stations were commenced by instituting a school.

isi KOLOKOTO, *n.x.* A species of herb, used medicinally.

um KOLOMBE, *n.z.* A cave; a deep cavity, as in a rock. *x.* *Umqolomba*.

uku KOLOSA, *v.t.x.* To bring in safety.

in KOLOSEKO, *n.x.* A place of safety.

uku KOLWA, *v.t.x.z.* To believe; to put confidence in; to trust; to be satisfied with. The last signification is the radical one, as the word comes from *ukukolisa*: to give satisfaction. There is a striking peculiarity in this word. It is the only Kaffir word which in use has no active voice. The active form of *ukukolwa* would be *ukukola*, from which *ukukolwa* would, according to the analogies of the language, be derived. But there is no such word as *ukukola* in use among the Kaffirs, and *ukukolwa* takes its place, which is really a passive form, but used as an active verb for believing. Thus it always has reference to the object, or to the person, believed or trusted in, as having a reflex action on the person believing, or trusting. Hence it is that it is used with the causal forms of the noun and pronoun, and not the

dative. Ndiyakolwa *lilo* ilizwi lika Tixo : I believe in God's word. Lit., I am made to believe, or I am inspired with confidence by God's word. Ndiyakolwa *nguye* : I believe in him. Lit., I believe *through* him ; I am inspired with faith by him, implying that there is that in him which causes me to trust and rely upon him. Often the dative form of the pronoun (which would be, Ndiyakolwa *kuye*, and not *Nguye*, as given above) is used by Europeans, arising from the difficulty of readily comprehending this idiomatic use of the verb ; and many of the native Christians hearing their Christian teachers frequently use the *ablative* forms, have concluded that in a matter of so much importance as that of faith, they must be *right*, and therefore often say, *Ndiyakolwa kuye* u Kristu : I believe to, or in, Christ ; which is a *literal* translation of the English, but it destroys the *beauty* and *force* of the peculiarly *idiomatic* sense of this word in Kaffir, which implies that the faith of the individual exercising it, is *produced in his mind by the trustworthiness, the excellencies, and all-sufficiency* of him towards whom the faith is exercised.

i KOLWA, n. x. z. A believer.

uku KOLWANA, v. t. x. To reciprocate faith ; to be satisfied with each other ; to exercise mutual confidence.

i KOLWANE, n. x. A confidant.

um KOLWANE, n. x. z. A large brown bird with a large red beak ; the Toucan, or Hornbill.

ubu KOLWANE, n. x. z. Confidence ; companionship ; fellowship.

in KOMANA, n. x. z. Small cattle ; also a few cattle. The dim. of *Inkomo* : Cattle.

in KOMANKOMA, n. x. z. A species of fern plant, the root of which is used medicinally as a vermifuge.

in KOMBA, n. z. The seventh finger of the right hand, counting from the little finger on the left hand ; hence the forefinger of the right hand is taken for the number seven.

uku KOMBA, v. t. x. z. To point with the finger towards a place or object ; to point out with the finger.

u KOMBE, n. x. The forefinger of the right hand. z. in *Komba*.

i KOMBE, n. z. A wing of a bird.

um KOMBE, n. x. A rhinoceros.

um KOMBE, n. x. A wooden trough. Applied to a log of wood hollowed out longitudinally on the upper side, used for various domestic purposes by the natives ; hence, a canoe ; a boat.

uku KOMBISA, v. i. x. To double up. z. To cause to be pointed out.

in KOMFE, n. z. A fibrous plant, from which is platted a kind of cord.

i KOMKULU, n. x. A kingdom ; a dominion.

in Komo, n. x. z. Domestic cattle ; animals of the bovine species.

KONA, x. z. 1. Dem. pro. There ; at that place.

2. Used in the sense of repeating an action, or of an attempt to accomplish an operation. *Kona!* of *Kwakona!* Do it again !

3. It denotes a consequence as arising from a certain line of conduct. Ukuba ukwenjenjalo *kukona* uya kubetwa ngakumbi : If you do thus you will be beaten all the more.

4. KONA is the per. pro. spec. 8. *Kona* ukutya sikuqibele : We have finished (it) the food.

5. It is sometimes used to denote time, meaning "at the time of," referring to some event or events which took place, or will take place, at the time spoken of. *Makungabi kona* ngomtendeleko : Let it not be at the time of the feast.

KON' APO, x. There ; in that very place. Compounded from *kona* and *apo*, both signifying, *there*, but when thus united, denoting, *There ; in that very place*.

i KONCO, n. x. A link of a chain.

uku KONOOZA, v. i. x. z. To make a dull sound, as the clinking together of metal.

i KONDE, n. z. A large monkey.

in KONDE, n. x. z. A large brown bird with red beak.

isi KONDO, n. x. z. The stalk of any vegetable or plant. *Isikondo* sombona : The stalk of maize.

um KONDO, n. x. z. A track ; a trail ; the footmarks of either man or beast ; the trail made by the wheels of a vehicle.

in KONNE, n. x. z. An animal with a white stripe along the back.

- in KONEKAZI, *n. x. z.* A cow with a white stripe along the back.
- in KONEKAZI-EBOMVU, *n. x. z.* A red cow with a white back.
- in KONEKAZI-EMNYAMA, *n. x. z.* A black cow with a white back.
- uku KONGOZELA, *v. i. x. z.* To hold out the hand; or to hold out a vessel, for the purpose of receiving any thing from another person. Hence, To collect in a place of worship.
- in KONJANI, *n. x. z.* A swallow.
- in KONKO, *n. z.* A species of long grass used for making coarse ropes with.
- isi KONKO, *n. z.* A locality where the *inkonto* grass grows.
- in KONKOBZ, *n. x.* The Kaffir name of the Kat-berg mountains.
- in KONKONI, *n. z.* A species of sea bird.
- isi KONKOSI, *n. x.* The poll of the neck.
- uku KONKOTA, *v. t. x. z.* To bark as a dog.
- isi KONKWANE, *n. x. z.* A pin for fastening, as a tent pin; hence, a nail; a bolt.
- isi KONO, *n. z.* The whole arm; wing of an army.
- um KONO, *n. x. z.* The fore leg of an animal, including the shoulder blade. In the human frame, the shoulder and arm.
- uku KONONA, *v. i. z.* To demur; to be dissatisfied; to hesitate on a matter; to not fully believe.
- um KONTO, *n. x. z.* A spear; the name of the Kaffir assegai.
- uku KONTYA, *v. i. x. z.* To retire; to seek seclusion.
- in KONTYO, *n. x.* A hole, pit, or den in a rock. *Inkontyo* emnyama: A dark hole or den, or pit.
- uku KONXA, *v. t. x.* To fasten with a chain or buckle.
- uku KONXEKA, *v. p. x.* To become fastened with a chain.
- i KONXO, *n. x.* A link in a chain; a buckle; that which links or fastens.
- uku KONYA, *v. i. x. z.* To bellow like an ox; to roar.
- um KONYA, *n. x. z.* A species of grasshopper. It makes a loud, shrill noise at night, which is heard afar off during the summer nights.
- in KONYANA, *n. x. z.* The young of animals; more generally applied to a calf before the horns appear.
- uku KONYALUKA, *v. i. z.* To retch violently; to make violent efforts to vomit.
- uku KONZA, *v. t. x. z.* To serve; to work for another; to wait upon a person as a servant.
- uku KONZIBA, *v. t. x. z.* To cause to serve; to exact service from another.
- um KONZI, *n. x. z.* One who serves; one employed in the service of another.
- in KONZO, *n. x. z.* Service; attendance; ministry; service rendered to another.
- in KOPE, *n. x. z.* The eyelids.
- in KOSANA, *n. x.* A petty prince. Lit. A small ruler.
- in KOSAZANA, *n. x.* A princess.
- in KOSI, *n. x. z.* A term denoting respect and authority; a chief; a ruler; the principal person of a tribe or family. He is chief or head of others; hence applied to Christ as Lord of His people.
- um KOSI, *n. x. z.* An army. *Inkosi inomkosi omkulu*: The chief has a large army.
- i KOSI *n. x.* The back part of the neck.
- ubu KOSI, *n. x. z.* Authority; rule; kingship; chieftainship.
- in KOSIKAZI, *n. x. z.* A chief's wife; a queen.
- ubu KOSIKA, *n. x. z.* Authority resembling that of a chief or ruler; small authority.
- i KOSTINA, *n. x.* A chimney. Kaffirized from the Dutch for chimney.
- uku KOTA, *v. t. x. z.* To lick with the tongue.
- uku KOTANA, *v. t. x. z.* To lick each other.
- in KOTA, *n. x. z.* Long dry grass for thatching. In *Zulu* Kaffir, the number seven.
- isi KOTA, *n. x.* A tract of country where the grass has grown long and ripe. *Yisa inkoma esikoteni zihlute*: Bring the cattle to the long pasturage, that they may be full. It is derived from *Ukukota*, to lick, and the meaning is, that the cattle can lick it into the mouth, being long.
- uku KOTAMA, *v. i. z.* To bow down; to stoop.
- uku KOTAMELA, *v. t. z.* To stoop or bow down to, or before, or upon, or towards.
- uku KOTAMISA, *v. t. z.* To cause to bow down; to humble.
- um KOTI, *n. z.* The fore-finger of the right hand, so named because it is used to wipe off the perspiration from the face. From *Ukukota*: To wipe, or lick off.
- isi KOTOKOTO, *n. z.* 1. Scrapings; that which is wiped off.
2. Dry humour around a wound,



or food, as porridge, around a child's mouth after eating.

uku Koroza, *v.t.z.* To gather up the remainder of anything; to gather together the fragments.

uku Kotubula, *v.t.x.* To brush off by the hand, as anything from off a table.

uku Kova, *x.* An aux. verb, prefixed to active verbs, denoting that the action took place just previous to some other action spoken of or referred to. *Safika zisakov' ukupuma inkomo*: We arrived just as the cattle had gone out.

uku Kova, *v.i.z.* To sit on the haunches like a dog.

isi Kova, *n.x.z.* An owl. *z.* A place where the wild banana grows.

u Kova, *n.z.* A banana plant.

um Kovoti, *n.z.* A wild rose tree with long thorns.

in Kovu, *n.z.* Vegetable broth, made usually from the sweet pumpkin.

aba Kowabo, *n.x.* See *Kowabo*.

Kowabo, *n.x.* Their family; or their relatives or tribe. See *Kowetu*.

i Kowane, *n.x.z.* A mushroom; the small kind which is eaten by Europeans.

i Kowe, *n.x.z.* A large species of mushroom, white on the under part; eaten as a luxury by the Kaffirs.

i Kowendlovu, *n.z.* An edible fungus of a very large kind.

Kowetu, *n.x.* Our family connections.

The words *Kowabo*, *Abakowabo*, and *Kowetu*, are used with many shades of meaning, but all referring to the family or tribal connections of the persons spoken of. They take the euphonic syllable of the noun with which they are connected. *Abakowetu*: Our family connections. *Ilizwe lakowabo*: The country or locality occupied by their house or relations. *Amadoda akowetu*: Men of our house, or belonging to our family relations. *Ilizwe lakowetu*: Our country.

i Koza, *n.z.* A sudden flame, as one caused by throwing an inflammable substance into a fire.

u Kozi, *n.x.z.* An eagle; also the small swift sparrow-hawk; an osprey.

isi Kozi, *n.z.* 1. Parentage.

2. A present made to a chief to secure his favour in a law case.

3. A deposit or earnest, as part of the price, so as to secure a bargain.

Ku, *x.* 1. *Pronominal verbal prefix*, the nom. of the verb, spec. 8. *Kuyapekwa ukutya*: The food is cooking. Also the *pronominal verbal medial*, the accusative of the verb, 2 per. sing., and also of spec. 8. *Ndiyakutanda*: I love thee. *Bayakukubeta*: They will beat thee. *Kubikuteta kwako*: Thy speech is bad.

2. Ku is the impersonal or indefinite form of the personal pronoun used with the forms of *ba*, the root of *Ukuba*: To be; in the sense of "There was; there is; there will be," &c. *Kwabekukumsindo*: There was wrath. *Kuyakuhanjwa ngomsa*: There will be a movement to-morrow. *Kuseko abantu*: There are still persons present. It is also used thus before verbs and adjectives. *Kusile*: It is morning. *Kumnandi*: It is pleasant.

3. Ku is the sign of the dative of nouns and pronouns. *Ndiyaya kuye*: I am going to him. *Bahambele kumlambo*: They have gone to the river. *Ndivela kubo*: I have come from them.

4. Ku also denotes comparison when prefixed to the conjunctive forms of the pronoun. *Dimkulu kunabo*: I am greater than they. *Lendlela kude kunale*: This path or road is longer than that.

5. Before *numeral adjectives*, Ku is used to denote the separation of a whole into parts. *Inqamle kubini*: Cut it into two parts.

uku Kuba, *v.t.x.z.* To dig with a pick or hoe.

i Kuba, *n.x.z.* A hoe; a pick.

Kuba, *adv. x.* A contraction of *Ngo-kuba*: Because. *Kuba unguwtwana*: Because he is a child. *Andinakuya kuba ndixakwa ngomsebenzi*: I cannot go because I am engaged in work.

um Kuba, *n.z.* Custom; habit; fashion. in *Kubabulongo*, *n.x.* A large beetle, which lives and burrows in manure heaps. Compounded of *Kuba*: To dig; and *Ubulongo*: Manure.

Kube, *x.* Tense form of the verb, spec. 8, impersonal form: It was. *Kubenjalo*: It was so.

Kube, *adv. x.* Let it be. This form is compounded of the impersonal pronoun *ku*, and the apocopated form

of the perfect tense of the verb, *Ukuba*: To be; it is used after the adverbs *ukuze*, *ukuba*, and *kude*, thus: *Ukuze kube njalo*: That it might be so. *Ukuba kude kube yilomini*: Until at length that day arrive.

uku KUBEKA, *v.i.x.* 1. To stumble; to strike the foot against an object, so as to fall, or nearly fall; to trip in walking.

2. To err; to slide into a crime or error; to blunder.

uku KUBEKISA, *v.t.x.* To cause to stumble; to give offence, so as to lead to neglect of duty, or to separation from a party or company; to obstruct in progress; to cause to trip or fall. For the passive of *Ukukubekisa*, see *uku Kutyekiswa*.

uku KUBELA, *v.t.x.* To extend a garden or cultivated land by breaking up new ground, and thus adding to its size or area.

KUBI, *adj.x.z.* Bad; evil; ugly. See *Bi*.

KUBINI, *adv.x.* In two; in two parts.

Used after an active verb. *Nqamla kubini*: Cut in two. *z. Kubili*.

i KUBOLO, *n.x.* A charm worn on the person to turn aside evil, or to secure good.

uku KUBULA, *v.t.z.* To resow land which has been sown, but where from drought the seed has not germinated.

KUDALA, *adv.x.z.* Of old; in olden times. *Kudala siyivile lonto*: Of old we have heard that. See *Dala*.

KUDE, *adv.x.z.* Afar off. *Lomzi u kude*, lè: That village is far away; in that direction.

KUFUPI, *adv.x.z.* Near to; near at hand. *Ihleli kufupi endleleni*: It is situated near the road.

uku KUHLA, *v.t.x.z.* 1. To rub, so as to cause friction, as the rubbing of a swelling, or any part of the body which is suffering pain.

2. To rub against, as an animal against a post.

um KUHLANE, } *n.x.z.* A common sickness; any indisposition,  
isi KUHLANE, } as a cold, or influenza.

i KUHLANGUBO, *n.x.* The palate; the roof or upper part of the mouth.

KUHLE, *adv.x.* Softly; carefully. *Yenza kuhle*: Do it gently; be gentle in your proceedings.

KUHLE, *adj.x.z.* 1. Handsome; well.

2. When it follows a verb it is an adverb. *Yenza kuhle*: Wait a while; do it gently.

KUKO, *adv.x.* There is, or there are. This is the *impersonal* form of the pro. *ku*, prefixed to *ko*, which is a contraction from *Kona*: There; and signifies, "present," or "presence." Used thus, *Kuko abantu*: There are people present. *Kuko abantu abatyebeleyo*: There are people who are rich. *Kuko abantu abalungileyo kuko nabakohlakileyo*: There are good people, and there are bad people.

u KUKO, *n.x.z.* A sleeping mat, such as is used by the natives; hence, a bed.

in KUKU, *n.z.* A domestic fowl.

KUKUBA, *adv.x.* It is because of, or, it is in order that. *Andizele ngokwami, ndizile, kukuba nditunywa ngu Bawo*: I have not come on my own account, but because I am sent by my father.

in KUKUKAZI, *n.x.z.* A domestic hen.

uku KUKULA, *v.i.z.* To wash away; to sweep away; to sweep along, as a river in full force, carrying all before it.

isi KUKULA, *n.z.* A torrent; a very strong stream, sweeping away all before it; a freshet.

uku KUKULISA, *v.t.x.* 1. To cause to err; to lead astray.

2. The primary meaning of this word is, To sweep away, as by a torrent, from the *Zulu Kukulisa*. It is used to describe the action of water, when an object is helplessly driven away by the sudden rising of a stream as by a flood. It is also used for the taking away clandestinely that which belongs to another, by mixing it up with, or attaching it to, that which belongs to the person thus taking it away; as, in driving cattle, to so mix other cattle in the drove, as to lead or drive them away. The general idea seems to be that of suddenly removing from steadfastness, and irresistibly driving or carrying away. Hence it is used for leading forcibly away from the path of rectitude, or to cause to err.

uku KUKULISEKA, *v.i.x.z.* 1. To be carried away, as by a flood of waters, or in a press of people.

2. To be carried away by evil influences or forces; to be under the constraining influence or power of another, so as to lose self-control.

uku KUKUMALA, *v.i.x.z.* To swell; to expand; to swell with passion, or with pride; to be inflated, as with the praise given by another.

uku KUKUMEZA, *v.t.x.z.* To puff up; to cause to swell or expand; to make proud or conceited.

uku KUKUZA, *v.t.z.* To suck, as a peach; to tear off the outside, as fruit from the stone, or meat from the bone, as a dog.

isi KUKUZANA, *n.x.z.* A young hen; a pullet.

in KUKWANA, *n.x.z.* A young domestic fowl.

u KULA, *n.x.* Weeds in cultivated land.

u KULA, *v.i.x.z.* To grow; to enlarge; to become great. Umtwana *nyakula*: The child grows.

uku KULELA, *v.i.x.z.* To grow up with or in a certain place. *Ukulele pina?* Where were you brought up?

uku KULEKA, *v.t.x.z.* To tie fast, as a horse to the manger, or a calf in the stall.

uku KULISA, *v.t.x.z.* To cause to grow; to make great; to bring up or rear a child. Lomtwana *ukuliswe* ndimi: That child was brought up by me. Lit. Was made great by me.

KULOko, *dis.con.x.* But then. Besiyakuya *kuloko* saliwe yinkosi: We would have gone, but (then) the chief forbade us.

i KULU, *n.x.* One hundred. Iminyaka *elikulu*: A hundred years. Abantu *abalikulu*: A hundred persons.

KULU, *adj.x.* Great; large. The prefix changes with the spec. of the noun qualified. Umntu *omkulu*: A great man. Isitya *esikulu*: A large basket.

ubu KULU, *n.x.z.* Greatness; largeness of bulk, dimensions, number, or quantity; large amount; extent; high degree. *Ubukulu bokomkani baka*: The greatness of his kingdom.

uku KULULA, *v.t.x.z.* 1. To untie; to loosen. *Kulala inkabi*: Untie the ox.

2. To release from bondage; to give liberty to one in captivity. Hence, To redeem. U Kristu, *wasi kulula ezonweni zetu*: Christ redeemed us from our sins.

-ku KULULEKA, *v.i.x.z.* 1. To become loose.

Intambo *ikululekile*: The reim or thong has become loose.

2. It expresses a *state* of freedom, or state of deliverance from bondage. *Sikululekile*: We are free; we are delivered from bondage.

um KULULI, *n.x.z.* A deliverer; a redeemer; one who gives liberty to another. UKristu *ungumkululi wetu*: Christ is our Redeemer.

in KULULEKO, } *n.x.z.* A deliverance; re-  
in KULULWA, } demption; restoration to liberty. Sinalo *ukululeko* ngaye u Yesu Kristu: We have redemption through Christ Jesus.

uku KULUMA, *v.i.x.z.* To speak.

isi KULUMO, *n.x.z.* Speech.

um KULUNGO, *n.x.* A bird about the size of a cuckoo, with white stripes on the wing.

un KULUNKULU, *n.z.* The great progenitor; the progenitor of the nations. The word, as used by the *Zulus*, refers to the *original man*, as those who have the Bible refer to ADAM, as the first man. The *Zulus* say, *Unkulunkulu*, wadabula abantu, nezinto zonke: He who is great made people and all things to come forth. But the idea is purely materialistic, referring to a great ancestor of all people, and all things, and not to an *uncreated* God.

um KULUNKULU, *n.z.* A very great one; the greatest of beings.

uku KULUPALA, *v.i.z.* To grow fat; to improve in condition. *x.* To grow old; to be worn out.

um KULUWA, *n.x.* An elder brother.

KUMANQA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings.

*Ukuti kumanqa*: To be amazed; to be filled with wonder.

in KUMBA, *n.x.z.* A snail.

isi KUMBA, *n.x.z.* A skin, after its removal from the animal; a hide.

um KUMBE, *n.z.* A small red bush buck.

in KUMBI, *n.x.z.* A locust.

KUMBI, *n.x.* 1. Another of a different sort. Spec. 8. See *Mbi*.

2. With the particle *nga* prefixed, and following an active verb, it denotes that the action is, was, or is to be repeated, with increased energy. Yenza *ngakumbi*; Do it again, with increased force. Sati ke sakuba ezondaba, salila *ngakumbi*: When we heard those tidings we wept the more.

isi KUMBU, *n. z.* A low hollow place between hills.

uku KUMBULA, *v. i. x. z.* To recollect; to call to memory; to remember. *Sendi-kumbula* ngoko amazwi ake: Now I remember his words.

uku KUMBULELA, *v. i. x. z.* To think about, or call to remembrance, a certain thing or event.

in KUMBULO, *n. x. z.* Remembrance; thought; idea.

uku KUMBUZANA, *v. i. x. z.* To remind each other; to assist each other's memory.

isi KUMBUZISO, *n. x. z.* A remembrancer; a memorial; a souvenir.

uku KUMBUZA, *v. t. x. z.* To remind; to bring to remembrance.

isi KUMBULO, *n. x. z.* A memento; a keepsake.

uku KUMBEZA, *v. t. x.* To rain small rain; to rain softly with small rain.

in KUMI, *n. x. z.* A centipede.

uku KUMKA, *v. i. x.* To shed the teeth.

in KUMKUMA, *n. x.* Sweepings; rubbish.

i KUMKANI, *n. x.* A kingdom.

u KUMKANI, *n. x.* A king. The plural is, *Okumkani*: Kings.

ubu KUMKANI, *n. x.* Kingship; rule; authority.

uku KUMLA, *v. t. x. 1.* To extract teeth.

2. To remove a child from the breast when sucking.

uku KUMLEKA, *v. i. x. 1.* To become loose.

2. To fall away in consequence of becoming loose, as a stone from the side of a hill.

uku KUMSHA, *v. i. x.* To interpret. *z. uku Kumusha.*

i KUMSHA, *n. x.* An interpreter. *z. i Kumusha.*

uku KUMSHELA, *v. t. x.* To interpret for another. *z. uku Kumushela.*

uku KUMUKA, *v. i. z.* To come loose; to fall away from; to become untied; to come or fall out, as a nail which becomes loose and falls out.

uku KUMULA, *v. t. z.* To loosen; to untie; to make loose; to undo. Hence, to off-saddle; to unyoke, or outspan oxen. *x. uku Kukuhi.*

KUNABO, *x. z.* To them. Used to denote comparison. See *Ku*, at No 4 of its meanings.

KUNAMI, *x. z.* To me. Used to denote comparison. See *Kunabo*.

in KUNDLA, *n. z.* The area of a cattle fold, or kraal.

isi KUNDLA, *n. x. z. 1.* The place occupied

by a person, or persons, habitually; an accustomed place of sitting.

2. A place of office, or official station. *Unyana usesikundleni* so-yise: The son is in the place, or occupies the position, of the father.

uku KUNGA, *v. t. z.* To pray; to beseech; to intercede. *z.* To bind together; to fasten beads, &c., on a child, as a coaxing present.

KUNGA, *x. z.* It may or can. Impersonal form. *Kunga* bako: It may be. *Ewe kunga* banjalo: Yes, it may be, or it can be so.

KUNGABO. See *Kungaye*.

KUNGAKANANINA? *x.* How much? Spec.

8. *Ukutya kungakananina?* How much food?

KUNGAKO. See *Kungaye*.

KUNGALO. See *Kungaye*.

KUNGANINA? *x.* Why is it? *Kunganina* ukaba nibuyile? Why is it that ye have returned?

KUNGASAYI. See *Kungayi*.

KUNGASO. See *Kungaye*.

KUNGATI, *x. 1.* Probably. Lit. It can be. *Kungati* bangahamba ngomso: Probably they may go to-morrow. *Kungati* iza kuna imvula: Probably it will rain.

2. Supposing; peradventure; in case it should happen. *Kungati* bangayi kuvuma? Supposing, or in case, they will not consent?

KUNGAWO. See *Kungaye*.

KUNGAYE, *x.* It is through him. See the grammar for the *instrumental* forms of the pronoun. Here the impersonal *ku* is prefixed to those forms meaning, *it* is through him. *Kungaye* u Kristu esisondelayo ku Tixo: It is by or through (Him) Christ, we draw nigh to God. *Ku* is thus prefixed to all the *instrumental* forms of the pronoun of all the different species in the same sense, *Kungalo*, *kungaso*, &c.

KUNGAYI, } *x.* Neg. tense forms of  
KUNGASAYI, } the verb, spec. 8, impersonal form, prefixed to the infinitive of the verb. It shall or will not, or it shall no more. *Kungasayi* kutetwa: It shall no more be spoken. *Kungayi* kubako: It shall not be.

KUNGAYO. See *Kungaye*.

KUNGAZO. See *Kungaye*.

KUNGE, *n. x. 1.* Neg. tense form of the

verb, spec. 8, impersonal form. *Safika kona kungeka hanjwa*: We arrived before the journey commenced. *Kungeko umntu*: There is no man. *Kungeko 'nto*: There is nothing. *Wandibeta kungeko 'nto*: He beat me without cause. Lit. There being nothing.

2. This is one of the neg. forms which precede the instrumental and dative forms of the personal pronoun and some other parts of speech; thus: *Kunge ngayo intando yam*: It is not according to my will. *Kunge kuko ukuba ndiyenze intando yam*: It is not that I may do my own will.

uku KUNGELA, *v. t. x.* To entreat or intercede for another.

uku KUNGELEKA, *v. t. x.* To be entreated for; to be propitiated; to be propitious towards; to relent in the infliction of punishment on an individual, in consequence of the intercession of another.

in KUNGU, *n. x. z.* Mist; fog.

isi KUNGU, *n. x.* A rendezvous; a place of assembly.

KUNI, *x. z.* To ye. One of the forms of the dative of the personal pronoun, 2 per. sing.

isi KUNI, *n. x. z.* A lighted piece of firewood; a firebrand.

in KUNI, *n. x. z.* Firewood.

u KUNI, *n. x. z.* A single piece of firewood.

KUNJALO, *adv. x. z.* It is so. Ewe, *kunjalo*: Yes, it is so.

KUNJANI, } *x.* How is it? *Kunja-*  
KUNJANINA, } *nina ngoku?* How is it now? Hai, *akunjaninani*: Well, there is nothing to complain of.

uku KUNJUZWA, *v. t. x. z.* To be reminded of. The passive of *ukukumbuza*: To remind of. Eweke *sindikunjuzwa ngayo lonto*: Yes, now I am reminded of that matter. For the change of the *mb* into *nj* in the passive, see under the letter M, No. 4.

uku KUNKUTA, *v. t. x.* To punish by the infliction of temporal chastisement; to beat severely.

uku KUNKULA, *v. t. z.* To bewitch; to cause death by enchantment.

i KUNKULO, *n. z.* A sickness caused by bewitching, so as to cause death.

in KUNKUMA, *n. x.* Sweepings; rubbish.

uku KUNKUTANA, *v. t. x.* 1. To beat each other severely.

2. To vex; to severely try or test the temper of each other, by argument, or contention. *Besikuntutana namhla, ngokuteta ityala*: We tried, or vexed, each other to-day by talking, or pleading against each other in a law case.

in KUNKUTE, *n. x.* A species of woodpecker.

i KUNKUTI, *n. x.* A description of small bird.

KUNO, *adv. x.* This is the same form as that given under *Kunabo*, *Kunami*, &c., which see. But instead of being prefixed to the conjunctive form of the pronoun, as there given, it is here the impersonal form of the pronoun prefixed to nouns or verbs whose initial vowel is *u*, with the conjunctive *n* inserted between the *ku* and the word following. When thus used it denotes comparison. *Mna ndinyula ukuhlala apa, kunokuhamba*: I prefer remaining here to going further: It is often prefixed to *ukuba*, denoting an alternative, or a choice of conduct. *Ndinga ndinga hala apa, kunokuba ndihamba nawe*: I would rather remain here, than go with you. *Kungalunga ukuba uvume ityala lakho, kunokuba uman' ukukanyela kangaka*: It would be much better for you to acknowledge your guilt, than to deny it in this manner.

KUNUBEMBE, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kunubembe*: To look sad; to be cast down, as from disappointment; to be sullen. *Kuyinina ukuba ubuso bako bute kunubembe?* Why is your countenance sad or cast down?

uku KUNTYA, *v. i. x.* To be dissatisfied; to be discontented.

KUNYE, *adv. x. z.* Together. 1. Referring to united action. *Tsala kunye*: Pull together.

2. Referring to an event occurring at the same time. *Safika kunye*: We arrived at the same time.

KUNYE-NABO. Together with them. See the next word, KUNYE-NAYE.

KUNYE-NAYE. Together with him. Used after an active verb, to denote united action. *Basebenza kunye-naye*: They wrought together with

him. *KUNYE* in this sense is prefixed to all the conjunctive forms of the personal pronoun, *nalo, naso, &c.* For the conjunctive forms see the Grammar.

um *KUNYU*, *n.x.* Mucus from the nostrils.

in *KUNZANA*, *n.x.z.* A small bull; any male animal about half grown.

in *KUNZANE*, *n.x.* A small thorny creeper, which runs on the ground, and is very painful to walk on with bare feet.

in *KUNZI*, *n.x.z.* A bull; the male of cattle, fowls, &c. When used alone it denotes a male of the bovine species. When used for other animals, or for the feathered tribes, the description of animal or bird referred to is mentioned after *Inkunzi*. *Inkunzi yehashe*: A stallion. *Inkunzi yenkuku*: A domestic cock.

uku *KUPA*, *v.t.x.* 1. To take or throw out; to extract. *z. uku Kipa*.

*KUPELA*, *n.x.z.* The end; the finish of anything; the whole of a thing. *Kupela kwento ndiyitayayo*: That is the end, the whole, of my speech. *Kupela kwemali zam*: That is the whole of my money.

2. Often used to express, Alone. *Sendiyakutamba kobanina? Kupela nditamba kuwe*: On whom can I now rely, but on thee alone?

3. It is also used with an adverbial force, to express *only, wholly, &c.* *Indlela zimbini, kupela*: There are but two paths. *Ekupela unyana wake, or, Unyana wake wokupela*: His only son. *Indawo yokupela*: The last thing. (See *Pela*.) In this use of *kupela*, it often expresses the sense of the conjunctive *but*. As, *Ayisalungele into, kupela ukulahlwa pandle inyatelwe ngabantu*: It is henceforth good for nothing, *but*, to cast out, and to be trodden under foot of men.

uku *KUPEZA*, *v.t.z.* To raise the dust; to throw out or up by small quantities, as the throwing of potatoes out of the ground, in digging them, by the spade.

*KUPINA*? *x.* Which? Which of the two? Used when reference is made to an alternative in a course of action. *Siyakwenza kupina?* Which course of conduct shall we adopt?

*Kupina ukutya ukutandayo?* Which food do you like best?

uku *KUPUKA*, *v.i.z.* To go up from one place to another.

uku *KUPULA*, *v.t.z.* To bring up from a lower locality to a higher. *Hamba uzikupula inkomo emlanjeni*: Go, and bring the cattle up from the river.

uku *KUPULULA*, *v.t.x.z.* 1. To throw out any substance with a jerking motion. *Ikupulula intlanzi emanzini*: Throw the fish out of the water.

2. To suddenly bring to view that which was concealed, as anything brought out from a deep hole, or from a pool of water, or an animal from its hiding place. *Sayikupulula inyamakazi ehlatini*: We roused, and caused the game to spring forth from the thicket.

*KUPULULU*, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kupululu*: To spring up suddenly from a hiding place. *Sayizingela ingwe, kuteke sakufika ehlatini, yati kupululu, ibulala indoda*: We were hunting a tiger, and as we came to the thicket, it suddenly sprang forth, and killed a man.

*KUQALA*, *n.x.z.* First in point of time; at first. The ablative is used for, "*The beginning*." *Ekuqaleni*: In the beginning.

uku *KUSA*, *v.t.x.* 1. To shelter; to protect from violence.

*KUSARA*, *adv.x.z.* 1. In the morning; early in the day.

2. This word is compounded of *Ku*, the impersonal form of the pronoun, *It*, the particle *sa*, (which see, under the letter *S*), denoting continued action, and the root of *Ukusa*: To dawn. So that it literally expresses, It is still dawning, meaning, Early in the morning.

*KUSEKO*. See under *Ku*, at No. 2 of its meanings.

uku *KUSELA*, *v.t.x.* To shelter by any erection from the wind or weather; to screen; to protect, by hiding, as behind a curtain, or a partition in a house. *Zundikusele mhlobo wam*: Hide me from danger, my friend.

isi *KUSELO*, *n.x.* 1. That which hides from view.

2. A shelter from wind or weather.
- i KUSELO, *n.x.* A curtain; a screen to hide from view; that which hides from view.
- i KUSI, *n.x.* A shelter; a protection.
- KUSELOKO, *adv.x.* From then; from that period; ever since. *Kuseleko* ndisuke kona: From the time I left there. When preceding a noun, the final syllable *ko* is changed into *kwa*, *kwe*, or *kwo*, according as the initial vowel of the noun is, *a*, *e*, or *o*. *Kuselokwamanxa*: From that period. *Kuzelokwelozechsha*: From that time forward.
- KUSININA? *adv.x.* Which of the two? Generally used to set before the person addressed the choice of an alternative. *Uyakuvuma ungavumi kusinina?* Will you consent, or will you refuse: which of the two? *Unguye, obeyakuza, sikangele omnye, kusinina?* Art thou he that should come, or shall we look for another?
- KUSUKUBA, *adv.x.* 1. Supposing that. See *Sukuba*.
2. When *Apo*: There, precedes *Kusukuba*, it signifies, "Where-soever." *Apo kusukuba* ebisiya kona: Where-soever he went. *Apo kusukuba* sikona; isivivi, baya kuhlanguisana kona abantu: Where-soever a public feast is, there will the people be gathered together.
- uku KUTALA, *v.i.x.z.* To be diligent; to act with steady industry and energy; to be assiduous in any undertaking.
- um KUTALI, *n.x.z.* A careful, diligent, industrious person.
- uku KUTALISA, *v.t.x.z.* To stir up to diligence; to incite to energetic action; to cause assiduity.
- u KUTALO, *n.x.z.* Industry; diligence; attention to duty.
- KUTELE, *adj.x.z.* Diligent; industrious. The prefix is supplied by and changes with the spec. of the noun qualified. *Umntu okuteleyo*: An industrious person. *Isicaka esikuteleyo*: An industrious servant.
- ubu KUTALI, *n.x.* Diligence; industry; assiduity in performing any enterprise.
- KUTENI? *adv.x.* What has happened? In use this phrase answers to the English one, How is it? when a

- reason is required for some neglect of duty, or some course of conduct. *Kuteni ningezi nakuba nibizwa?* How is that you come not, notwithstanding that you are called?
- KUTEKE-NQA, *adv.x.* It was a wonder. *Kuteke-nqa*, ukuba bangambulalanga: It was a wonder they did not kill him. See *Nqa*.
- uku KUTUKA, *v.i.x.z.* To fall off, as hair from an animal. *Kukutukile* uboya kulenkomo: The hair is fallen off from that animal.
- uku KUTULA, *v.t.x.z.* To raise any part of the body, so as to remove the outer skin, the cuticle, by abrasion, or by coming into collision with an object, or to remove the hair by such means from an animal.
- uku KUTIWA, *v.i.x.* To hiccup.
- KUWE, *p.x.* To thee; to you; towards you. *Sizile kuwe*: We are come to thee.
- KUYE, *p.x.* To him; towards him. *Masihambele kuye*: Let us go to him.
- uku KUTYEKISWA, *v.i.x.* To be made to stumble. From *Ukukubekisa*: To cause to stumble. For the mutation of the *b* into *ty*, see under the letter B. This word also denotes, To be offended, in the sense of being affronted, so as to sin, or neglect duty.
- uku KUTZA, *v.i.x.z.* 1. To exclaim; to utter an exclamation of surprise.
2. To express sympathetic surprise at any occurrence; to utter a suppressed groan, as in condolence; to speak words of comfort; to condole with; to bemoan.
3. To murmur, by uttering a sarcastic groan, or a complaining exclamation, in the presence of a chief, when any case has been adjudicated by him. To thus *kutza* is considered as a very high offence, or contempt of court, and is very severely punished as such.
- KUZA, *x.* From *Ukuza*: To come. An auxiliary verb, used for fixing the time at which an event takes place. *Kwaye kute lakuza kutshona ilanga*: And it came to pass about the time of the setting of the sun.
- ubu Kuzo, *n.x.* A wasting disease among cattle.

**KWA, x. z. 1.** Prefixed to nouns which are the names of persons, to denote the locality where they reside. Ndiyaya *kwa* Pato: I am going to Pato's place. Ndivela *kwa* Zulu: I have come from Zulu's residence. When thus used, the initial vowel of the proper name is elided.

**2.** When a locality is named after an individual, the same use of *Kwa* takes place. *Kwa Ngulendoda*, At the *Ngulendoda*, so called after an individual of the name of Ungulendoda.

**3.** *Kwa* means, *The same*. *Kwa kona*: In the same place. *Ikwa-nguye*: He is the same. *Kwenzwa kwangolomini*: It was done on the same day.

**4.** *Even the very same*. *Ikwa yinto ebendiyitileyo*: It is even the very same I said. *Ukwanguye lomntu obelapa kusasa*: He is the very same person who was here this morning.

**5.** An emphatic form of the per. pro. They. *Kwa bona, nabantwana babo*: They, even they, and their children.

**6.** *Kwa* is the pronominal verbal prefix of the past indefinite tense, indicative mood, for the impersonal form of the pronoun. *Kwa fika abantu*: There arrived persons. *Kwana invula*: It rained.

**7.** *KWA* is prefixed to nouns and pronouns, when they follow adverbs of place. *Pambi kwake*: Before him. *Pezu kwomhlaba*: Above the earth. *Wa hamba pambi kwabo*: He went before them. When thus prefixed to nouns the *w* is sometimes omitted, as, *komhlaba*, *kolwandle*, &c., for *kwomhlaba*, *kwolwandle*.

**um KWA, n. x.** A custom; an usage. Generally used in the plural. *Imikwa yesizwe letu*: The customs of our nation.

**KWABA.** One of the forms of the dative of the personal pronouns, spec. 1 plur. By, near, at, or to, them. *Uyakuti ukumkani kwaba ngasekune*: The king shall say to those on his right hand.

**i KWABABA, n. x. z.** A raven.

**uku KWABASHA, v. t. x.** To press any thing to the person, as if to secure it, or to hide it from observation. *Wayi*

*kwabasha* pantal kwe batyi yake: He placed it under his coat.

**KWABO, x. 1.** One of the forms of the poss. pro.—**2.** One of the forms of the dative of personal pro. spec. 1 plural. *Kwabo banta*: By, near, or to, those persons.

**KWADA, x.** Until; at length. This form is used as an auxiliary verb, prefixed to the principal verb. It is compounded of *Kwa*, which see at No. 6 of its meanings, and *da*, the root of *Ukuda*, which also see. *Kwada kwabanjalo*: Until it was so. *Kwada kwa liwa*: Until at length there was war. *Kwada kwamnyama kanye*: Until it was very dark.

**KWAKH.** One of the forms of the poss. pronoun.

**KWAKONA, adv. x. 1.** Used to urge the repetition of an action, so as to secure the accomplishment of an undertaking. *Yenza kwa kona*: Do it again; repeat your endeavours.

**KWAKUBA, adv. x.** When it was, or when it had been. This form is generally used in connexion with a narrative or statement of some event or events which have transpired in past time. *Kwakuba kusile*: When it was morning. *Kwaye kute kwakuba ntsuku ezinzi emva kwoku*: And it came to pass many days after this. Lit. *When it was many days after this*.

**KWAKUBO, n. x.** One of the dative forms of the per. pro. spec. 1 plu. *Sihleli kwakubo*: We live with them; in their locality.

**in KWAKWA, n. x.** A venomous species of snake.

**i KWAKWINE, n. x.** A domestic turkey.

**in KWALI, n. x.** A pheasant.

**in KWALIMANZI, n. x.** A species of water bird.

**KWALO, x.** One of the forms of the poss. pro. Ita.

**KWAMI, x.** One of the forms of the poss. pro. Mine.

**KWA MINA, x.** Even I myself. *Ndaya kwa mina*: I went, even I myself.

**KWA NAMI, x.** I also. This form implies that the speaker will reciprocate an action performed by another, either for good or evil. *Ngo-kuba ninga pulapulanga ilizwi lam, kwa nami*, and *inenzela lonte niyicelayo kumi*: Because ye have not hearkened to my word, I also will



not do for you that which ye have requested of me.

**KWANELE**, *adj.* x. It is enough; it is sufficient. From *Ukwanela*: To suffice. *Kwanele*, unyana wam usahleli: It is enough, my son still liveth.

**uku KWANEZELELA**, *v.t.* x. To add to.

**KWANGA**, x. O that it might. This form is followed by the forms of the present tense of the potential mood of the verb, to express strong desire for the accomplishment of a purpose, or the possession of an object. *Kwanga kunga banjalo*! O that it might be so! *Kwanga kungati kubeko ufele lwenkosi*! O that there might be grace from the Lord!

**i KWANGANA**, *n.x.* A young or small castrated bull; a young bull stag.

**in KWANGE**, *n.x.* A castrated bull; a bull stag.

**i KWANGE**, *n.x.z.* A castrated animal.

**i KWANGELE**, *n.x.* A guinea fowl.

**KWANGOKU**, *adv.* x. Immediately; at this moment. *Hamba wangoku*: Go now, this moment.

**i KWANI**, *n.z.* 1. A leaf of the mealie plant.

2. A large species of bulrush resembling the leaf of the mealie plant.

**KWANJALO**, *adv.* x. It was so.

**KWANJEKE**, x. 1. Thus it was. *Kwehla into ekwanje-ke kubo*: Thus it happened to them. *Kwanje-ke eku peleni kwalonto*: Thus it was in the sequel thereof; this was its finale.

2. So; so then; after the same manner. *Kwanjeke*, wa buya wafeza umsebenzi wake: So then, after the same manner he returned, and completed his undertaking.

**isi KWANTYA**, *n.z.* Very thick solid fermented milk, which is used for food by the natives.

**KWA OKO**, *adv.* x. Immediately; at that very time. *Yaselembeta kwa oko ingelosi yenkosi*: Immediately the angel of the Lord smote him. The difference between *kwa oko* and *kwangoku*, (which see), is that the former is used in the past time, the latter in the present.

**i KWAPA**, *n.x.z.* The armpit.

**in KWAPA**, *n.z.* The flank of an animal.

**KWAPELA**. Prefixed to nouns, denoting. *Only, nothing more*. *Ungumkohlisi kwapela*: You are nothing

but a deceiver. See *Kupela*, at No. 3 of its meanings.

**in KWASHU**, *n.x.* Numbness of feeling; cramp.

**KWASO**, x. One of the forms of the poss. pro. Its.

**KWATINIKE**, x. What then took place? Or what then came to pass? *Eweke sendivile oko, kwatinike*? Yes, I have heard that; what then took place?

**isi KWATSHA**, *n.x.* A partridge.

**in KWATU**, *n.z.* A limpet, or small oyster.

**u KWATU**, *n.z.* The generic term for limpets, or small shell fish.

**KWAWO**, x. One of the forms of the poss. pro. Its.

**KWAYE**, x. Past indefinite tense of the verb, *impersonal form*, spec. 8. Used more generally with *Ukuti*: To do, or be so. *Kwaye kute*: And it came to pass. *Kwaye kute bakufika, babanjwa*: And it came to pass, that when they arrived, they were arrested. *Kwaye bekuko abantu belinye elizwe*: There were present people of another country.

**KWA YEDWA**, x. By himself; to himself. *Wa hamba kwa yedwa*: He went by himself. *Wabuya wateta kwa yedwa*: Then he spoke again to himself.

**KWA YENA**, x. He himself. *Wataho kwa yena*: He himself said so.

**KWAYO**, x. One of the forms of the poss. pro. Its.

**KWAZA**, x. And it; then it. Spec. 8. See *Ukuza*, at No. 2 b of its meanings.

**uku KWAZA**, *v.t.* x. To call to a person by shouting, so as to arrest his attention.

**in KAZI**, *n.z.* A species of hawk.

**um KAZI**, *n.z.* A bright appearance; bright stripes, such as luminous appearances in the heavens.

**KWAZO**, x. One of the forms of the poss. pro. Theirs.

**KWE**, x. A contraction of the particle *kwa*. It is prefixed to nouns commencing with the vowel I, as an ablative or dative form, in the sense of *at* or *into*, the final *a* of *kwa* being elided, and the initial vowel of the noun changed into *e*. *Kwe-lozwe*: In that country. *Kweyoko-gala indhlu*: At the first house. See *Kwo*.

**um KWE**, x. z. A brother-in-law.

uku KWEBE, v.t.z. To strip, or pluck off, as the outside covering of a stalk of Kaffir corn, or *Imfe*.

i KWEBANI, n.z. A youth of from twelve to sixteen years of age.

isi KWEBU, v.x.z. An ear of corn. More generally applied to a mealie cob.

uku KWEBUKA, v.i.x. To move away from, so as to separate from; to make way for another; to move out of the way.

i KWEBULA, n.x. A bird, the black cap.  
uku KWEBULA, v.t.x. 1. To remove out of the way.

2. To separate a person from his companions, or his company, so as to join another, or to engage in a different pursuit; to induce a person to come over to another party, or to enter on another course of conduct. In *Zulu* these two last words, *Kwebuka* and *Kwebula*, denote the separating of one thing from another, as leaves or outside covering from the mealie stalk.

um KWEKAZI, n.x.z. A mother-in-law.

uku KWEKWA, v.i.x. To speak mysteriously; to mystify; to render obscure.

u KWEKWE, n.x.z. A cutaneous disease.

uku KWEKWELEZA, n.x. To designedly mystify a matter in speaking; to mislead in speaking. z. To go round a thing on all sides; coming and going as a hen goes round her nest, when about to lay an egg.

uku KWELA, x. To climb upon; to mount. *Kwela* ihashe: Mount the horse. Also to ride in a vehicle. *Sakwela* enqwelweni: We rode in the wagon.

uku KWELAKWELA, v.i.x.z. 1. To chatter; to speak rapidly, so as to prevent another from speaking in a discussion or conversation. *Yeka ukundi-kwelakwela*: Cease from preventing me speaking.

2. To continue beating a fallen foe, or one disabled so as to offer no resistance.

uku KWELELA, v.t.x.z. To climb, or mount for a purpose. *Ukwelela* nina emtini? For what purpose are you climbing the tree? *Ndiyakwelela* ubusi: I am climbing for honey.

i KWELE, } n.x. Jealousy.  
ubu KWELE, }

isi KWELE, n.z. Jealousy; suspicion. These words, *Ubukwele* and *Isikwele*, denote, Suspicious vigilance

and careful anxiousness for the honour and welfare of another, and are thus distinguished from *Umona*, in *Xosa*, and *Isifamona*, in *Zulu*; which words imply, *Envious jealousy* of another's superiority or success. *Udinobukwele* pezu kwenu *ngobukwele* buka Tixo: I am jealous over you with a godly jealousy.

uku KWELELA, v.i.x. To move out of the way. *Kwelela* endleleni: Move out of the path.

uku KWELELISA, v.t.x. To remove an object out of the way of another; to remove an obstruction.

i KWELELA, n.x. The name of a river which runs into the sea between the Gqunube and the Kie rivers.

i KWELO, n.x.z. A shrill whistling sound, made in driving cattle or in milking cows.

isi KWELO, n.x. A boy's stick, used for digging roots with.

um KWELO, n.z. A ladder; anything to climb by.

isi KWEMBA, n.z. A white bark found near the sea, used for making string.

u KWEMBE, n.z. A scab on goats and dogs.

uku KWENCA, v.t.z. To bind down the thatch on a house by sticks.

i KWENGE, n.z. A mouse.

isi KWENENE, n.x.z. A parrot.

KWENI, adv.x. This particle is affixed to the dative form of nouns which denote a *period of time*, and gives them an adverbial force. *Xeshi-kweni*: At the time when. From *Ixesha*, time. *Emhlenikweni*: In the day when. From *Umhla*: Day.

in KWENKWE, n.x. A boy; a lad. Plu. *A mankwenkwe*.

u KWEKWE, n.x. Scab in sheep or goats.

in KWENKWEZI, n.x. A star.

uku KWENYA, v.t.x. To gather the body up, as a horse when about to kick, or a dog when at play.

isi KWEPA, n.z. Strength.

um KWETA, n.x.z. A circumcised lad. So called during the period the lads who have undergone the rite of circumcision are considered unclean, and have an abode separate from other persons.

in KWETU, n.x. Scabs on the skin; scurf; scales of a fish. z. The epidermis, or outside skin of the human body.

uku KWEZA, v.i.x. To ascend a river on

- its banks. *Kweza unlambo*: Walk up the river. *z*. To put in order; to arrange; to preserve, by laying by in order; to preserve from injury.
- uku *KWEZELA*, *v.t.x.z*. To rake together the embers of a fire; to make up the fire, so as to cause it to burn.
- KWEZI*, *x*. Dative form of the dem. pro. spec. 3 plu. 2. Of these; referring to nouns of spec. 3 plu.
- Tabata kwezi*: Take of these.
- in *KWEZI*, *n.z*. A star. *x*. in *Kwenkwezi*.
- i *KWEZI*, *n.z*. The morning star.
- i *KWEZIKWEZI*, *n.z*. A glittering substance, as cut glass, or any bright transparent substance. Applied to all kinds of transparent beads, especially those with variegated stripes.
- uku *KWIBIKA*, *v.t.x*. To drive away fowls.
- uku *KWICA*, *v.t.z*. To gather up that which has been left, as a second gleanings, or gathering in of a crop.
- um *KWICO*, *n.z*. A small bundle or sheaf gleaned from the fields.
- in *KWILI*, *n.x*. A description of bird which lives in forests.
- u *KWILI*, *n.x*. A sharp pointed stick used by boys in fighting.
- i *KWILI*, *n.z*. Coagulated blood which is found in game after it is killed in a hunt.
- uku *KWINA*, *v.t.x*. To whine; to utter a low moan, from pain or fear. More generally applied to the cry of a dog from fear.
- u *KWINDLA*, *n.x.z*. The autumn; the harvest time. The ablative is formed by changing the initial vowel into *e*. *Ekwindla*: At the time of harvest.
- i *KWINIBA*, *n.x*. A spavin or splint on the hind leg of an ox.
- in *KWINO*, *n.x*. A whine; a moan; a plaintive cry.
- um *KWINTI*, *n.x*. A species of fibrous plant.
- KWITSHI*, *n.x*. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kwitshi*: To turn away sharply from a person or thing, so as to leave it; to withdraw from; to pass away from.
- uku *KWITIZA*, *v.t.z*. 1. To dawdle; to dally; to delay; to be wanting in diligence in an undertaking.
2. To stutter; to make an effort to speak and fail.
- Kwo*, *adv.x*. 1. At; in. It is a con-

tracted form of *Kwa*, used before nouns, the initial vowel of which is *u*; the *a* of *kwa* is elided, and the initial vowel of the noun changed into *o*. *Safika kwomlambo*, or *komlambo*: We arrived at the river.

2. The genitive of nouns of spec. 8. *Ukuhamba kwomlambo*: The course of the river. When prefixed in this sense to a form of the noun commencing with a consonant, we have the full form of *Kwa*. *Ukuhamba kwa lomlambo*: The course of that river. *Ukuhanjiswa kwa lomsebanzi*: The progress of that work. (See *Kwe*.)

*Kwoko*, *x*. That time. Used as an adverb. *Emva kwoko*: After that time.

*Kwokokoba*, *adv.x*. This compound form of *Ukuba*, in connexion with *Kwoko*, is used after *Pezu*: Over; above; to express, *More than that*; *above that*; *more than as if*. As, *Nditand' indlu yako pezu kwokokoba*, *ndihleli ezintendeni zenkohlakalo*: I love thy house more than that I dwell in the tents of wickedness.

## L.

The letter L has in Kafir the same soft liquid sound as in English. In combination with nouns it has a demonstrative signification. When prefixed to nouns whose initial vowel is *u*, the *u* changes into *o*, and when *i* is the initial vowel it changes into *e*. *Umntu*: A person. *Lomntu*: That person. *Umlambo*: A river. *Lomlambo*: That river. *Indlu*: A house. *Lendlu*: That house. When *a* is the initial vowel of the noun no change takes place. *Amahasha*: Horses. *Lamahasha*: Those horses. L is the euphonic letter of nouns of spec. 2 sing. Prefixed to nouns and the simple form of the per. pro. of that species it forms their genitive case. *Ilizwi lababantu*: The utterance of these persons. *Ihashe lenkosi*: The chief's horse. *Ilizwe labo*: Their country.

*La*, *x*. 1. Tense form of the verb, past time, spec. 2 sing. *Lawa ihashe*: The horse fell. *Latahona ilanga*: The sunset.

2. A contracted form of the dem. pro. spec. 2 plu. Contracted from *Lawo*. Ayinto nina amahashe *la*? What are these horses? z. The dem. pro. for nouns of spec. 2 plu. *Amahashe*: Horses. *Lamahashe*: Those horses.

*LABAYA*, dem. pro. z. These there. Spec. 1 plu.

*LABO*, x. One of the forms of the pos. pro. Theira *Ihashelebo*: Their horse.

*LADA*. See *LA* and *DA*.

uku *LAHLA*, v.t.x.z. To cast away; to abandon; to cast off; to reject. *Lahla* amanzi: Throw the water away. *Lahla* lendlela: Abandon that path. Lomntu ulahle umtwana wake: That person has thrown away,—abandoned,—his child.

uku *LAHLANA*, v.t.x.z. To reject, or abandon each other.

i *LAKA*, n.z. The epiglottis. The plu. *Amalaka* means the tonsils, or inside of the throat.

u *LAKA*, n.z. Anger; passion; wrath; violent agitation of mind.

u *LAKA*, n.x. The roof of the mouth.

i *LAHLE*, n.x.z. 1. A coal of fire.

2. A piece of charcoal. The plu. is generally used. *Amalahle*: Charcoal.

uku *LAHLEKA*, v.i.x.z. To lose oneself; to wander from the right path. *Ndilahlekile*: I am lost. Inkomo zam zilahlekile: My cattle are lost, or have strayed.

2. To be confused; to be bewildered. *Sendilahlekile*: I am confused; I am bewildered.

i *LAHLEKO*, n.x. A loss. *Iahleko* yam enkulu: My loss is great. z. isi *Lahleko*.

*LAKU*, aux.v.z. When it. Spec. 2 sing. Prefixed to a principal verb thus: *Lakutabona* ilanga: When (it) the sun sets. *Lakufik'* ihashe: When the horse arrives.

uku *LALA*, v.i.x. To lie down to sleep.

i *LALA*, n.z. A species of palmetto, or wild banana.

uku *LALANA*, v.t.x.z. To lie together.

uku *LALA NGENHLU*, v.i.x. To be confined to the house by sickness; to be laid up by sickness.

uku *LALANISA*, 1. v.i.x. To dissemble.

2. To dissuade from any purpose. uku *LALELA*, v.i.x.z. To lie in wait for; to lie in ambush.

um *LALELO*, n.x.z. A place where a person lies in wait for another; an ambush.

i *LALI*, n.x.z. A large village; an encampment.

um *LALI*, n.x. One who has long been laid up of sickness.

uku *LALISA*, v.t.x. To cause to lie down; to cause to sleep. v.i. Used also in a reflective sense, thus confining the action to the actor. *Walalisa kona*, ngobusuku obo: He slept there, (caused himself to sleep there,) that night.

uku *LALISANA*, v.t.x.z. To lie down together; to lie in each other's company, so as to promote sleep by giving to each other a sense of security.

isi *LALO*, n.x. An old chronic sickness. z. An old wound or sore.

uku *LAMBA*, v.i.x.z. To hunger. *Ndilambile*: I am hungry.

uku *LAMBATA*, v.i.x. To be destitute of; to be empty of.

uku *LAMBELA*, v.i.x.z. To hunger for; to long for with appetite. Banetamsanqa abanoku *lambela*, nonxanela ubulungisa: Blessed are they who hunger and thirst after righteousness.

uku *LAMBISA*, v.t.x.z. To cause hunger in another.

um *LAMBO*, n.x.z. A river.

uku *LAMLA*, v.t.x. To interpose between contending parties, so as to make peace; to mediate. z. uku *Lamula*.

uku *LAMLELA*, v.t.x. To mediate for or on account of others. z. uku *Lamulela*.

um *LAMLI*, n.x. A mediator. z. um *Lamuli*.

uku *LANDA*, v.i.x. To follow on the scent, as a dog in hunting. The difference between this word and *Ukulandela* is, that *Ukulandela* means to follow a thing or animal lost to sight. *Ukulandela* means rather to follow that which is still in open sight, or mentally so; but in Zulu, *Ukulanda* has precisely the same meaning as *Ukulandela* in Xosa.

i *LANDA*, n.z. A bird which follows cattle, and eats the ticks from off them; hence its name, from *Ukulanda*: To follow.

isi *LANDA*, n.x. A Kaffir needle, about the length of a lead pencil, and about its thickness at the thickest end, and pointed at the other end. Before the introduction of the English needle this was the only instrument

- used by the Kaffirs for sewing with. Holes were made in the material, and the thread, made from the sinews of the shoulder of the ox, was run through the aperture to form the stitch. The only use of the *Isilanda* now among the Kaffirs is for taking out thorns from the foot or hand, and making holes, as in leather or harness.
- uku LANDELA, *v.i.x.z.* 1. To follow after; to pursue. *Ndilandela inkosi*: I am following the chief. See *Ukulanda*.
- uku LANDELANA, *v.t.x.z.* To follow one after another, as persons walking in a narrow footpath.
- um LANDELI, *n.x.z.* A follower.
- uku LANDULA, *v.i.x.z.* To refuse a request from disinclination to comply. See *Ukuzilandula*.
- uku LANDULELA, *v.t.x.z.* To make excuses or to apologize for another.
- i LANGA, *n.x.* The sun in the firmament.
- um LANGA, *n.x.* A blemish in the eye; a cataract of the eye.
- i LANGABI, *n.x.* A flame of fire.
- i LANGATYE, *n.x.* A flame of fire.
- uku LANGAZELELA, *v.i.x.* To long for a thing; to desire eagerly or earnestly. *Umpefumlo wam ulangazelela indlu yika Yehovah*: My soul longeth for the Lord's house.
- isi LANGAZELELO, *n.x.z.* Desire; intense longing for a thing; longing expectation.
- LAPA, *adv.* Here; in this place. This form is used with *kwa*, to denote, "This very place." *Hlala kwa lapa*: Remain in this very place; remove not from it.
- LAPo, *adv.* There; in that place. Used after *kwa*, denoting *that very place*. *Waqala kwa lapo ukufuna ituba lokuze ambulale*: He began there, at that very place and time, without delay, to seek for an opportunity to kill him.
- LASE, *x.* Referring to nouns of spec. 2 sing. it denotes locality. *Ilizwe lase Rini*: The country about Graham's Town. *Ilizwi lasezulwini*: The heavenly word; the word uttered in heaven.
- i LAU, *n.z.* A newly married woman's hut.
- um LAU, *n.z.* A medicinal plant, of a stringent nature.
- ubu LAU, *n.x.* An aromatic substance; a perfume for the person.

- uku LAULA, *v.t.x.z.* 1. To govern; to rule over.
2. To perform the incantations previous to a large hunt, upon which dependence is placed for success in the hunt.
3. To use enchantments.
- um LAULI, *n.x.z.* One who governs; a governor. *z.* 1. One who practises jokes.
2. One who foretells events.
3. One who jests, or invents fictions as tales.
- LAWO, *x.* One of the forms of the dem. pro. Those. Spec. 2 plu. *Lawo amazwi*: Those words.
- i LAWO, *n.x.* A Hottentot; a man of the Hottentot nation.
- i LAWOKAZI, *n.x.* A Hottentot woman; a woman of the Hottentot nation.
- LAZA, *x.* And it or he, then it or he. Spec. 2 sing. See *Ukuza*, at No. 2*b* of its meanings.
- LE, *x.z.* Dem. pro. simple form spec. 3rd sing. and 6th plur. *Lendoda*: This man. *Lemilambo*: These rivers. See under the explanations of the letter *L*, as to its use before nouns.
- Lê, *adv. x.z.* Far away. When used in this sense it is emphasized. *Bavela Lê!* They come from afar. *Makube Lê kumi!* Let it be far from me!
- LE, *pro. x.* Contraction of *Leyo*: That, Spec. 3 sing. *Those*, spec. 6 plu. See *Leyo*.
- um LE, *x.* Soot. *z.* *Umule*.
- um LEBE, *n.x.* The lip. *Imilebe yomlomo* The lips of the mouth.
- i LEBE, *n.x.z.* *Pudendum feminae*.
- isi LEBE, *n.x.* The under lip in animals.
- uku LEKUZA, *v.i.z.* To toss the head up and down, as in a haughty manner by man, or as some horses in travelling.
- um LEMBELELE, *x.* A hindrance; that which causes delay, or protracts; prolixity. A long, prosy address or speech would be called an *um-lembelele*.
- ubu LEMBU, *n.x.* 1. The green shiny substance on stagnant water.
2. The soft part of a pumpkin or gourd, containing the seed. *z.* The substance of a spider's web. Hence applied to the web itself, or a lady's veil, or any soft, fine fabric in gauze, muslin, or woollen texture.
- i LEMUNE, *n.x.z.* A lemon or orange. Kaffirized from the English *lemon*.

uku LENGALINGA, *v.i.x.z* To hang; to be suspended; to dangle in the air.

um LENGALINGA, *n.x.z* A curtain; a hanging; anything hung up in an extended form.

uku LENGALINGISA, *v.t.x.z* To hang up as a curtain.

uku LENZA, *v.t.x* 1. To lick.

2. To stretch out towards and wave about in a threatening manner, as flames of fire darting out and waving about towards a person, or the tongue of a serpent when meditating an attack.

um LENZA, *n.x.z* A leg; in animals the hind leg.

uku LENZA, *v.i.x* To froth up, as yeast on fermented liquor, or the bubbling of water from stagnant mud; to froth at the mouth. *z* To put forth filaments, as the ear of maize, or Indian corn, before it ripens.

uku LENZA, *v.t.x* 1. To race cattle.

2. *v.i* To leap; to run with a leaping motion.

uku LETA, *v.t.x.z* To approximate a thing; to bring a thing near. *Leta umtwana apa*: Bring the child here.

LEU, *x* Poss. per. pro. spec. 2 sing.

Ours. *Ilizwe leu*: Our country.

isi LEU, *n.x.z* 1. The chin.

2. A species of grass.

LEU, *x* Dem. pro. spec. 2 sing. and 6 plur. That, or Those; that, or those there. *Leyo 'ndhlu*: That house there. *Imilambo leyo*: Those rivers there.

LI, *x* 1. Pronominal verbal prefix, and verbal medial spec. 2 sing. As the verbal prefix, it is the *nom.* to the verb; as the verbal medial it is the *accusative* to the verb. As the verbal prefix it is placed before the verb; as the verbal medial it is inserted between the *aux. verb* which forms the tense, and the root verb. *Liya-baleka ihashe*: (It) the horse runs. *Ndiyakitanda ihashe*: I love (it) the horse.

2. *Li* is the euphonic particle and substantive verb of nouns of spec. 2 sing. and as such is prefixed to nouns and adjectives, to denote "*it is*." *Lihashe k'hle elo*: That is a beautiful horse. *Ilizwe libanzi*: the country is extensive. *Ilanga libomvu*: The sun is red.

i LILU, *n.z* A grave, so called after bu-

rial, when filled up, not applicable while still open and empty.

uku LIBALA, *v.i.x.z* 1. To forget; to be negligent; to be careless. *Walibala ukuza*: He forgot to come. *Ulibele umsebenzi wako*: You are neglecting your work.

2. To idle away time; to loiter. *Ulibele intonina endheleni*? Why have you loitered in the way?

uku LIBALISA, *v.t.x* To divert attention towards an object; to amuse, entertain, interest another, so as to hinder from his proper employment; to cause a person to while away his time. *Ungandilibalisa*: Don't divert my attention; don't hinder me.

uku LIBAZISA, *v.t.x.z* To make, or cause, carelessness; to cause forgetfulness; to delay a person.

u LIBO, *n.x.z* The first fruits of a garden or a field. *Kuyahliwa ulibo lomhlaba*: The first fruits of the earth are now eaten.

um LIBO, *n.x.z* 1. The first tender shoots of pumpkin and melon vines.

2. That which belongs to generation or production, either in the animal or vegetable kingdoms. Hence used for a genealogy, or a generation of men; that which is genital.

i LILU, *n.x* An inheritance.

LILU, *x* It is even the same, or the very same. Referring to a pronominal form of spec. 2 sing. (See *Li* and *Kwa*.) *Likwa-lilo* ihashe besiteta ngalo: It is even the same, or the very same, horse we were speaking of.

uku LILU, *v.i.x.z* To weep; to lament; to wail; to mourn.

uku LILELA, *v.t.x.z* To weep; to lament for, or on account of; to mourn for, or on account of.

isi LILI, *n.x* A place in the native house set apart for the occupation or use of any particular person or persons, for sitting or sleeping in. *Isilili sabafazi*: the part occupied by the women. *Isilili somninindhlu*: The spot or space occupied by the proprietor of the house.

LILIPINA, *adv.x* Which of the two? Spec. 2 sing. *Lilipina ilizwi ulitayo*? Which of two words do you utter?

isi LILU, *n.x.z* Mourning; lamentation; weeping.

um LILLO, *n.x.z.* Fire; a burning; a conflagration.

LILLO, *x.* It is it. Spec. 2 sing. *Lilo ilanga*: It is (it) the sun. *Lilo izibuko ebeasiwele kulo*: It is (it) the ford by which we crossed. *Lihashe lenkosina*? Is it the chief's horse? Ewe *lilo*: Yes, it is it.

uku LIMA, *v.t.x.z.* To dig; to cultivate.

in LIMA, *z.* A small garden. *x.* *Indima*.

isi LIMA, *n.x.* A cripple; one disabled; a deformed person.

uku LIMALA, *v.i.x.z.* To hurt oneself, as by a contusion, or violence done to the person.

um LIMANDLELA, *n.x.* A land boundary; the limits of a garden, of cultivated lands, or of a country.

uku LIMAZA, *v.t.x.z.* To hurt or injure the person; to wound and bruise by violence; to wound in battle.

uku LIMKA, *x.* To have the property or capacity of being properly cultivated. Usually used in the neg. *Awulimeki umhlaba*: The ground will not turn up well, is difficult to plough.

uku LIMELA, *v.t.x.z.* To plough for another. *Zundilimele intsimi yam*: Come and plough my land for me.

isi LIMELA, *n.x.* The Pleiades. *Isilimela sesitwasile*: The Pleiades have appeared, or risen.

um LIMI, *n.x.* A husbandman; a cultivator.

isi LIMO, *n.x.z.* A ploughing; cultivated land. *z.* Any vegetable crop, but not cereal.

uku LINDA, *x.* 1. To wait for. *Ndiyakumlinda endlwini*: I will wait for him in the house.

2. To watch; to be on the alert. *Silinda isela*: We are watching for a thief.

uku LINDANA, *x.* To wait or watch for one another. *Masilindane endlwini yentlanganis*: Let us wait for each other at the House of Assembly.

i LINDI, *n.x.* A hollow place in the ground; a small pit. Any part of the country which abounds in small hollows or pits is called, *Ilizwe lamalindi*: The country with *amalinde*, or pits.

um LINDI, *n.x.* A watchman; a guard. *z.* The native corn pit made in the cattle fold as a storehouse.

um LINDO, *n.x.z.* 1. A watch; the period

of a watch, either by night, or as the period of active service on a ship, as the first or second watch.

isi LINDO, *n.x.z.* Watching; waiting; vigilance.

uku LINGA, *v.t.x.z.* To attempt; to try; to make an effort; to venture.

uku LINGANA, *v.t.x.z.* To be equal to, either in weight, or strength, measure, or quality. *Inkabi zilingene ngamandla*: The oxen are equal in strength. *Ababantu balingene ngobukulu*: These people are equal in rank.

uku LINGANISI, *v.t.x.z.* 1. To measure and compare one thing with another. *Masilinganisi ngobude bazo*: Let us ascertain their comparative lengths. *UTixo akanakulinganisa nento*: God is not to be compared with, or measured with any thing.

2. To try the comparative strength or excellency of any thing. *Masilinganise amandala etu*: Let us try our comparative strength.

um LINGANE, *n.x.z.* A companion; a comrade.

uku LINGANISELA, *v.t.x.z.* 1. To proportion one thing to another. *Nditenga ngokulinganisele ngemali endinayo*: I buy according to the money I have. 2. To apportion by measure. *Linganisele ngesositya esikulu*: Measure by the large basket.

uku LINGISA, *v.t.x.* To make a feint, as if to strike another. *z.* To imitate; to mimic another person.

um LINGANISELO, } *n.x.* A measure.

isi LINGANISELO, }

um LINGANISI, *n.x.z.* One who measures.

isi LINGANISO, *n.x.z.* A dimension; weight; pattern.

um LINGI, *n.x.z.* One who attempts a thing.

um LINGISI, *n.x.* One who makes a feint of striking another. *z.* A mimic; one who mimics or imitates another's actions.

isi LINGISO, *n.x.* A feint. *z.* A mimicry.

isi LINGO, *n.x.z.* A test; a trial; a temptation.

uku LINGOZA, *v.i.z.* To sob, or sigh from grief.

isi LINGOZI, *n.x.* A sobbing; a crying.

uku LINYAZWA, *v.p.x.* The passive of uku *limaza*: To hurt or wound. For the mutation of the *n* into *ny*, see the letter *M*.

LINYE, *adj.x.* One. Spec. 2 sing.

*Ihashe linye*: One horse.

**LIPINA**, *adv. x.* Which? Spec. 2 sing. *Lipina* ihashe elinnamendu kunamanye? Which is the swiftest horse?

**um LISA**, *n. z.* One who gives pleasure and delight by his cheerfulness and vigour of character to others. Applied exclusively to young men or lads in their prime; a fine young man of a cheerful disposition.

**um LISELA**, *n. x.* The youth of any place: young men in their prime and vigour.

**LISHUMI**, *Ten.* See *Ishumi*.

**i LISHWA**, *n. x.* A disaster; ill luck.

**uku LITYAZISWA**, *v. p. x.* To be amused; diverted from a pursuit; to be hindered. From *uku Libazisa*. For the mutation of the *b* into *ty* see the letter B.

**i LIVI**, *n. x.* The cap of the knee.

**i LWA**, *n. x.* A precipice.

**LWA**, *x.* Tense form of the verb, present indicative, spec. 2 sing. Ihashe *liyabaleka*: The horse runs. This tense form of the verb is compounded of *Li*, the verbal prefix of spec. 2 sing., and *ya*, the root of *Ukuya*: To go; and means literally, *I go run*, or *I go love*, &c. Where it precedes the infinitive of the verb it forms the future tense, (indef.,) *Liya* kuhamba: It will run. Lit. It goes to, or is about to, run. This analysis of this tense form of the verb applies also to, *baya*, *iya*, *siya*, *luya*, &c.

**uku LIZA**, *v. t. x.* To give alms; to help one in necessitous circumstances by presents.

**i LIZO**, *n. x.* An alms; a gift of charity.

**Lo**, *x. z. l.* A contraction of *Lowo*, dem. pro. spec. 1 and 6 sing. *Lomntu*: That man. *Lomlambo*: This river. (See *Lowo*, and the letter L.)

2. Future tense of the verb. Ind. mood, 2 spec. sing. *Lofka* ihashe: The horse will arrive.

**isi Lo**, *n. x. z. l.* A wild animal of the carnivora family.

2. The tapeworm of the intestines.

**uku LOBA**, *v. t. x. z.* To catch fish with a hook. *z.* To cut open, as an abscess; to cut stripes on the person, so as to mark it, as is often done on Zulu girls. Hence, To write; to draw.

**um LOBOKAZI**, *n. z.* A bride. The name given to a wife for some months after marriage. Compounded of

*Lobo*, from *Ukulobola*: To pay dowry, and *kazi*, the female termination. Lit. She for whom dowry has been paid.

**uku LOBOLA**, *v. t. x. z.* To pay dowry for a wife. Among the Kaffir tribes every girl and woman is considered as property. As such, when marriage is proposed, it is the custom to pay to the father or guardian of the young woman who is sought in marriage a certain number of cattle, and to pay a further number when the marriage is consummated. This is the custom of *Ukulobola*. Until this custom is abolished woman must ever be degraded among the Kaffirs, as she is looked upon only as a species of property. While unmarried she is the property of her father or guardian, who disposes of her to the man who is willing to give the highest price for her in cattle, irrespective of her own choice and feelings; and when married she is looked upon by her husband as his property, for whom he has paid a price, and as one who is to bear him children, who are, when grown up, to be a source of wealth to himself, by disposing of them in marriage to other men. The progress of Christianity is gradually undermining this custom, and woman cannot be raised to her true position in the social scale until it is entirely abrogated. See *Ukuzama* and *Ukuxanywa*.

**uku LOBOLELA**, *v. t. x. z.* To give dowry to the father or guardian. *Ndilobolele* umkwe wam: I have given dowry to my brother-in law.

**uku LOBOLISA**, *v. t. x. z.* To demand dowry; to cause dowry to be paid.

**LODWA**, *x.* Alone; nothing more. Spec. 2 and 5 sing. Ihashe *lodwa*: Only a horse. *Uluti lodwa*: A rod alone. *Lona lodwa*: It alone.

**uku LOKOTA**, *v. i. z.* To invent; to design; to relate a fiction; to invent a fictitious narrative.

**uku LOLA**, *v. t. x.* To sharpen on a stone, as an axe, or a knife.

**um LOMO**, *n. x. z.* The mouth; the beak; the opening of anything, as a sack, or a cave.

**LONA**, *x.* Dem. pro. spec. 2 sing. *Lona* ihashe aadi lazi: I know not this horse.



- isi LONDA, *n.x.z.* A sore ; a running wound.
- uku LONDOLLOZA, *v.t.x.z.* To care for ; to preserve with care ; to protect from evil.
- um LONDOLLOZI, *n.x.z.* A protector ; one who defends and cares for another.
- i LONGO, *n.x.z.* A cake of dry cow's dung. Plu. *Amalongo*.
- ubu LONGO, *n.x.z.* Fresh dung of cattle.
- um LONGI, *n.x.* A Cape canary.
- um LONYANA, *n.x.z.* A small mouth.
- u LOPU, *n.x.* Vehement heat arising from a hot wind.
- i LOTA, *n.z.* An ash heap.
- um LOTA, *n.z.* Wood ashes.
- u LOVANE, *n.x.* A chameleon.
- i LOWA, *n.x.* A wild goose, or swan.
- Lowo, *x.* Dem. pro. spec. 1 and 6 sing.  
Lowo umntu : That man. Umntu lowo : That tree.
- uku LOZA, *v.i.x.z.* To whistle with a sharp whistle, as when a dog is called.
- uku LOZELA, *v.t.x.z.* To whistle for ; to call for by a whistle, as when calling a dog.
- um LOZI, *n.x.z.* A whistle ; the whistle caused by pressing the breath through a small orifice by contracting the lips. To whistle is expressed by, *Ukwenza umlozi* : Lit. To make a whistle.
- LU, *x.1.* *Pronominal verbal prefix*, and *verbal medial*, spec. 5 sing. As *verbal prefix*, it is the *nom.* to the verb. Uluti *luwile* : The rod (it) has fallen. As the *verbal medial*, it is inserted between the tense form and the root verb ; it thus forms the *accusative* to the verb. Ndiya *kulufuna uluti* : I am about to seek a rod.
2. It is the euphonic particle of nouns of spec. 5 sing., and as such answers for the *verb substantive*, before nouns of that spec. and the adjectives which qualify them. Uluti *lulungile* : The rod is good. Lentombi *iludade wetu* : That girl is our sister. Before the *noun* the final *u* of *lu* coalesces with that of the noun ; but before the *adjective* it retains its full form.
- um LU, *n.x.* A heap of any loose substances, as of corn, or wheat, or gravel, or of pieces of meat as cut up in native fashion.
- LUBELU, *adj. x.* Yellow. The prefix changes with the spec. of the noun qualified. Inkomo *elubelu* : A yellow

- cow. Ihashe *elubelu* : yellow horse.
- uku LUGCALAGCALA, *v.t.x.* To drive a person from the presence of another ; to determinately refuse to listen to, or have intercourse with, a person.
- LULAZA, *adj.* Green. Umntu *oluhlaza* : A green tree. Iqiya *eluhlaza* : A green cloth.
- u LUHLU, *n.x. 1.* A semicircular line formed by hunting parties, so as to enclose the game.
2. A large ring of brass wire.
- uku LUKA, *v.t.x.z.* To plat ; to weave ; to braid.
- um LUKI, *n.x.z.* One who plats ; a weaver.
- isi LUKISO, *n.x.* Any instrument for weaving with, as a shuttle or a loom.
- u LUKO, *n.x.z.* A platting ; a thing platted ; anything which is weaved.
- uku LUKUHLA, *v.t.x.* To cast down. Applied to the casting down, or of the removing, a person from his steadfastness or principles ; to delude ; to mislead.
- LUKUNI, *adj. 1.* Hard, as Umntu *olukuni* : A hard tree.
2. Severe ; stubborn in disposition. Umntu *olukuni* : A hard, severe man ; one not easily entreated.
- LULA, *adj. x.* Light in weight. *Kulula* : It is light. Iyokwe *ilula* : The yoke is light.
- uku LULAMA, *v.i.x.* To submit with meekness. *z.* To become convalescent ; to recover from sickness.
- uku LULAMELA, *v.i.x.* To yield submissive obedience to another ; to act with meekness.
- aba LULAMILEYO, *n.x.* Meek persons.
- u LULAMO, *n.x.* Meekness ; submission ; patient obedience.
- uku LULEKA, *v.t.x.z.* To straighten a bent rod : hence, to instruct ; to guide ; to correct by instruction ; to set right by counsel or advice.
- u LULEKO, *x.* Instruction ; guidance.
- isi LULU, *n.x.z.* A large basket made of coarse grass for storing corn.
- LULUPINA? *adv.* Which? which of the two? Spec. 5 sing. *Lulupina ulwandle lukulu*? Which of the seas is the greatest?
- LULWANA, *adj.* Very light ; the *dim.* of *Lula* : Light. Into *ihlwana* : A

very light thing; a matter of slight consequence.

i LULWANE, n.x.z. A bat.

uku LUMA, v.t.x.z. To bite. Used figuratively for pain in the stomach. Isisu sam siya *ndiluma*: I have pain in my stomach. Lit. My stomach bites me.

uku LUMBA, v.t.x. To manifest skill in any piece of work; to make an ingenious thing.

uku LUMKA, v.t.x.z. 1. To light a candle or a torch.

2. x.z. To let blood by cupping.

uku LUMKHA, v.t.x. To set the teeth on edge, as by eating a gritty substance.

uku LUMKA, v.t.x. To be careful; to be circumspect.

uku LUMKELA, v.t.x. To be cautious of a person or thing; to be wary.

uku LUMKISA, v.t.x. 1. To make wise; to improve the understanding; to teach wisdom.

2. To warn of danger; to put upon one's guard.

3. To be put to a disadvantage by being deceived by another. When used in this sense, the passive form is used. Ukuze singalunyukiswa ngu Satane: Lest Satan should gain an advantage over us.

isi LUMKO, } n.x. A wise, cautious, acute  
i LUMKO, } person.

ubu LUMKO, n.x. Wisdom, caution, experience.

uku LUMLA, v.t.x. To wean a child.

i LUNDA, n.x.z. The hump on the neck of an ox, by which it pulls in the yoke.

u LUNDI, n.x. The visible horizon.

uku LUNGA, v.x. 1. To be right. *Balungile*: They are right.

2. To go straight towards any object. *Lunga apo*: Go straight before you there.

3. To be prepared or ready. *Sesilungile*: We are now ready. *Asikalungi*: We are not yet ready.

4. To belong to a company or sect. *Ibandla alunge kulo*: The company or sect to which he belongs.

i LUNGA, n.x. 1. A righteous person; one who *lungas*, does that which is right.

2. x.z. An animal with large white spots or patches on a black body.

i LUNGAKAZI, n.x.z. A black and white cow.

i LUNGALGWABA, n.x. A bird about the size of a cuckoo, with white stripes on the wings.

LUNGE, adv. From uku *lunga*: To be on the side of one party as opposed to another; to belong to. *Olunge ku Yehova makavele*: He that is on the Lord's side, let him come forth.

uku LUNGELA, v.t.x.z. 1. To prepare for; to make ready for. *Useulungelena ukuhamba*? Are you ready to go?

2. To be in health and prosperity. *Kunjanina kuwe mhlobo wam*? *Hai kusandilungela*: How is it with you, my friend? It is still well with me.

3. To be fit or proper for. *Liyandilungela elo' hashe*: That is a proper or fit horse for me. *Akusa lungele 'nto*: It is no longer fit for, or good for, anything.

uku LUNGELANA, v.t.x.z. To reciprocate good and kind acts towards each other.

uku LUNGELELANA, v.t.x. To be parallel to each other; to correspond; to be abreast, or side by side, one with another. *Indlela zombini zilungelene*: The two paths are parallel to each other. *Amazwi abo, alungelene*: Their words agree together; they correspond. *Masihambe silungelene*: Let us walk side by side.

uku LUNGELANISA, v.t.x. To make even; to make straight with each other.

u LUNGELILWANO, n.x. Equity.

uku LUNGISA, v.t.x. To rectify; to do right.

i LUNGISA, n.x. A righteous person.

ubu LUNGISA, n.x. Rectitude; straightforwardness; righteousness; goodness.

uku LUNGISANA, v.t.x. To do right to each other; to amicably settle an affair by mutual concessions.

uku LUNGISELA, v.t.x. To prepare for another.

isi LUNGISO, n.z. A right action; righteousness.

u LUNGQU, n.x. 1. An overhanging precipice.

2. A prominent overhanging eyebrow.

i LUNGU, n.x.z. A joint of a limb; a member of the body; as, *Ilungu lomnwe*: A joint of the finger. Also the joint or knot of a reed, sugarcane, or grass.

um LUNGU, n.x.z. An Englishman; an European. The plural is *Abelungu*. It denotes one of a civilized nation.

um LUNGUKAZI, n.x.z. An Englishwoman; a female of any European nation.

- isi LUNGULELA, *n.x.z.* Acidity of the stomach; indigestion.
- um LUNGUMABALA, *n.x.* A tree called the milk-wood tree.
- uku LUNGUZA, *x.* To peep; to look out sharply; to look out for a thing.
- u LUNQU, *n.x.* 1. An overhanging projection.  
2. An overhanging eyebrow.
- LUNYE, *adj.x.* One. Spec. 5 sing.  
*Uti lunye*: One rod.
- uku LUNYUKISWA, *v.p.x.* To be cautioned; to be warned; to be instructed. Lomntu *ulunyukiswa* ngomnye: That person is instructed, or warned, or put upon his guard, by another. *Ukunyukiswa* is the passive of *Ukulumkisa*, which see. For the mutation of the *m* into *nyu*, see the letter M, 3.  
2. To be deceived; to be bamboozled; to be cheated. See *Ukulumkisa*, at No. 3 of its meanings.
- uku LUNYWA, *v.p.x.* The passive of *Ukuluma*: To bite; to be bitten. *Ndibunywa yinja*: I am bitten by a dog. For the mutation of the *m* of the simple form of the verb into *ny* in the passive, see under the letter M.
- LUPINA, *adv.x.* Which? Spec. 5 sing.  
*Lupina ufundiso*? Which doctrine?
- LUSHICA, *x.* Tough; wiry. The prefix varies with the prefix of the noun it qualifies. *Uti olushica*: A tough rod. Intambo *elushica*: A tough reim or thong.
- LUSIZI, *adj.x.z.* Sorrowful; wretched; distressed. From *Usizi*: Sorrow. Lit. *Lusizi* expresses, "It is sorrow; it is wretchedness."
- u LUSU, *n.x.* A hide of the smaller animals. The skin of a goat is called, *Uhusu*; that of an ox is called, *Isikumba*.
- u LUSU, *n.x.* The stomach.
- u LUTULI, *n.z.* Name of the month of June or July, so called because the dust (*Utuli*) is abundant, and the winds high.
- u LUVO, *n.x.* Healthiness; soundness of mind.
- LUYA, Tense form of the verb, pres. ind. mood, spec. 5 sing. *Luyaquma ulwandle*: The sea roars. Prefixed to the infinitive of the verb, it denotes future time. *Luya kugquma ulwandle*: The sea will roar. See *Liya*.
- LUZIZI, *adj.x.* Dim; obscure; indistinct. *Ndibone luzizi*: I see in-

- distinctly. Intaba zibonakala *luzizi*: The mountains appear dimly.
- uku LWA, *v.x.z.* To fight; to make war; to contend in conflict.
- LWA, *x.* Verbal prefix of the past indefinite tense of the verb, indicative mood, spec. 5 sing. *Lwaza usapo luka Sirayeli ukuya kufuya ilizwe*: And the children of Israel went to possess the land.
- u LWABO, *n.x.* 1. A division; a portion.  
2. A decision or judgment in any disputed case.
- LWAKOWABO. See *Kowabo*.
- u LWALO, *n.x.* Opposition.
- u LWALUKO, *n.x.* Circumcision.
- u LWALWA, *n.x.* A flat, low rock.
- ubu LWALWA, *n.x.* The flatness of a low, thin rock. Intaba *inobulwalwa*: The mountain is characterized by flat-topped rocks.
- isi LWANA, *n.x.z.* 1. Any small wild animal; an insect.  
2. Worms in the intestines.
- u LWANDLE, *n.x.z.* The sea; the ocean. The plural is formed by changing the *u* into *i*. *Ihwandle*: Seas; oceans.
- u LWANDILE, *n.x.* A sound caused by a person or animal in running or walking.
- isi LWANTANA, *n.x.z.* The generic term for wild beasts of the smaller kind.
- u LWAVELA, *n.x.z.* 1. Inward alarm; fear of evil, arising from fear of the consequences of evil conduct.  
2. Suspicious of evil intentions on the part of others towards oneself.
- u LWAVILA, *x.* A description of river bird.
- LWAZA, *x.* Then it; and it. Spec. 5 sing. See *Ukaza*, at No. 2 *b* of its meanings.
- uku LWELA, *v.t.x.z.* To fight for.
- uku LWELANA, *v.t.x.z.* To fight for each other; to be confederate in war.
- ubu LWELWE, *n.x.* A long standing affliction; a chronic disease.
- um LWELWE, *n.x.* An infirm person; one long afflicted.
- u LWEZI, *n.x.z.* The name of the month October. In Zulu Kaffir *u Lwezi* means a grasshopper, with a shrill note like a cricket, which appears about the month of October, and from this circumstance doubtless the month has taken the name of *Ulwesi*.

u LWIMI, n. x. z. 1. The tongue.

2. A lie. U tet' ulwimi: You speak a lie. Unolwimi: You have a lying tongue; you tell lies.

Lwona, x. Per. pro. spec. 5 sing. It.

u Lwotiko. See ulw Oyiko, under the letter O.

M.

1. M is a labial, and has the same uniform sound in Kaffir as in the European languages generally.

2. In the *passive* of verbs, the *ablative case*, and the *diminutive* of nouns, m changes into ny. Ukutuma: To send. Ukutunya: To be sent. Udilifumene ihashe lam: I have found my horse. Ihashe lam, lifunyenwe: My horse is found. Umlomo: Mouth. Emlonyeni: In the mouth. Umlonyana: A small mouth.

3. When m is followed by k, l, z, or s, it changes in the *passive* of the verb, and the *ablative* of nouns, into nyu. Ukunqamla: To cut off. Ukunqanyulwa: To be cut off. Ukutumba: To bruise. Ukutunyuzwa: To be bruised.

4. When in the noun or verb m precedes b in the simple forms the mb is changed into nj in the *passive* of the verb and the *ablative* of the noun. Ukubamba: To seize hold of. Ukubanywa: To be seized. Ukutimba: To take captive. Ukutinjwa: To be taken captive. Umlambo: A river. Emlanjeni: In the river.

M is the pronominal verbal medial or accusative of the pro. 3 per. sing., and as such inserted between the tense form of the verb and the root. Ndiyamtanda: I love him.

uku MA, x. 1. To stand still. Yima apo: Stand still there. To stand erect; to rise from a sitting or recumbent position to a standing erect position. Suka ume: Arise, and stand erect. To stop when walking. Yima wena: Stop there; remain where you are.

2. Ma, the root of ukuma, is used in forming the *imperative mood*. It is thus prefixed to the forms of the *present subjunctive* of the principal

verb to form the imperative. Nditela: I speak, or am speaking. Manditela: Let me speak. Sitanda: We love, or are loving. Masitanda: Let us love. In forming the imperative its primitive meaning is still retained. Manditela. Lit. Stand in your talk, that I may speak.

3. Ukuma, belongs to the class of irregular verbs which form their imperative by prefixing the particle yi. Yima: Stand thou. Yimani: Stand ye.

4. It denotes dependence, reliance upon another. Simi ngawe: We are upheld, are dependent on you. Simi ngamandla ako: We depend upon, are upheld by, thy strength. The perfect tense of ma is mi.

u MA, n. x. z. My mother.

u MABOPE, n. z. A climbing plant with red roots; bits of which are much worn around the neck.

u MABU, n. z. A greyish bird, which has a booming cry.

u MAFAVUKA, n. z. An annual. Any plant that dies away in winter, and re-appears in the spring.

uku MAHLAZA, v. t. z. To crush a thing; to smash.

u MAHLUBE, n. z. A small black bird.

isi MAKADE, n. x. An antique object. Lit. That which is of long standing. From Ukuma: To stand; and kade: A long time since.

u MAKOLI, n. z. 1. A young wife.

2. A stinging insect, like an ant. uku MAKULA, v. t. z. To strike the face with the palm of the hand.

u MAKULU, n. x. My grandmother.

u MALANE, See um Alane.

u MALATA, n. x. The forefinger.

MALI, x. Tense form of the verb spec. 2 sing. imper. mood. Malihambe ihashe. Let (it) the horse go.

i MALI, n. x. z. Current coin; money.

MALUNGA, } adv. x. To be parallel  
MALUNGELA, } with. These words are used in a variety of meanings, all implying parallelism, or similarity of time, circumstances, or position. Malungana nendlu yam: Opposite my house. Ngomso malungana nelixesha: To-morrow, about this time. Uhlala malunga api? Whereabouts does he live?

- Lit. What places are parallel to his residence?
- MALUNGANA**, *adv. x. z.* Opposite to. Followed by the conjunctive letter *n.* Lomzi *malungane* nendlu yam: That village is opposite my house.
- uku MALUNGELA**, *v. n. x.* To be in a line with. Indlu yam *imalungela* nentaba: My house is in a line with the mountain.
- im MAMBA**, *n. x. z.* A large snake.
- u MAME**, *n. z.* My mother.
- MAME**! *x.* An exclamation of surprise = *Mawo*, which see.
- uku MAMELA**, *v. i. x.* To listen. (A Fingoe word.)
- MAMU**, *interj. x.* Expressive of surprise. *x. Mame!*
- uku MANA**, *v. i. x.* To continue an action or purpose. Uze *mana* ukusindceda Nkosi: Continue to help us, O Lord. It is the reciprocal form of the verb *Ukuma*: To stand; and signifies to stand continuously towards another, or to continue to act in a certain way. It is usually followed by the verb it qualifies in the infinitive, denoting the continued action of that verb. *Ukuba nimana uku-funa naniyaku fumana*: If ye continue to seek ye shall find. It is often used, entreatingly before another verb. *Zu mana* ukusilondoloza Nkosi: O Lord, continue to protect us. It is sometimes used with *nga* prefixed, expressing strong supplicatory desire. *Ngamana ukuba njalo*: O that it might continue to be so.
- MANDI**, See *Mnandi*.
- MANDULO**, *adv. z.* Formerly; of old.
- MANDUNDU**, *adv. x.* A state of being worse. *Umandundu lomntu ofayo*: The sick person is worse.
- MANE**, *x.* Four. Spec. 2 plu. *Amadoda mane*: Four men.
- isi MANGA**, *n. x.* A wonderful event; any extraordinary event which is contrary to the usual order of things.
- uku MANGALA**, *v. i. x.* To complain of the conduct of another; to lay an information against him; to commence a lawsuit against another. *z.* To wonder.
- uku MANGALELA**, *v. t. x.* To accuse a person of a crime or misdemeanour. *Umangalelwengubani*? Who accuses him? *Umangalekwe ngu Faku*: He is accused by Faku.
- um MANGALELI**, *n. x.* A litigant; one who lays an information, or institutes proceedings against another at law.
- uku MANGALISA**, *v. t. x.* To astonish; to cause wonder and astonishment.
- um MANGALISO**, *n. x. z.* A wonder; that which astonishes; that which is above comprehension; a miracle.
- u MANGO**, *n. x. z.* A ridge of country; an elevated tract of land.
- MANJE**, *adv. z.* Now; just now; at this very moment.
- u MANTINGHAYANA**, *n. z.* A very poisonous snake, of a dark brown colour.
- uku MANYA**, *v. t. x.* To bind close together, as with a thong or reim; to bind several pieces into one, so as to make one strong piece, as spars are bound together in ship building.
- uku MANYALISA**, *v. i. x.* To winch from pain.
- uku MANYANGA**, *v. t. x.* To roll together, as a carpet, or a mat.
- uku MANYELANA**, *v. t. x.* To bind one thing to another.
- MANZI**, *adj. x. z.* Wet; moist. *Ingubo imanzi*: The garment is wet or damp. From *Amanzi*: Water.
- MASI**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti masi*: To be misty or beclouded in mind, so as to cause indifference to passing events.
- i MASI**, *n. x.* Indifference; forgetfulness of mind; a beclouded understanding.
- MASIKISI**, *adj. x.* Vile; detestable. *Izinto ezimasikisi*: Vile, detestable things.
- MASINYA**, *adj. x. z.* Quickly; speedily. *Yenza masinya*: Do it quickly.
- uku MATA**, *v. n. x.* To be stupefied.
- MATANCI**, *adv. x.* Before; first in order of time. *Ufike matanci*: He arrived first. *Ndimbone matanci*: I saw him first.
- MATATU**, *adj. x.* Three. Spec. 2 plu. *Amahashe matatu*: Three horses. *Matatu mashumi*: Thirty. Lit., Three tens.
- MATANDATU**, *adj. x.* Six. Spec. 2 plu. *Amadoda matandatu*: Six men.
- uku MATISA**, *v. t. x.* To stupefy.
- uku MATSHEKA**, *v. n. x.* To be cast down; to be sad. *Ewe, ngati, lomntu umatsheke kunene*: Yes, it would

seem that that person is much cast down.

i MATSHISI, *n. x. z.* Matches. Kaffirized from the English.

MAWO! *x. l.* An exclamation of surprise. Wonderful! prodigious.

u MAWOKULU, *n. x.* My grandmother.

2. An exclamation of sorrow.

Mawo! umtwana wam: Alas! my child = *Mamo*.

MAXA, } *adv. x.* When; at the time.

MANXA, } *Maza* ifikileyo londoda: When that man arrived.

uku MAYAMAYAZA, *v. n. x.* To be confused; to be at a loss to give an answer, or to explain a course of action.

MAYELA, *adv. x.* Near to; in a certain locality; about such a place; thereabouts. Kekaloku kwati *mayela* pakati ekuteteni: Now it came to pass about the middle of the conversation. Indlu ka Danga *mayela* naleyo ka Damon: Danga's house is near to, in the same locality, as Damon's.

i MAYELI, *n. x.* A mile. Kaffirized from the English.

uku MBA, *v. t. x. z.* 1. To dig holes, as for planting trees.

2. To dig up from the ground.

*Yimba* amatapili: Dig potatoes.

n MBALMBAL, *n. z.* A cannon. The history of this word is peculiar. When the first cannon was being landed at Natal, the natives who were bringing it on shore asked the Englishman who was superintending the operation what its name was, and he replied, "I will tell you *by and bye*," wishing to keep them close to their work. Not understanding the sentence properly, they called out, "*Mbai-mbai*," concluding that that was its name, and since that time a cannon has been thus called.

MBALWA, *adj. x. z.* Few. The prefix changes with that of the noun qualified. *Bambalwa* abantu: Few persons. *Zimbakwa* inkomo: Few cattle.

uku MBAMBATA, *v. t. x. z.* To pat, as a dog.

uku MBAMBAZELA, *v. t. x. l.* To pat a child to sleep.

2. To pat the breast, as in joyous surprise.

uku MBARAZA, *v. t. x.* To box or slap the ear of another; to thump with the hand. *z. uku Mbebeza.*

uku MBELA, *v. t. x. z.* To dig for, or for the purpose of finding something in the ground. *Simbela* imiti: We are digging, that we might plant trees. *Simbela* igolide: We are digging for gold.

iai MBELEMBELANA, *n. x.* A short stout person or thing.

uku MBEEMBEZA, *v. t. z.* To talk a great deal; to vex by incessant talk.

MBENDE, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti mbende*: To determinately follow; to follow hard after. Inja itene *'mbendeneniyamakazi*: The dog kept close to the game, and would not leave it.

MBI, *adv. x.* Another of a different sort. The prefix varies with that of the noun referred to. Umntu *wumbi*: A different person. Ihashe *limbi*: A horse of a different description.

iai MBOXO, *adj. x.* The eighth. Inyanga *eyesimboxo*: The eighth month. *Umlambo owesimboxo*: The eighth river.

MBOXO, *adj. x.* Eight. The prefix varies with the spec. of the noun qualified. *Inkomo ezimboxo*: Eight cattle. *Amahashe amboxo*: Eight horses. *Izitya ezimboxo*: Eight baskets.

MBOXO, *adj. x.* Oval; elongated. Iitye *elimboxo*: A large pebble of an oval shape.

uku MBOZA, *v. t. z.* To put a thing under another, as a fowl under a box.

MDAKA, *adj. x.* Dim coloured. See *im DAKA*, where examples are given.

ubu ME, *n. x.* Standing; relative position to another; rank.

uku MEKA, *n. x.* The being, or substance of a person or thing. *Ukumeka kuka Tixo*: The being of God.

izi MEKO, *n. x.* The essentials of any person or thing; attributes. The singular is *i Meko*: Attribute. *Izi-meko zika Tixo*: The attributes of God.

uku MELA, *v. t. x.* To withstand; to stand before a person so as to oppose his progress; to defy.

uku MELANA, *v. t. x.* To stand in a defiant posture towards each other.

n MELELO, *n. x.* A path for water on a descent.

um MELWANN, *n. x.* A neighbour.

uku MEMA, *v. t. x. l.* To call or invite to

an entertainment or feast, or gathering of any description.

2. To cite at law; to bring an action at law against a person.

uku MEMANA, *v.t.* 1. To go to law one with another; to implead one another at law.

2. To give a friendly invitation to each other.

uku MEMEKA, *v.t.x.* To carry a child on the back.

uku MEMELA, *v.t.x.* To invite, or call to a gathering for another person.

uku MEMELELA, *v.t.x.* To invite for another; to convey an invitation for another.

u MEMELO, *x.* An invitation to an entertainment or feast.

i MEMETSHANE, *n.x.* A small worm or caterpillar found in gardens. It eats the seed in the ground before it vegetates.

uku MEMEZA, *v.t.x.z.* To call aloud to a person.

[uku MEMEZELE, *v.t.x.* 1. To call to a person to come near. *Zummemezele* apa: Call him to come near.

2. To call aloud to a person for another. *Zundimemezele* u John: Call John here for me.

[uku MEMEZANA, *v.t.x.z.* To call aloud to each other.

isi MEMEZO, *n.x.z.* A loud call; a shout.

u MENDO, *n.x.* A highway; a public road.

u MENDU, *n.x.* Speed; swift progress.

ubu MENEMENE, *n.x.z.* An excuse; an evasion; insincerity; shiftiness of conduct. *Umntu onobumememene*: A man of uncertain conduct; one not to be trusted; a person who is apt at subterfuges.

uku MENEZELELA, *v.t.x.* To impose upon; to humbug.

uku MENTZELELA, *v.t.x.* To shine; to emit light; to glisten; to reflect light, as a mirror.

u MENZI, *n.x.* The Creator. From *Ukwenza*: To make.

i MESE, *n.x.z.* A knife. Kaffirized from the Dutch, *Mes*.

uku METSHA, *v.t.x.* To commit fornication.

*METSHO*, *adv.x.* A word used in familiar conversation, meaning: Wait a little; don't talk so fast; give me time to speak. *Metsho* kona mhlobo wam: Just stop there, my friend, and allow me to speak.

u METYISA, *n.x.z.* The cud in animals.

i MFAMA, *n.x.* A blind person.

ubu MFAMA, *n.x.* Blindness. *z.* A state of destitution.

uku MFAMEKISA, *v.t.x.* To blind; to cause blindness.

im MFANGAMFANGA, *n.z.* Anything rough on the surface, as cloth. *Ingubo emfangamfanga*: A rough cloth.

ama MFENGU, *n.x.* The people called Fingoes by the English. The word properly means, Wanderers; destitute persons; those who wander about seeking work. It was the name given by the Kaffirs to the Fingoes when they first came among them in a destitute state from the country now named Natal, about A.D. 1828.

uku MFENGUZA, *v.i.x.* To wander about in search of employment. From this word is derived the name of the Fingoes, *Amanfengu*.

i MFIME, *n.z.* The sugar-bird of Natal.

uku MFIMVITA, *v.t.x.* 1. To suck up water through the teeth, so as to prevent any substance therein from entering the mouth.

2. To suck marrow from a bone.

MFUPI, *adj.z.* Short; stumpy; thick; squat in figure. *Umntu omfupi*: A short, thick-set person. *Inkomo emfupi*: A thick-set beast.

MFUTSHANE, *adj.* Short. The prefix changes with the noun qualified. *Indlela emfutshane*: A short path. *Umntu emfutshane*: A short man.

'MHLANA, *adv.x.* In the day, or in that day, referring to some particular period of time. *'Mhlana weza kum*: The day he came to me.

MHLANA, *adv.x.z.* In the day, or in that day. *Mhlana wafika ngawo*: On the day of his arrival. *Mhlana wosindiso*: In the day of salvation.

MHLOPE, *adj.x.* White. The prefix varies with that of the noun qualified. *Ihashe elimhlope*: A white horse. *Indlu emhlope*: a white house.

abe MI, *n.x.* Inhabitants. From *Ukuma*: To remain in the same place. *Abemi bomhlaba*: Inhabitants of the earth.

uku MILA, *v.i.x.* To grow. Applied especially to the growth of plants and vegetables.

uku MILISELA, *v.t.x.* To graft. From *Ukumila*: To grow. *Ukumilela*: To

grow for. *Ukumilisela* is lit., *To cause to grow for*.

i **MILO**, *n.x.* 1. Standing, or character, arising from constitutional peculiarities, as applied to mankind.

2. Applied to the inferior animals, it means, Kind, or species. *Inkomo ngemilo yazo*: Cattle after their kind. The word is derived from *Ukumila*: To grow; and is descriptive of the *mental* growth or constitution of a *man*, that which gives him a *distinctive character*; and also to the *physical peculiarity* of the different kinds of animals, and of the feathered tribes.

isi **MILO**, *n.x.* 1. The growth of mind or body; the *natural bent* of a person's disposition, when applied to *man*; the nature of an animal.

2. The *growth* of a person or animal, referring to the whole *figure*, or *contour*. *Umhle isimilo sake*: She is a comely figure. Lit. Her growth is comely.

**MINA**, *x.* Myself; I myself.

im **MINI**, *n.x.* Day, as distinguished from night.

uku **MINXA**, *v.t.x.* To hold fast by pressing, as a substance between the hands, or in a vice, or a person crushed in a crowd. Applied also to the effects of weeds in a garden, so closing up on a plant as to smother and choke it, so as to prevent its growth.

uku **MINYA**, *v.t.x.z.* To drain a vessel in drinking; to swallow the whole contents.

isi **MINYA**, *n.z.* One who tells the whole truth, who keeps back no circumstance connected with it. From *uku Minya*: To empty; to exhaust the contents.

uku **MINYELA**, *v.t.x.z.* To drain out the last drop from a calabash or milk-sack; to exhaust, by draining off; to empty of the contents, by draining.

uku **MINZA**, *v.i.z.* 1. To gulp; to swallow gluttonously; to drink in large quantities.

2. To drown.

isi **MINZI**, *n.z.* A gluttonous ravenous person.

u **MINZO**, *n.x.* 1. Gluttony; voracity.

2. The gullet, or the swallow.

uku **MISA**, *v.t.x.z.* To cause to stand; to

stand a thing up. *Misa apa*: Stand it up here.

2. To establish; to confirm. *Nelizwi endilitetileyo, ndiya kuli-misa*: And the word which I have spoken, I will establish.

uku **MISELA**, *v.t.x.z.* To appoint; to institute.

isi **MISELO**, *n.x.* An ordinance; that which is ordained or instituted.

uku **MISELWA**, *v.p.x.z.* To be appointed

uku **MISWA**, } or ordained to. *Nge xesha elimiseweyo*: At the appointed time. *Umsebenzi bebemiselwa wona*: The work for which they were ordained, or to which they were appointed,

isi **MISO**, *n.x.z.* A statute; an institution.

uku **MITA**, *v.i.x.z.* To become pregnant. In the perfect tense, the final vowel is turned into *i*. *Lomfazi umiti*: That woman is pregnant.

uku **MITISA**, *v.t.x.z.* To make pregnant.

uku **MIWA**, *n.x.* To be choked, or suffocated. *Ndemiwa lutuli*: I am choked with dust.

uku **MIZA**, *v.t.x.z.* To absorb.

u **MIZO**, *n.x.* The gullet. *z. u Minzo*.

uku **MKA**, *v.i.x.* To depart; to go away. *z. Ukumuka*.

uku **MKELA**, *v.t.x.* To depart to a certain place mentioned. *Mabemkele e-Rini*: Let them go to Graham's Town. *z. Ukumukela*.

**MNANDI**, *adj. x.z.* Sweet to the taste; pleasant; that which gives delight. The prefix changes with the noun qualified. *Amanzi amnandi*: delicious water. *Ukutya okumnandi*: Pleasant food. *Izinto ezimnandi*: Delightful things.

**MNYAMA**, *adj. x.z.* Dark; black. *Sekumnyama*: It is already dark. *Inkomo emnyama*: A dark, black cow.

ubu **MNYAMA**, *n.x.z.* 1. Darkness; blackness. The ablative is often used, as:—*Sisebumnyameni*: We are in darkness.

2. Ignorance. *Sisebumnyameni ngayo lonto*: We are in ignorance, or uninformed, respecting that matter. *Bumnyama kanye*: It is entire darkness.

isi **MO**, *n.x.z.* Standing; rank; relative position.

u **MOBA**, *n.x.z.* A sugar cane.

izi **MBATI**, *n.z.* Oysters. *x. Imbava*.



- Mofu**, *n. x.* A fatherland beast.
- i Mofu**, *n. x.* Pleuropneumonia; lung sickness in cattle.
- Molo**, *n. x. z.* Good morning. Used as a common mode of salutation. *Maloni*: Good morning to you. **Molo** is Kaffirized from the English *Morning*.
- u Molokazana**, *x.* See *um Olokazana*, under the letter *O*. *z. Umalo-kazana*.
- u Mona**, *n. x. z.* Envy; suspicions; jealousy. The word for *jealousy*, in the sense of being solicitous to defend the honour of, or to be concerned for the character of, one's own or another's reputation or welfare, is, *lkwele*, or *Ubukwele*.
- u Monde**, *n. x.* Patience; long suffering. It is connected with the noun it qualifies by the conjunctive letter *n*. *Umntu onomonde*: A patient person. Lit. A person who has patience.
- uku Mondela**, *v. i. x. z.* To look steadfastly at a person.
- u Mondl**, *n. z.* A sweet, aromatic herb, used for flatulency.
- u Mondlo**, *n. z.* The shin bone (*Tibia*).
- u Momo**, *n. x. z.* 1. Marrow of a bone. 2. Pith of a tree.
- isi Mongomongo**, *n. z.* A wonder; an astonishment. *x. Umangaliso*.
- u Monev**, *n. x.* Blood from the nose. *z. Umongozimo*.
- u Mowane**, *n. z.* A trap made of poles, for catching wild animals.
- u Moya**, *n. x. z.* 1. Wind; air; breath. 2. Spirit. The plu. is *Omoya*.
- isi Moyoya**, *n. x.* A poor, distressed, destitute person.
- isi Moyoywana**, *n. x.* A poor, distressed, destitute person.
- uku Mparaza**, *x.* See *uku Mbaraza*.
- mpasalala**, *adj. x.* The standing of two things in opposite directions. An ox with horns standing in opposite directions would be called, *Inkabi empasalala*.
- 'Mpfu**, *adj. x. z.* Yellow, or cream colour. The prefix varies with the prefix of the noun qualified. *Inkomo empofu*: a yellow cow. *Ihaashe elimpofu*: A cream-coloured horse.
- ubu Mpfu**, *n. x. z.* A yellow or cream colour.
- z. Poverty; destitution.*
- uku Mpompozela**, *v. t. x. z.* To rush out, as water towards a particular spot. *Umtombo ompompozelayo*, emlan-
- jeni**: A fountain that gushes out into the river.
- uku Mpompoza**, *v. t. x. z.* 1. To gush out, as water from a gushing fountain. 2. Applied *figuratively* to rapid speaking; prattle; senseless talk.
- uku Mpumputa**, *v. t. x. z.* To grope about, as in the dark; to feel about for the way, as one blind.
- ubu Mrozi**, *n. z.* Sweetness; that which is pleasant to the taste.
- uku Muka**, *v. t. z.* to depart; to go away. *x. Ukumka*.
- uku Mukela**, *v. t. z.* To depart to a certain place. *x. Ukumkela*.
- isi Mpumputi**, *n. x. z.* One who gropes about, as a blind man.
- uku Munca**, *v. t. x. z.* To suck anything.
- Muncu**, *adj. x. z.* Sour. The prefix changes with that of the noun qualified. *Limuncu isonka*: The bread is sour. *Utywala obumuncu*: Sour beer.
- uku Munda**, *v. t. x. z.* To eat. A woman's word. See *uku Hlonipa*.
- u Mungu**, *n. z.* Chaff of mealies, or Kaffir corn.
- isi Mungulu**, *n. z.* A dumb person.
- isi Mungumgwane**, *z.* A cutaneous eruption; a kind of itch.
- uku Mungunya**, *v. t. x. z.* To suck anything by retaining it in the mouth, as a sweet; to munch.
- uku Munya**, *v. t. x.* To suck, as a child at the breast. Fingoe word.
- Musa**, *v. x. z.* Do not; you must not. This is an imperative form of the verb, expressive of entreaty. It is used like *Mana*, and some others of the aux. verbs, before the *infinitive of the principal verb*. *Musa ukwenza lonto*: Don't do that. *Musa kumbeta umntwana wako*: I entreat you not to beat your child.
- i Musa**, *n. z.* A description of whitish beads.
- uku Mwamwateka**, *v. i. z.* To smile.
- Mxinwa**, *adj. x.* Narrow. Applied to a narrow pass, or gateway. *Indlela emxinwa*: A narrow pathway. *Isango elimxinwa*: A narrow gate, or gateway.

## N.

The letter N has in Kaffir a dento-nasal sound. When it precedes or is followed by a vowel, it has the same sound as in the English words *Nay, Name, &c.*, as in *Ukuna*: To rain. *Namnye*: Not one. When N precedes the letters *d, g, or j*, it combines with these consonants, giving them a semi-nasal sound. *Ndihamba ngendlela elungileyo*: I walk in a right path. *Yenje njalo*: Do so. *Siyakwenje njanina?* How shall we do? or in what manner shall we act?

NA, x. A particle, used, 1. As the reciprocal form of the verb, when added to the root verb. *Ukutanda*: To love. *Ukutandana*: To love one another.

2. It is prefixed to certain forms of the personal pronoun to form the dem. pronouns, and expresses, *Here it is, there it is*. *Nali hashe*: There is the horse. *Nangu umntu*: Here is the person. These forms, varying as they do according to the spec. of the noun referred to, will be found in their proper places in the dictionary.

3. It is used as expressing the proposition *with* before nouns and pronouns. *Nditeta nawe*: I am speaking with thee. *Besifika nabantu*: We arrived with these people.

4. It is used as a conjunctive particle, expressing, *and, also, &c.*, before nouns, the infinitive of the verb, and often before the other parts of speech. When thus used the final *a* of *na* coalesces with the initial vowel of the noun or verb, *i* changing into *e*, and *u* into *o*. *Indoda nenja yake*: A man and his dog. *Umfazi nomntwana wake*: A woman and her child. *Ezulwini nasemhlabeni*: In heaven and in earth. *Kwonke waqalayo nokwenza nokukufundisa*: All that he began to do and to teach. When NA is used as a copulative conjunction before a word commencing with a *consonant*, no elision of the *a* takes place. *Ngapantsi napezulu*: Below and above. *Pezu kwam, napezu kwabantwana bam*: On me, and on

my children. *Lendlela imfutshane ku naleyo*: This path is short compared with that. In negative propositions, NA is often a *disjunctive* particle. *Ningabi namali zegolide nezesilivere*: Provide neither gold nor silver. *Abafuni 'sibane, nasikanyiso selanga*: They need no candle, neither light of the sun.

5. It is inserted between the simple forms of the relative and demonstrative pronouns and nouns, with a *verbal* power, expressing the sense of the verb, *To have*. *Umntu onabantwana*: A person that has children. *Irele elinenhlangoti zimbini*: A sword that has two edges. *Indoda enamahashe amaninzi*: A man who has a large number of horses.

6. It is the sign of the interrogative, *when added* to a word or sentence. *Ubabonilena abantwana?* Have you seen the children? *Zi fikilena, inkomo zako?* Have your cattle arrived? *Bangapina abantu?* How many people are they?

7. Inserted between the neg. pronominal prefix of a verb and a noun it has a privative power, expressing, *I have not, They have not, &c.* *Andinamali*: I have no money. *Abanankomo*: They have no cattle.

8. It denotes *comparison*. *Elihashe linamendu ku naleya*: This horse is swifter than that. *Umntwana uyasebenza kakulu ku noyise*: The child excels his father in work.

9. *Na* is used to denote ability to perform a thing, when prefixed to certain nouns and pronouns used in connection with active verbs. *Unamandla ukwenza oko*: He has strength, or ability, to do this. *Unako u Tixo kuwo lamatye ukumvusele intsapo u Abraham*: God is able of these stones to raise up children unto Abraham.

um NA, n. x. z. A younger brother. Contracted from *Umninawe*. Used thus: *Umnakwetu*: Our brother. *Umnawako*: Thy brother, &c.

um NA, n. z. An eruption, with sores, on the head of a child.

uku NA, v. i. x. z. To rain. The noun *imvula*, rain, is generally used with the verb. *Liyana imvula*: It rains. *Lit It* (referring to the heavens) rains rain.

NABO, *pro.x.* And they also with them.  
z. There they are.

uku NABULUKA, *v.i.x.* To open or stretch out. The heavens may be said to be *Nabulukile*: Stretched out. Amazulu *anabulukile* pezulu: The heavens are stretched out above.

uku NABUZELA, *v.i.z.* To creep; to crawl, as an insect.

uku NAFUNA, *v.i.z.* To be sticky, glutinous, viscous.

uku NAKA, *v.t.x.* To commission a person to perform a difficult undertaking. The Zulu meaning of this word is much the same as uku *Nakana* in the Xosa. z. To take an interest in; to fix the mind on. Wayibona into entle *wanaka* kuyo: He saw a beautiful thing, and took an interest in it, became attached to it.

NAKALOKU, *x.* And now. Compounded of the conjunctive particle *na* and *Kaloku*: Now. It has always a reference to some circumstances or events before spoken of, and is *inferential* in its meaning. *Nakaloku* Bawo, ndenzele ubungwalisa kwangokwako wena, ngobuncwalisa obo endibe ndinabo kuwe lingekabiko elizwe: And now, O Father, glorify me with Thine own self, with the glory which I had with Thee before the world was.

uku NAKANA, *v.i.x.* 1. To begin to comprehend; or understand.

2. To perceive; to discern. *Babanakana* ukuba babenaye u Yesu: They took knowledge of them, (perceived, from their conversation,) that they had been with Jesus. Kodwa *akunakana* u Paulusi ukuba abanye babe ngaba Sadusi nabanye babe ngaba Farisi: And when Paul perceived that the one part were Sadducees, and the other Pharisees. Kute, ukuze ndiyinakane lento: It was thus, I perceived this thing. The radical meaning of this word is, to receive impressions from the circumstances of a case, or the course of events which cause an *inference* to be drawn therefrom by the mind.

NAKANYE, *adv.x.z.* Not once; not at all; never. This is a very strong expression of a negative character when used with a verb. Andiyikwenza lonto *nakanye*: I will never do that thing. Wo kuvu-

mana! Will you consent? *Nakanye!* No, never!

i NAKAZI, *n.x.z.* A cow with white spots.

i NAKAZI-EBOMVU, *n.x.z.* A red cow with white spots.

i NAKAZI-EMNYAMA, *n.x.z.* A black cow with white spots.

NAKO, And it. See *Na*, at No. 9 of its meanings. *Nako* is also the conjunctive form of the pronoun, spec. 8. And it; or, And it also. z. Here it is.

NAKU, *pron.x.* Conjunctive form of the pronoun, spec. 7. And it; or, And it also. z. Here it is.

NAKUBA, *adv.x.z.* And although; and even if; notwithstanding that. *Nakuba* imbi ndoyitabata: Although it is ugly I will take it. *Nakuba* bonke beya kuhamba, ndiya kusala mna: Notwithstanding that all depart I will remain.

NAKUBENI, } *adv.x.* Even in that  
NASEKUBENI, } case.

um NAKWABO, *n.x.z.* A sister's brother. For the brother of a brother, see *um Na*, *Umninawe*, and *Umkuluwe*.

um NAKWETU, *n.x.z.* Our brother. A brother belonging to the same family, but not by the same wife.

um NAKWENU, *n.x.* Your brother; one of your house or family. See *um Na*.

i NALA, *n.x.z.* An animal with white spots, more generally applied to an ox thus marked. *Inkomo ezinala*: Cattle with white spots.

NALI, *x.* Here it is; there it is. Spec. 2 sing. *Nali* ihahe: Here is the horse.

in NALA, *n.z.* Plenty; abundance of food.

NALINYE, *x.* Not one. Spec. 2 sing. Anditetanga *nalinye* ilizwi: I did not speak a single word. See *Namnye*.

NALO, *x.* There it is. Spec. 2 sing.

NALU, *x.* Dem. *pro. spec.* 5 sing. Here it is. *Nalu* usana: Here it is, the infant; or, Here is the infant.

NALUNYE, *x.* Not one. Spec. 5 sing. See *Namnye*.

NAMA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nama*: To fasten upon; to adhere to. *Ute nama* amehlo ake kumi: He fastened his eyes upon me.

isi NAMA, *n.x.z.* A kind of burr grass. So called because it attaches itself firmly to a person's clothes when walking among it. See *Nama*.

uku **NAMATA**, *v.i.x.z.* To determinately persevere in endeavouring to attach guilt to a person; to lay hold of determinately.

uku **NAMATELA**, *v.t.x.z.* To adhere to; to cleave to; to steadfastly and tenaciously adhere to. *Namatela Enkosini*: Cleave to the Lord.

uku **NAMATELISA**, *v.t.x.z.* To cause to adhere; to cement.

uku **NAMATESELA**, *v.t.x.z.* To seal, as with wax.

igi **NAMATELO**, *n.x.z.* Adhesion; cohesive-ness.

uku **NAMAZA**, *v.i.z.* To become firm; to become dense. *Izulu lisanamaza kuwa amatonsi odwa*: The heaven, or the atmosphere, continues quite thick, dense, or firm, and there fell a few drops only.

i **NAMBA**, *n.z.* A boa constrictor; a python. *z.* A rattlesnake.

isi **NAMBA**, *n.z.* A slow walker; one who always lingers behind; a quiet, indifferent, inoffensive person, but wanting in energy.

i **NAMBEZULU**, *n.x.* A long, slender, green snake, which inhabits trees. *z.* i *Nandezulu*.

uku **NAMBITA**, *v.i.x.z.* To retain a thing in the mouth, because it is palatable; to relish. Fingoe word.

isi **NAMBUNAMBU**, *n.x.* An inert, slow person or animal; a creeping thing in movement. *z.* isi *Namba*.

uku **NAMBUZA**, *v.i.x.* To move slowly; to creep along slowly.

isi **NAMBUZANE**, *n.x.* An insect; a creeping creature.

uku **NAMBUZELA**, *v.i.x.* To creep as an insect; to go on the hands and knees. *z.* uku *Nabuzela*.

uku **NAMBEKA**, *v.t.x.z.* 1. To plaster.

2. To glue, or fasten together by cement.

**NAMHLA**, *adv.x.z.* To-day; this day.

**NAMHLANJE**, *adv.x.z.* This very day.

**NAMNYE**, *adj.x.* Not one. Spec. 1 sing. *Akashiya namnye oseleyo*: He left not one remaining. See *Nanye*.

uku **NANAZELA**, *v.i.x.* To flutter, as a mother bird over her young, or as young birds who are beginning to fly.

uku **NANDIPA**, *v.i.x.* To be the subject of joyous expectation. *Ndinandipile kuba kuza ku fika umkuluwe, kwa nodade bam bevela ngapesheya*

*kwolwandle*: I am filled with joy and anticipation because my brother and sister are coming from beyond the sea.

uku **NANDIPISA**, *v.t.x.* To cause joy and joyous anticipation.

uku **NANELA**, *v.t.x.* To exchange shouts of joy; to exhilarate; to cheer; to respond to a favour, by shouting for joy and gratitude.

isi **NANLELO**, *n.x.* A shout of joy; a manifestation of gratitude.

**NANGA**, *x.* Dem. pro. spec. 2 plu. Here, or there, they are. *Nanga amahashe*: Here are the horses.

**NANGO**, *x.z.* The same as *Nanga* and *Nangu*, which see.

**NANGOKU**, *adv.x.* And now; at this time. *Nangoku, ndisatsho*: And now I still say so.

**NANGONA**, *adv.x.* Allowing that; notwithstanding; be it even so. *Nangona uteta njalo asiyi kuvuma*: Notwithstanding you speak thus, we will not consent. *Nangona kunjalo jeng' ukuba uthilo, akulungile noko*: Even allowing it is as you say, it is not right nevertheless.

**NANGU**, *x.z.* Dem. pro. spec. 6 sing. Here it is; there it is. *Nangu umlambo besiteta ngawo*: Here is the river respecting which we were speaking. *Nangu umlilo*: Here is the fire.

**NANGUYA**, *x.z.* Dem. pro. spec. 6 sing. 1. There it is. *Nanguya umango*: There is the ridge of country. *Nanguya umnyama*: There is a rainbow.

2. And behold. *Wena kumkani ubukangela, nanguya umfanekiso umkulu*: And thou, O king, sawest, and behold a great image.

**NANI**, *x.* Per. pro. Conjunctive form. Ye also; with you.

**NANIYA**, *conj.x.* This is one of the forms whereby verbs are connected; in grammatical construction it gives a conditional character to the sentence. It is placed between the principal verb and the infinitive of the verb which expresses the sequence of the action which the principal verb expresses. *Celani naniya kupiwa*: Ask, and ye shall receive. *Funani naniya fumana*: Seek, and ye shall find.

**NANKU**, *x.z.* Dem. pro. spec. 8. Here, or

there, he, she, or it is, or they are. *Nanku* is also frequently used in the 1st per., both sing. and plu. *Nanku* ndilapa: Here I am. *Nanku* silapa: Here we are.

NANKUYA, x.z. Dem. spec. 1 sing. There he is. *Nankuya* umntu lowo benimfunayo: There is the person whom ye were seeking.

NANTONINA? x. And what things?

NANTSİ, x.z. Dem. pro. spec. 3 sing. and 6 plu. Here they are. *Nantsi* imilambo enamanzi: Here are rivers of water. *Nantsi* indoda esityebe: Here is a rich man.

u NANTSİ, n.x.z. Used to express the English phrase, "What do you call him," when the person speaking has forgotten the name of the person referred to.

i NANTSİ, x. The same as *Unantsi*, but applied to things; *Unantsi* being applied exclusively to persons, and *Inantsi* to things.

u NANTSİKA and i NANTSİKA, the same as *Unantsi* and *Inantsi*, which see.

NANTSİYA, x.z. Dem. pro. spec. 3 sing. and 6 plu. There it is; there they are. *Nantsiya* indlu yam: There (it) is, my horse. *Nantsiya* imiti: There (they) are, the trees.

NANYE, adv.x. None; not one. Spec. 3 sing. Here the particle *na* has a negative power, and is prefixed to *nye*, one, to express "Not one." The verbal medial is inserted between the *na* and *nye*, according to the species of the noun referred to, as, *Nalinye*, spec. 2 sing. *Namnye*, spec. 1 sing. These forms, as referring to all the species of nouns, both sing. and plu., will be found in their proper places in the Dictionary.

uku NANZA, v.t.x.z. To approve of; to esteem; to be pleased with; to respect. The negative form denotes that the thing spoken of is little regarded, is lightly esteemed. *Abazinanzi* impahla zake: They lightly esteem his possessions.

NANZI, x.z. Dem. pro. plu. spec. 2 plu. Here they are. *Nanzi* inkomo: Here are the cattle.

NANZO, x.z. Dem. pro. spec. 2 plu. Here, or there, they are. *Nanzo* inyamakazi: Here are the game.

NANEIYA, x.z. Dem. pro. spec. 2 plu. There they are in the distance. *Nanziya* intaba zika Matuwana: There are the Matuwana mountains in the distance.

NAPAKADE, adv.x.z. 1. Ever; everlasting.

2. Never. *Andiyi kuvuma, napakade!* I will never consent, never! When thus used, it means, lit., "I will not consent for ever;" that is, "I will continue my non-consent, or refusal, for ever."

u NAPAKADE, n.x.z. Eternity; that which never ends.

u NGUNAPADE, n.x.z. The eternal One; He who is eternal; He who has no end.

NASE, x. Conjunctive prefix to the ablative of nouns, the final vowel being elided. *Nasendhlwini*: And in the house. *Nasemlanjeni*: And in the river.

NASI, x.z. Dem. pro. spec. 4 sing. Here it is. *Nasi* isigqingqi: Here is a pit.

NASINYE, x. Not one. Spec. 4 sing. *Nasinye* isizwe: Not one nation. See *Nanye*.

NASIYA, x.z. Dem. pro. spec. 4 sing. There it is. *Nasiya* isixeko: There is the city.

NASO, x. Conjunctive form of the per. pro. spec. 4. And that. *Nasosicaka*: And that servant. z. There it is.

NAYE, x.z. Per. pro. spec. 1, sing. conj. form. He also; with him. U John wahamba *naye*: And John went with him. Siya kubamba kunye *naye*: We shall go together with him.

NAYO, x. Per. pro. spec. 3 sing. conj. form. It also; with it.

NAZA, aux.v. And ye. This form of *Ukuza*: To come, is used conjunctively to connect two parts of a sentence, and has reference both to that preceding and that which follows. *Kufuti kangakananina ndinibize, naza anavumake ukuva!* How often have I called you, and ye refused to listen!

NAZO, per. pro. spec. 3 plu. conjunctive form. They also; with them.

NCA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti*

*nca* : 1. To stick to ; to adhere, as one substance to another.

2. To hold fast to a pursuit or course of conduct.

i *NCA*, *n.x.z.* Grass of the fields.

*NCA*, *adj.x.* Unripe. Its prefix varies with spec. of the noun qualified. Amazimba *ancaca* : Unripe corn.

uku *NCA*, *v.t.x.z.* To move a person's residence from one place to another ; to reside in different localities.

In *NCAKANCACA*, *n.x.* The Uvula ; the membrane attached to the soft palate, and hanging over the glottis or back part of the tongue.

In *NCA*, *n.x.* Ants, the description which build the large ant heap.

uku *NCA*, *v.i.x.* 1. To give up a thing ; to forego a thing for some particular purpose. Ute u Kristu, wabuncama ubungcwalisa bake ngenxa yokukululwa kwetu : Christ left (laid aside) His glory for our salvation.

2. To give up a project or undertaking in despair or discouragement. Sendincamile lonto : I have abandoned that undertaking. z. To eat, or *finish* eating, before starting on a journey.

uku *NCAMATISA*, *v.i.x.z.* To stick to ; to adhere to.

uku *NCAMATISELA*, *v.t.x.z.* To glue together ; to seal, as a letter.

i *NCAKAZANA*, *n.x.* Small birds.

uku *NCA*, *v.t.x.* To give in charity ; to communicate to one who is in need.

uku *NCA*, *v.t.x.* To give over to ; to impart. *Ukumncambela* indaba umntu : To give a person the news.

i *NCA*, *n.x.* The end of a thing.

uku *NCA*, *v.t.x.* To taste a thing, as food ; to take a little just to taste. Used especially to denote the native custom of sipping a little of the milk by the person presenting it to another before giving it to him. This custom has doubtless arisen from a fear of being poisoned by the drink offered. z. Uku *Bamula*.

um *NCA*, *n.x.* One who tastes food for the chief. This is an appointment always made at the chief's residence, where a person always tastes the food offered to the chief before he (the chief) partakes of it. z. *Umcamuli*.

um *NCA*, *n.x.* A narrow and dangerous path, where the traveller has to "cancata," or step warily.

uku *NCA*, *v.i.x.* To tremble as with fear or cold.

In *NCA*, *n.x.* A porcupine.

i *NCA*, *adj.z.* Small.

In *NCA*, *n.x.* Flavour ; that which affects the taste.

uku *NCA*, *v.i.x.* To hide behind an object, by passing behind it, as hiding the person behind a tree.

uku *NCA*, *v.t.x.* To lie close for ; to hide the person for a purpose.

ubu *NCA*, *n.x.* Moderation, especially in food or drink. z. *Incun*.

In *NCA*, *n.x.* An abstemious person.

uku *NCA*, *v.t.z.* To keep close to a person or thing, either by walking with him, or by determinately following him with accusations and imputations of guilt.

uku *NCA*, *v.t.x.* To ask a person to give tobacco or snuff. Ndiza *kuncaza* kuwe mhlobo wam : I am come to ask tobacco of you, my friend.

uku *NCA*, *v.t.x.* To give tobacco or snuff to another. *Ndincazele* mhlobo wam : Give me a little tobacco, my friend.

i *NCA*, *n.x.* A wound, inflicted as in conflict, by a sharp weapon.

In *NCA*, *n.* Kindness ; amiability of disposition ; tender feeling.

uku *NCA*, *v.t.x.z.* To help ; to assist.

i *NCA*, *n.x.* A wren.

u *NCA*, *n.x.z.* Help ; assistance.

uku *NCA*, *v.t.x.* To coax ; to wheedle ; to persuade by flattery.

um *NCA*, *n.x.* A wheedler ; a flatterer ; one who endeavours to gain over another by smooth, coaxing words.

In *NCA*, *n.z.* An officer or servant of the royal household.

ubu *NCA*, *n.z.* Office discharged by an *Inceku*.

In *NCA*, *n.z.* A female servant performing the same service as an *Inceku*.

uku *NCA*, *v.t.z.* To suck as a child, or a calf, from its mother.

um *NCA*, *n.z.* A strip of grass left as a boundary between gardens.

In *NCA*, *n.z.* Grass for thatching.

uku *NCA*, *v.t.x.* To lead out water for irrigation.

um *NCA*, *n.x.* A water furrow ; a stream led out for irrigation.

ubu NCENDENCENDE, *x.* Tenderness; softness of feeling; a want of vigour and manliness of feeling.

uku NCENDEZELA, *v. i. x.* To manifest nervousness; to be timid.

uku NCENGA, *v. t. z.* To entreat; to persuade; to beseech in tender and affectionate words. *x.* uku *Cenga*.  
in NCETE, *n. z.* A small brown bird; a species of lark. *x. u* *Celu*.

uku NCETEZA, *v. t. x. z.* To inform against; to betray; to calumniate; to misrepresent; to scandalize. The word properly and radically denotes the giving of *private* information respecting a person; and as this is usually of a calumnious character, it is made to express *scandalizing*.

uku NCETEZELA, *v. t. x.* To speak privately to one person for another, so as to obtain for him a favour. Wandincetezela enkosini: He spoke for me to the chief.

uku NCETEZISA, *v. t. x. z.* To induce another to speak evil of a person, whether by bribery or persuasion; to suborn; to induce one person to inform against another.

*i* NCENCESHA. See in *Cencesha*.

um NCETEZI, *n. x. z.* A traducer; a betrayer.

in NOI, *n. x.* A jackal.

isi NOI, *n. x.* The name of an animal, as of a horse.

*i* NOIBA, *n. x.* The name of the Kie River, which is the boundary of the Cape Colony on the S.E.

in NOIBI, *n. x.* A mechanic.

ubu NOIBI, *n. x.* Skill in workmanship.

uku NOIBILIKA, *v. i. z.* 1. To melt; to dissolve. *x.* uku *Nyibilika*.  
2. *z.* To feel comfortable; to be in a state of ease and comfort.

uku NOIBILIKISA, *v. t. z.* To melt; to smelt; to dissolve. *x.* uku *Nyibilikisa*.

uku NOIKA, *v. t. z.* To lean upon or against.

NOINANANA, *adj. x.* Very small; the diminutive of *Ncinane*.

NOINANE, *adj. x.* Small; little. The prefix changes with that of the noun qualified. Isizwe *esincinane*: A small nation. Ilizwe *elincinane*: A small country. *z.* *Ncane*.

ubu NOINANE, *n. x.* Smallness; diminutiveness; insignificance.

uku NOINCITA, *v. t. x.* To demolish; to extirpate; to kill and destroy; to make

an end of an opponent by killing him outright.

uku NOINDA, *v. t. x.* To dip a sop into gravy or soup when eating. *z.* To dip the *fingers* into food or soup, and thus to eat by the hand.

in NOINDI, *n. x.* Pure liquid honey, as found in the white virgin part of the comb.

um NOINDO, *n. z.* Thin porridge made from the substance strained from the Kaffir beer.

uku NOINKZELA, *v. t. x.* 1. To squeeze; to press upon. Uyandincinezela: You are pressing upon me.  
2. To oppress. *z.* uku *Cinezela*.

in NOINIZILO, *n. x.* Oppressions; tribulations.

in NOINIBA, *n. x.* An ostrich.

uku NOINTA, *v. t. z.* To out-do another, as at a game, or in hunting.

uku NOINTISANA, *v. t. x.* To vie with each other; to endeavour to out-do each other.

uku NOINZA, *v. t. z.* To pinch; to nip; to bite or sting, as mustard.

isi NOINZA, *n. z.* A maid-servant who is also a concubine.

uku NOIPA, *v. i. x. z.* To grow less.

uku NOIPEKA, *v. i. x. z.* To decline; to walk away. Amanzi *ayanzipeka*: The water is falling, wasting away.

uku NOIPISA, *v. t. x. z.* To make less; to reduce, to diminish.

ubu NOIPO, *n. x.* Diminution; reduction.

uku NOITSHWA, *v. x.* To be made less. The passive of uku *Ncipa*. For the change of the *p* into *sh* see the letter P. This form is used to express neglect towards a person or persons in the general distribution of food, or rewards and favours. Bapiwa bonke, ngokuninzi kanti ndincitshwa mina: They all receive abundantly, but I am left without, or receive sparingly.

*i* NOO, *n. x. z.* Red and white ox.

uku NOOKA, *v. t. x.* To converse.

*i* NOOKAZI, *n. x. z.* A white cow.

*i* NOOKAZI EBOMVU, *n. x.* A white and red cow.

uku NOOKOLA, *v. t. x. z.* To hold free intercourse; to converse; to chat; to joke; to speak familiarly, as among friends.

in NOOKUTI, *n. x.* A bug.

uku NOOLA, *v. x.* To defile oneself; to con-

- tract filth. z. To ill-treat; to ill-use.
- uku NCOLISA, v.t.x. To defile; to foul; to pollute.
- uku NCOMA, v.t.x. To highly value; to extol a thing as of great value.
- uku NOOMULA, v.t.z. To pull up or off, as grass from its sheath, and leaving the roots in the ground.
- um NCONCO, n.z. Young maize, up to the time when the grains are formed on the cob.
- i NCONCONI, n.x. A mosquito. z. *Insen-sane*.
- uku NCONDEBEZA, x. To do a thing carefully. z. To speak out frankly on any point.
- u NCONDO, n.z. A lame person or animal.
- uku NCOTUKA, v.i.x.z. To fall off, as hair from an animal.
- uku NCOTULA, v.t.x.z. 1. To pluck off, as hair from a skin.  
2. To extract, as a thorn from the flesh.
- uku NCOTYOKA, v.t.z. To cut the hair from the head.
- i NCOZANA, n.x.z. A little of anything; a small part.
- i NCOZANYANA, n.x.z. A very small quantity of a whole.
- in NCUKA, n.x. A wolf.
- ubu NCUKA, n.x. Wolfishness of disposition. Umntu *onobuncuka*: a fierce, tyrannous, severe, voracious person.
- in NCUKA, n.x. A stabbing spear; a bayonet.
- i NCUKU, n.z. An abstemious person, one who eats little.
- uku NCUMA, v.i.x. To smile. z. *Ukuna-meteka*.
- uku NCUMANCUMEZA, v.i.x. To simper; to smile continuously.
- uku NCUMEZA, v.i.x. To smile with an air of carelessness.
- uku NOUNCA, v.t.x.z. To suck up any liquid into the mouth, as through a native strainer made of rushes, for sucking thick milk from.
- uku NOUNUTEKA, v.i.x.z. To be very much reduced by sickness; to have little flesh on the bones.
- ubu NOUNU, z. Abstemiousness; moderation; order; regularity. x. ubu *Ncatu*.
- um NOUNUBA, n.x. A willow tree, that species which grows wild on river banks.
- uku NOUNZA, v.i.x. To dip a sop into milk;

- to dip anything into milk which absorbs it, for the purpose of sucking it out. The Kaffirs often eat their thick milk in this manner.
- um NOUNZA, n.x. A small dipping stick, made of rushes and tied together with a bushy end for dipping into milk, to eat thick milk with.
- NOWA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ncwa*: To clear all off; to sweep off clean, as in taking all there is in war. Hambani, niti ke nakufika nitimbe, niti *ncwa*: Go, and when ye arrive take captive, and make a clean sweep, letting nothing remain.
- NOWABA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ncwaba*: To doze; to snooze.
- u NOWABA, n.z. A wealthy, well-to-do person; one of the chiefs of the land.
- uku NOWABA, v.i.z. To become rich; to have a fine appearance or complexion, as one unaccustomed to labour. When a native is well oiled, and his skin appears soft and shining, he is said to *Nciwaba*.
- ubu NOWABA, n.z. Wealth; riches. Umntu *onobuncwaba*: A wealthy person; a person in circumstances which exempt him from labour.
- uku NOWABA, v.t.x.z. To bury; to inter.
- i NOWABA, n.x.z. A grave; a sepulchre. Before Christianity was introduced into the Kaffir and Zulu country, the natives conferred the honour of sepulture on their chiefs and great men only; thus the grave was called an *Inciwaba*, from *Unciwaba*: Wealth, indicating that a wealthy person, or one of royal blood, lay there.
- uku NOWABAZA, v.i.x. To open and shut the eyes, as if asleep; to be drowsy.
- uku NOWABELA, x.z. 1. To bury in a specified place. Bammnciwabela emdeni welifa lake: They buried him in the border of his inheritance.  
2. To bury for another.
- i NOWADI, n.x. See in *Cwadi*.
- ubu NOWANE, n.x. A collection of beautiful things.
- ubu NOWANGU, n.x. Villany; vice; viciousness.
- i NOWANGU, n.x. 1. An abandoned, vicious, mischievous person.



2. Used also adjectively. Umntu *onencwangu* : A vicious person ; an ill-disposed person.
- uku NCWASA, *v.i.x.* To entertain an intention towards a person of asking a favour of him, or of proposing some project to him, but from a feeling either of fear or prudence, to postpone mentioning it from time to time, and then to introduce the subject by a roundabout way ; to hint at ; to mention slightly ; to allude to.
- NOWAZI, *adv.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ncwazi* : To begin to become twilight ; to begin to be dusk ; denoting the time of evening twilight.
- uku NOWELA, *v.t.x.z.* To cut into strips or thongs.
- uku NOWINA, *v.i.x.* To utter a sharp cry caused by pain ; to utter a suppressed groan.
- i NOWINA, *n.x.* A sharp cry caused by pain.
- in NOWINOWI, *n.z.* The sugar bird.
- NDA, *x.* Verbal prefix 1st per. sing. past time. *Ndafika* : I arrived.
- NDAKU, *x.* Tense form of the verb 1st pers. sing. sub. mood. When I. *Ndaku fika* : When I arrived, or, When I arrive.
- NDAKUXELELA, *x.* I can tell you, or, I can assure you. This word is used in familiar conversation in the above sense ; thus, Yinyaniso umhlobo wam, *ndakuxelela* : It is true, my friend, I can assure you. Ngabantu abalungileyo, *ndakuxelela* : They are good people, I can tell you.
- NDANDINGA, *x.* Tense form of the verb. I did not. *Ndadingatanda* : I did not love.
- NDANDINGASAYI, *x.* Neg. tense form of the verb, prefixed to the infinitive of the verb. And I will no more, or, And I will not again. This form implies a reference to some circumstance or circumstances of a conditional character. Geinani imiyalelo yam *ndandingasayi* kunohlwaya : Keep My commandments, and I will no more be angry with you.
- NDANGA, *x.* Tense form of the verb. Followed by another verb it denotes, I was as if I were. *Ndanga ndifile* : I was as one dead. *Ndanga ndi-*

sezulwini : I was as if I were in heaven.

u NDABA, *n.z.* One of the months, commencing about the middle of January in the Roman Calendar.

NDAWONINA? *adv.x.* Which place? Compounded of *Indawo* : Place, and *Nina* : Which. Uteta *ndawonina*? Which place do you speak of?

NDAWONYE, *adv.x.z.* In one place ; together. Sihleli *ndawonye* : We live together in one place.

NDAYE, *x.* Tense form of the verb, past indef. 1 per. sing. *Ndaye nditeta* : I spoke.

NDAZA, *x.* Compounded of *Nda*, verbal prefix, 1st per. sing. past time, and *Za*, the root of *Ukuza* : To come. It is a conjunctive form whereby two verbs are connected, implying *continued action* ; answering to the English sense of " then," when some action which is *already completed* is *referred* to, and the actor continues his narrative, by speaking of other acts which immediately follow. *Ndati kuye kaudipe ndisele ; watoba umpanda wake, wati sela : Ndaza, ndati, uyintombi ka banina? Ndaza ndafaka ezacolo ezandleni zake* : And I said to her, Let me drink, I pray thee : and she let down the pitcher, and said, Drink. *And I asked her, Whose daughter art thou? And I put the bracelets upon her hands.*

u NDEBEZA, *n.x.* A night hawk.

NDEDWA, *adv.x.* Alone. 1st per. sing. I alone. *Ndifike ndedwa* : I have arrived alone. Often preceded by *mina*, the nom. of the per. pro. *Mina ndedwa* : I alone.

NDI, *x.* Pronominal verbal prefix 1 per. sing. pre. tense. *Nditeta* : I am speaking, or, I speaking. *Ndi* is the verbal prefix 1 per. sing. used to connect two or more verbs conjunctively in the sub. mood. *Ukuze ndimbedeshe, ndimbulele, nditembe yena yedwa* : That I should worship him, and give him thanks, and trust in him alone. *z. Ngi.*

uku NDIBAZA, *v.i.x.* = *Ndita*, which see.

NDIBE, *x.* Tense form of the verb, 1st per. sing. imper. tense. *Ndibe nditeta* : I was speaking.

NDIBENDINGA, *x.* I would therefore. *Ndibendinga* Nkosi ndibuza ukuba ndinga ngeni apana? I would there-

fore ask, Sir, if I can enter here.

NDIMI, *per. pro. x.* 1. I myself. *Ndimi* ke: It is I myself. *z. Ngimi.*

2. By me. Causal form of the *pro.* Denoting that I am the actor.

Yenzwa *ndimi*: It is done by me.

NDIM-LO, *pro. x.* I, or me myself.

Usually used after an active verb.

Yenzwa *ndim-lo*: It is done by myself. It is a contraction of *Ndimi lowo.*

uku NDINDA, *v. i. x.* To speak artfully, to insinuate, and in a winning manner to conduct a conversation so as to raise impure thoughts, and at the same time to gain the affections by artful means: to seduce. *z.* To ramble about in a listless, idle manner; to be indifferent to work, and bent only on enjoyment and pleasure.

NDINGA, Tense form of the verb, potential mood. I may or can. *Ndingahamba*: I can go. Also neg. form *pre. imp. tense.* I am not. *Ndinga tandi*: I am not loving

NDINI, *n. x.* A termination added to personal nouns for the purpose of calling attention. It is used in a familiar mode of address to a person or persons. Umuntu: Person. Mntu *ndini*: You person. Umfazi: Woman. Mfazi *ndini*: You woman. Indoda: Man. Ndoda *ndini*: You man. Nina *ndini*: Ye, you there. The initial vowel in the above examples is dropped in accordance with the rule that in the vocative case of nouns the initial vowel is elided.

uku NDITA, *v. i. x.* To speak with hesitation from not being certain of the correctness of what is said.

uku NDITAZA, To talk fast; or to talk without meaning; to gabble.

isi NDIYANDIYA, *n. x.* 1. Perplexity; intricacy.

2. The name of a plant eaten by the Zulu Kaffirs to remove perplexity of mind; but especially by one who is accused of any crime, when guilty, to prevent confusion when before his judges.

NDIYA, *x.* Tense form of the verb, 1st *per. sing. pre. indic. mood.* I am. *Ndiyateta*: I am speaking. Lit. I go speak; the *ya* coming from *Ukuya*: To go. Prefixed to the infinitive of the verb, it denotes

future time. *Ndiya kuteta*: I shall or will speak. *z. Ngiya.*

uku NDIYAZA, *v. i. z.* To wander about confusedly in thought and speech; to be distracted; perplexed.

uku NDIZA, *v. i. z.* To fly as a bird in the air. Izinyoni ziyandiza pezulu: The birds fly high in the air.

ama NDLA, *n. x. z.* Strength; power; might; ability; authority; courage or capability to perform an action, or accomplish an enterprise. *Unama-ndla*: He is strong, able, powerful.

ili NDLE, *n. x.* An uninhabited district. Compounded of *Ilizwe* and *Nga-pandle*. Lit. A district outside as a moor, or a barren place.

izi NDLE, *n. x.* Places or districts which are uninhabited.

u NDLEBENDE, *n. x.* Amule. *z. Imbongolo.*

NDODWA, *adv. x.* I alone. Ndayenza lonto ndim *ndodwa*: I myself alone did that.

um NDONDOSHOLO, *n. x.* A swelling caused by a blow.

uku NDONDOZA, *v. i. x.* To throb, or beat, like the pulse, or heart.

um NDUBU, *n. x.* A tree which grows on the banks of rivers; the wild willow. *z. Umunyezane.*

uku NDULUKA, *v. i. x.* To remove; to go away; to depart.

uku NDULULA, *v. t. x. z.* To dismiss; to send away.

i NDULO, *n. z.* A former thing; that which is of old. Abantu *bendulo*: Persons of a former race or generation.

u NDUNCE, *n. x.* The rectum. *z. Umdidi.*

isi NDUNDUNDU, *n. z.* A weevil. *x. Ingqokoqwane.*

uku NDWEBA, *v. i. x.* To be shy; to be timid.

uku NDWEBELA, *v. i. x.* To be shy of; to have a nervous fear of; to dread.

i NDWEBO, *n. x.* Timidity; nervous fear.

u NDWENDWE, *n. x.* A company of people, who are strangers, and on a visit to a place. *z.* A company of people who accompany a bride to the residence of her future husband.

i NDWEZA, *n. x.* A robin.

N̄, Four. It takes its prefix from the spec. of the noun it qualifies. *Inkomo zine*: Four cows. *Abantu bane*: Four people.

isi N̄, *x.* The fourth. *Umyaka owesine*

- The fourth year. *Indlu eyesine* : The fourth house.
- um **NE**, *n. z.* Eldest brother. Often used in familiar conversation to any man older than the speaker.
- NEDWA**, *x.* Ye alone. *Ni nedwa na?* Are ye alone?
- uku **NEMBA**, *v. t. x. z.* To hit a thing; to strike a thing aimed at, as with a gun. *z.* To cement; to cause to adhere to.
- i **NEMBA**, *n. z.* Severe pains. Usually restricted to labour pains in childbirth. *x. i Nimba.*
- i **NEMBEZULU**, *n. x.* A species of snake.
- i **NENE**, *n. x. z.* 1. Truth; faithfulness. *Yinene lonto* : That thing is true. *Yenza ngenene* : Act faithfully.
2. A worthy person; one who is incapable of mean actions; a reliable friend. *Umntu olinene* : A truthful, reliable person.
3. A person of rank; a gentleman, as distinguished from the commonality. *z. um Nene.*
- isi **NENE**, *adv. x.* The right side. Generally used thus, *Kwe yesinene* : On the right side; referring to a noun of spec. 3 sing. *Kwe yesinene yendlela.* On the right side of the path.
- aba **NENENE**, *x.* Lit. Those who have truth. Sincere persons; faithful ones; those who may be trusted. *Plu. of Inene.*
- uku **NINGA**, *v. t. x.* To grind fine, as flour. *z.* To loathe; to nauseate; to have an aversion to; to abhor; to avoid all connection with.
- um **NINGA**, *n. x.* A whale.
- um **NINGE**, *n. z.* A sluggard.
- uku **NINGISA**, *v. t. z.* To disgust.
- um **NINGO**, *n. x.* Fine flour.
- i **NENENDINI**, *n. x.* A term of respect, used very much like the English word Sir, or Gentleman. '*Manene-ndini nivel*' apina, nisinga pina? Gentlemen, from whence come ye, and whither are ye going?
- uku **NETA**, *v. t. x. z.* 1. To get wet from rain. *Ndinetile* : I am wet from rain.
2. To let in rain, as a leaky house. *Indlu iyaneta* : The house leaks, or admits the rain.
- uku **NETISA**, *v. t. x.* To make wet, as from rain, or sprinkling of water.
- i **NEVU**, *n. z.* 1. The mistletoe.
2. A parasitic plant, from which bird-lime is made.
3. Any viscous substance. *x.* *Ingcembu.*

ama **NEWU**, } *n. x.* Beautiful things of  
ama **NEWUNEWU**, } every description.

uku **NFIKILA**, *v. t. x.* To pinch. *z. Ninza.*

um **NGA**, *n. x. z.* The mimosa tree, from which a fine gum is obtained.

uku **NGA**, *v. i. x. z.* To wish. The root of this verb, **NGA**, is used as an auxiliary verb, to form the tenses of the optative mood.

1. It is *prefixed* to the tenses of the *potential* mood, and thus forms the *optative* mood. Thus :—  
*Ndingateta* : I can speak. *Ndinga-ndingateta* : I wish I could speak. *Ningateta* : Ye can speak. *Ndinga-ningateta* : I wish you could or would speak.

2. To seem. It is used in this sense as an aux. verb in the present, past, and future time, expressing hypothetical semblance. *Banga bangabantu abalungileyo* : They appear to be good people. *Wanga ungumtu odanileyo, ngento ayenzi-leyo* : He seemed as one who was ashamed of what he had done.

**NGA**, *n. z.* The root of *Ukunga* is used in a variety of senses, all implying potentiality when used affirmatively, and as a negation of power when used in forming the negative tenses of the verb. It is thus very extensively used in the inflections of nouns, pronouns, and verbs.

1. In forming the neg. tenses of the verb. *Banga tandi* : They love not, or they not loving. *Aba tandanga* : They did not love. *Singasa kutanda* : We shall not love any more.

2. It is used in forming the *potential mood* of the verb. *Dinga tanda* : I may or can love. *Andinge tande* : I cannot love.

3. When prefixed to *ba*, the root of the verb *Ukuba*, To be; it denotes *probability*, expressing the sense of, "It seems as if." *Ngaba nguye* : It seems as if it were he. *Kungaba njalo* : Possibly it is so.

4. It is used for the *instrumental* form of the per. pro. and of nouns, as distinguished from the *causal* form; denoting *agency*, used to effect a purpose by *another*, who is the *prime actor* : giving the sense of the action being performed *through* him, them, or it, as distinguished from *by* him, them, or

it. *Yenzwa ngaye*: It is done through *him*; he being employed, or instigated thereto, by another. *Sihlelwe yilengozi ngani*: This evil has come upon us through you; that is, by your neglect, or contrivance.

5. As a general rule, when *nga* is prefixed to *nouns* the initial vowel of which is *i*, the final *a* of *nga* coalesces with the *i*, and is changed into *e*; and when the initial vowel is *u*, it changes into *o*. *Ndiyasembenza ngomhlakulo*: I work with the spade; that is, the spade is the instrument by which I work. *Ndahamba ngenqwelo*; I travelled by, or through the agency of, a wagon. *Ubulewe yinqwelo*: He is killed by the wagon; that is, the wagon killed him, as the sole cause of his death.

6. Thus dropping the final *a*, and changing the initial vowel of the noun, it is used in a variety of senses, denoting various conditions which other languages render by prepositions, conjunctions, or other particles. Thus:—

(1.) *According to*, or *in consequence of*. *Ndize ngelizwi lako*: I am come according to, or in consequence of, thy bidding. *Sigwetywe ngomteto*: We are condemned according to, or by, the law. *Ubulewe ngendlala*: He is killed by hunger.

(2.) *During*, or *about*, such a time. *Siyakubako ngokusa*: We shall be there in the morning. *Bayakufika ngokuhlwa*: They will arrive in the evening.

(3.) When repeated before a noun or pronoun, it compares one thing or person with another. *Lomtwana inganga lowo*: That child is as big as this. *Indlu ingangendlu yenkosi*: A house which is as large as that of the chief. *Ungangelizwe*: He is as large as the world. When thus repeated and prefixed to *Ukuba*, the verb "to be," it expresses the sense of the English word "so," when used to denote the extent of an operation, or the degree of a quality. *Ubukulu baka bungangokuba, kungeko onga linganiswa naye*: His

greatness is such, that none can be compared with him. *Wanditanda ngangokuba wandipa ihashe*: He so loved me that he gave me a horse.

(4.) Prefixed to two nouns following each other of the same signification, or prefixed to *Nye*: One, preceded by the plural forms of the first forms of the dem. pro. belonging to the noun spoken of, (see Grammar,) it means, "one by one." *Saziba'a ngenkabi, ngenkabi*; or, *Sazibala inkabi ngazinye, ngazinye*: We counted the oxen one by one. *Basukaabantu, ngabanye, ngabanye*: The people rose up one by one. When prefixed to the plural forms of numeral nouns, it means, by tens, hundreds, &c. *Babeko ngamakulu*: They were there by hundreds. *Babulawa ngamawaka*: They were slain by thousands.

(5.) Thus prefixed to nouns which follow verbs, *Nga* expresses several adverbs and prepositions,—viz., "By." *Sipe ukutya kwetu imihla ngemihla*: Give us our food day-by-day. "With." *Sikolisiwe ngokulunga kwako*: We are satisfied with thy goodness. "Concerning." *Bambuza ngokuhamba kwake*: They asked him concerning his travels. *Siteta ngazo izinto zomhlaba*: We speak of earthly things.

(6.) *Nga* prefixed to nominal verbs and nouns, changes them into adverbs. *Imihla*: Days. *Ngemihla*: Daily. *Ukusa*: The dawn. *Ngokusa*: Early in the morning. *Ukulunga*: Goodness; righteousness. *Ngokulunga*: Rightly.

(7.) When prefixed to the dative of the per. pro., it often signifies, "Against, towards, from," &c. *Inqumbo yake yavuta ngakubo*: His wrath waxed hot against them. *Ndakangela ngakubo*: I looked towards them. *Bavela ngakwelo cala*: They came from that direction.

isi NGA, n. x. z. A thorny plot of ground; a plot or locality where the mimosa thorn tree grows; usually used in the ablative. *Esingweni*: In the thorn country.

NGABA, adv. x. z. Probably. *Ngaba*

wofika namhla: Probably he will arrive to-day. See *Nga*, at No. 3 of its meanings.

NGABANQA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngabanqa*: To suddenly descend and arrive at a place, as at the bottom of a hill.

NGABANYE, x. Others. Spec. 1 plu. *Ngabanye abantu aba*: These are other persons. *Siteta ngabanye abantwana*: We speak of other children. *Yenzwa ngabanye abantu*: Done by other persons.

NGABANYE, x. See *Nga*, at No. 6 (4) of its meanings.

uku NGABAZA, v. i. x. To conjecture, as one uncertain how a thing will happen to turn out.

NGABO, pro. x. z. They. Spec. 1 plur. NDABOKE, pro. x. z. These are they. Spec. 1 plur. *Ngaboke abantu benditeta ngabo*: These are the people of whom I spoke.

NGABOMI, adv. x. Wilfully; purposely. Aaiyingozi lonto, yenza *ngabombi*: That is not an accident, it is done on purpose.

uku NGABULA, v. t. x. To clear a way or path among difficulties; to clear a passage through a crowd. *Ngabula wena, ndolandela mina*: Press you on, and clear the way, and I will follow. See uku *Gabula*.

NGAKA, adj. x. z. So large. The prefix changes with that of the noun it qualifies. *Indlu engaka*: A house so large. *Umti ongaka*: The tree so large.

NGAKANANA, adv. x. z. So great; so large. *Umzi ongakanana!* So great a town! *Inkosi engakanana!* So great a chief!

NGAKANANI, adv. x. z. Not many; not so very large, or not so much. (See Grammar.) *Inkomo zake azingakanani*: His cattle are not so very many. *Abantu abangakanani*: The people are not so numerous.

NGAKANANINA? adv. x. z. How many are they? *Zingakananina inkomo zako?* How many are your cattle?

NGAKO, adv. x. z. 1. Therefore; on that account; in consideration thereof. *Bekungako ukuba ebeteta*: It was therefore that he spoke.

2. Respecting which. *Ngako ebekutetayo u James*: Respecting which James spoke. *Ngako okoke nditsho mina akusayi kuzuza into*:

It is therefore, or for this reason, you shall receive nothing.

NGAKONA, adv. x. Thither. *Sisinga ngakona*: We are proceeding thither.

NGAKU, adv. x. Against; in opposition to. *Niyalwa ngaku-Tixo*: Ye are fighting against God. *Baman' ukuteta ngakuti*: They are continually speaking against us.

NGAKUMBI, adv. x. See *Kumbi*.

1. This word is often used in connection with verbs and adjectives to express intensity of action, or increase of quality. *Babete ngakumbi*: Beat them with greater violence. *Yenza ukuba babengcwele ngakumbi*: Make them yet holier still.

2. It sometimes means "otherwise," or the doing a thing after a different manner. *Yenza ngakumbi*: Do it again after a different style.

NGAKUPINA? x. This word is used with the verb *Ukwenza*: To do, in the sense of "What shall I do?" *Sendiya kwenza ngakupina?* How shall I do now? *Wakohlwa ukuba angenza ngakupina*: He was at a loss, or knew not how or what to do.

NGAMANA, x. The present potential of *Mana*, which see. When *Ngamana precedes a verb* it is *supplicatory*, expressing, "O that thou wouldst continue to." *Ngamana usinceda 'Nkosi!* O that thou wouldst continue to help us, Lord! It is a contraction of *Wanga ungamana*; and has an *optative* force.

NGAMAQINGA, adv. x. Artfully; cunningly; intriguingly. From *Ukuqinga*: To plot; to intrigue. *Yeka ukwenza ngamaqinga ngakumi*: Cease to intrigue against me.

ubu NGANGA, n. x. Boldness; courage; assurance.

ubu NGANGAMSHA, n. x. Majesty: mightiness.

i NGLANGANE, n. x. A description of wild turkey, called by the colonists the *hadadah*.

NGANENO, adv. x. z. 1. On this side.

2. Used as a particle of comparison. *Ubukulu bayo bunganeno kwaleyo*: This is smaller than that.

i NGANGAZANA, n. z. A small species of antelope.

NGANHLANYE, adv. z. On one side.

- NGANI? } x. 1. Why; how is it?  
 NGANINA? } Umbete *ngani*? Why  
 do you beat him? Nibendifuna  
*nganina*? Why, or how is it that  
 ye sought me?  
 2. For what reason? It is gene-  
 rally used in this sense when a  
 statement has been made which  
 produces astonishment and indig-  
 nation on the part of the hearer.  
*Ngani*? Explain yourself; what  
 do you mean?  
 in NGANYANA, n.x. A small space. From  
*Umgama*: A distance. It is the  
 diminutive of *Umgama*.  
 NGAPA, adv. x. This way. Yizani  
 nihamba *ngapa*: Come ye, and  
 proceed by this way.  
 NGAPAMBI, adv. x.z. Before; just in  
 front of. *Ngapambi kwendlu*: In  
 front of the house. *Ngapambi*  
*kwabo*: In front of them.  
 NGAPANDLE, adv. x.z. 1. Without.  
*Ngapandle kwam aningenze nento*:  
 Without me ye can do nothing.  
 2. Outside. *Ngapandle kwendlu*:  
 Outside the house.  
 3. In the country, as distinguished  
 from the town. Sebehleli *nga-*  
*pandle*: They now live in the  
 country.  
 NGAPANTSI, adv. x.z. 1. Underneath;  
 below another thing. *Ingapantsi*  
*kwelitye imali*: The money is un-  
 derneath the stone.  
 2. Lower in position or rank.  
*Ungapantsi kwam wena*: Thou  
 art lower in rank than I am; I have  
 authority over thee.  
 NGAPAYA, adv. x. Far away in that  
 direction, referring to a place in  
 the distance beyond the range of  
 vision. *Ngapaya kwentaba*: Far  
 away on the other side of the  
 mountain.  
 NGAPESHEYA, adv. x.z. On the other  
 side of a river or a stream.  
 NGAPEZU, adv. x.z. Above.  
 NGAPEZULU, adv. x.z. High above.  
 NGAPI? x.z. A contraction of *Nga-*  
*pina*? Whereabouts? Ubabona  
*ngapi*? Whereabouts did you see  
 them? z. How many. Izinkomo  
*zingapi*? How many cows are  
 there?  
 NGAPINA? x.z. 1. Whereabouts?  
*Kungapina apo bangakona*? Where-  
 abouts are they?  
 2. When *Ngapina* is preceded by

- the forms of the substantive verb  
 of the plu. specs. of nouns, (see  
 Grammar,) it means, "*How many.*"  
*Zingapina inkomo zako*? How  
 many are thy cattle? *Bangapina*  
*abantu*? How many people?  
 NGAPO, adv. x. That way. Buyani  
 ningahambi *ngapo* hlezi nibulawe:  
 Return ye, and go not by that way,  
 lest ye be killed.  
 NGAS, x. A particle prefixed to the  
 ablative of nouns, giving the sense  
 of "about, near to, against, towards,"  
 &c. *Ngasendlwini*: About the  
 house. *Ngaselwandle*: Near the  
 sea. *Ngase-Norde*: Towards the  
 North. *Ngasekohlo*: On the left  
 hand. The *s* in this form is epe-  
 nthetic and is thus inserted before the  
 ablative of the noun, as in some other  
 cases of its inflexion.  
 NGASESE, adv. x.z. Out of sight; in  
 secret. Bateta *ngasese*: They  
 speak in secret. Hlala *ngasese*: Re-  
 main out of sight. When followed  
 by a noun or pronoun, the particle  
*kwa* is prefixed to the noun or pro-  
 noun. *Ngasese kwa bantu*: Secretly  
 to the people. Hamba *ngasese*  
*kwake*: Proceed secretly from him.  
 NGASIBILI, adv. z. Really, truly. x.  
*Ngenene*.  
 NGATI, adv. x.z. 1. As if; probably; it  
 seems as if. *Ngati libhashe*: It  
 seems as if it were a horse. *Ngati*  
*ngabo*: It is probably them. Kun-  
 jengokuba *ngati*, ndifile: Just as if  
 I were dead.  
 2. When prefixed to numbers, it  
 means, "*About that number.*"  
*Ngati ngamawaka alishumi*: About  
 ten thousand.  
 NGATUBANI? } x. By what means, or  
 NGATUBANINA? } how can it be?  
 Singasindwa *ngatubani*? How, or  
 by what means, can we be saved?  
 This word is compounded of *Ituba*:  
 An opening; *Nga*: Through; and  
*Nina*? What? so that *Ngatuba-*  
*nina*? is literally, By what open-  
 ing, or opportunity? The example,  
 therefore, Singasindwa *ngatubanina*,  
 is lit., By what opening, or by what  
 opportunity, can we be saved?  
 i NGAWUKAZI, n. x. A harlot.  
 NGAWU, v. x. Used with *Ukuti*, which  
 see at No. 8 of its meanings.  
*Ukuti ngawu*: To be open to re-  
 ceive all that comes. A young bird

is said to *ngawu*, when it opens its mouth to receive food, and receives all that is given without discrimination. The word, in *Gawukazi*: An harlot, is from this word; meaning, one who is ready to receive all who come.

ubu NGAWU, *n. x.* Lewdness.

um NGOA, *n. x.* A line drawn.

i NGCABA, *n. z.* A small skin bag, used for the carrying of medicines.

uku NGCAKACA, *v. t. x.* To have spots here and there; applied to the appearance of a field of corn which in spots does not grow at all, or grows with a sickly growth, having very thin stalks, and but little corn in the ear, or which has been obstructed in growth by some cause.

i NGCANGATI, *n. x.* Any viscid, sticky, glutinous substance, as glue, treacle, or honey.

in NGCASA, *n. x.* Flavour, as of food.

uku NGCATSHA, *v. t. x.* To betray; to give secret information.

i NGOAZI, *n. z.* A large, round, earthen pot.

i NGCEBA, *n. z.* A wild banana, the fruit of which is eaten.

uku NGCEKELA, *v. t. z.* To coax.

uku NGCEKELA, *v. t. x.* To balance and carry a burden on the head, without holding it with the hand.

i NGCELU, *n. z.* A small basket.

um NGCELU, *n. z.* A bird about the size of a lark, which frequents new grass.

isi NGCELWANE, *n. x.* A species of aloe.

ubu NGCEMBI, *n. x.* Tardiness; deliberateness in performing an operation. Ukwenza *ngobungcemi*: To do a thing deliberately; to do it leisurely.

i NGCEMBU, *n. x.* Birdlime. *z. Inevu.*

uku NGCETEZA, *v. t. z.* To step or jump, as from one stone to another in crossing a river.

uku NGCIKWA, *n. x.* To slander; to malign; to traduce.

u NGCILINGILE, *n. x.* A hop. Ukwenza *ungcilingile*: To hop. Lit. To make a hop.

uku NGCINGA, *v. t. z.* To predict evil, for the purpose of causing an alarm.

i NGCINGO, *n. z.* A small narrow pass, as between two mountains; a strait at sea.

i NGCOLA, *n. x.* A description of assegai.

i NGCOPO. See in *Gcopo*.

f NGCOLA, *n. x.* 1. Meat of an animal that has died.

uku NGCUMBEKA, *v. t. x.* To lose flesh; to become thin.

i NGCUNGU, *n. x.* The bird called the honey-bird.

uku NGCUNGUTA, *v. t. x.* To waste or diminish by gradual decay or loss, as sickness or disease wastes a patient.

uku NGCUNGUTEKA, *v. n. x.* To waste away, as by sickness; to decay. Kodwa umntu uyafa *ungcunguteka*: But man dieth and wasteth away.

ubu NGCOWALISA, *n. x.* Brightness; glory.

uku NGCOWALISA, *v. t. x.* To make bright; to glorify.

i NGCOWALISO, *n. x.* Glory; brightness.

i NGCOWANE, *n. x.* A species of grass.

ubu NGCOWANGU, *n. x.* Obstinacy; resistance to good; villany.

i NGCOWANGU, *n. x.* A bad, wicked, obstinate person.

i NGCOWELE, *n. x.* A pure thing; holiness. Used adjectively thus: Into *oyingcwele*: A pure thing. Lit. A thing which is a pure thing. Umoya *oyingcwele*: The Holy Spirit. *z.* Beautiful; smooth; shining.

ubu NGCOWELE, *n. x.* Purity; holiness; that which is undefined.

uku NGCOWENGA, *v. t. x.* 1. To so dip or remove any liquid, as not to disturb any sediment there may be.

2. To be ready to drop, as rain from the clouds, or as tears from the eyes. Amehlo *angcengile*, inyebezi: The eyes water with tears.

NGE. (See *Nga*, especially at No. 6 of its meanings, and *Ngo*.) To what is said under the particles *nga* and *ngo*, it might be added here, that *nge* is very generally used in conversation to express Ought and Would; and is prefixed in this sense to the tenses of the indicative mood of the verb. *Ngenditeta*: I ought to speak. *Ngentetile*: Thou oughtest to have spoken. *Nge* is also used for the English word *in*, when used in such sentences as the following:—Ukuteta *ngegama* lami: To speak in my name. *Ngeningateti*: You ought not to speak. Yeha ke! kulomnto *ngekumlungele* ukuba ebengazalwanga: Alas for that man! it would have been better for him had he not been born.

NGEBAQO, *adv. x.* Suddenly. From *Ukubaqa*: To suddenly come upon a person; to surprise. Undizele

*ngebago* : He came upon me suddenly.

*NGECALA, adv. x.* 1. On the side. Usually prefixed to adverbs of place. *Ngecala lempumalanga* : On the east side. *Ngecala lasekohlo* : On the left side.

2. On the part of. *Ngecala labo* : On their part. *Ngecala letu* : On our part.

*u NGELE, n. x.* The comb of a cock.

*NGELESIBINI*, } *adv. x.* In, at, or  
*NGELESIHLANU*, } concerning the  
*NGELESINE*, } second, third,  
*NGELESITATU*, } fourth, fifth,  
*NGELESITANDATU*, } sixth, &c. For the signification of *Nge*, as prefixed to the ordinal numbers, see the note following *Ngowamashumi mabini*.

*NGEMINYAKA NGEMINYAKA, adv. x.* Year by year; annually. *Waman' ukufika ngeminyaka ngeminyaka* : He continued to arrive year by year.

*uku NGENA, v. t. x. z.* To enter, either a house or any enclosure. *Ngena apa* : Enter,—come in,—here.

*NGENDAWO, adv. x.* This word is used to denote conduct or speech which is aimless, worthless, and vain. *Amazwi angendawo* : Idle, senseless words. *Ukwenza akungendawo* : Foolish, worthless conduct.

*u NGENDE, n. z.* The honey bird. This bird seeks the company of men, and calls persons by a note resembling this word, *Ugende*, to the places where the bees have built their combs. *x. Intakobusi*, which see.

*NGENDI, x.* Tense form of the verb. I ought; I might or could. *Ngendi sendihambile ihambo lam* : I ought to have gone on my journey. *Ngendi bulalwa ngengozi leyo* : I might have been killed by that accident.

*NGENDIBA, x.* Tense form of the verb. I might or should have been. *Ngendiba ndihleli ngokwonwaba ngoku* : I might have been in happy circumstances now.

*NGENDIBE, x.* Tense form of the verb. I might or could have had. *Ngendibe netuba ukubuya* : I might have had opportunity to have returned.

*NGENDINGA, x.* Tense form of the verb. I might, could, or would not. *Ngendinga hambanga* : I would not have gone.

*NGENDLU, adv. x.* Laid up, or at home, by sickness. This is a peculiar and idiomatic use of this word, which literally means, By, or at the house. *Isicaka sam silele ngendla sinofehlezo* : My servant lieth at home sick of the palsy.

*uku NGENELA, v. t. x. z.* To enter for or on account of. *Ungenela nina?* For what purpose have you come?

*uku NGENELWA, v. p. x. z.* The passive of *uku Ngenela* : To enter for. But used to denote that the person spoken of has become a recipient of certain influences, principles, or sentiments. *Sendingenelwa lidano* : I am filled with shame. *Babengenelwa ngu Moya Oyingewe* : The Holy Ghost came upon them (entered into them). *Ebengenelwe lulo* : Fear entered into him.

*NGENHLOBO, adv. x.* After its sort, or after their sorts. Referring to nouns whose initial vowel is *i*. (See in *Hlobo*.) *Bekuko inkomo ngenhlobo, ngenhlobo* : There were cattle of different kinds, or according to their kinds. *Nenkomo ngenhlobo yazo* : And cattle after their kind.

*NGENKANI, adv. x.* Stubbornly; obstinately; contumaciously. *Uyenza ngenkani kupela* : He does it from nothing but stubbornness.

*NGENKANKULU, adv. x.* With much ado; with great difficulty. *Kwoba ngenkankulu ukuba isityebi singene ebukumkanini bamazulu* ! How hardly (with very great difficulty) shall a rich man enter into the kingdom of heaven !

*uku NGENISA, v. t. x. z.* 1. To cause to enter.

2. To introduce to a person or place. *Zudingenisise ku Mr. Johnson* : Be kind enough to introduce me to Mr. Johnson.

*NGENI, x.* Tense form of the verb. Ye ought. *Ngenihamba nabo* : Ye ought to have gone with them.

*NGENIKE, aux. v. x.* Ye ought therefore. This form of the aux. verb is often prefixed to a principal verb, thus : *Ngenike nihambe kade* : Ye ought therefore to have gone long since. *Ngenike niviswe nani kwa obubuhlungu babuvayo bona* : Ye ought therefore to suffer the same punishment as is inflicted on them.

*NGENTLONI, adv. x.* Bashfully; in a timorous manner.



**NGENXA**, *adv. x.* On account of, or because of; for the sake of. The noun or pronoun following *ngenza* takes the euphonic letter of spec. 3 sing. before it. *Sisindiwa ngenza yokufa kuka-Kristu*: We are saved by, or on account of, Christ's death. *Ngenza yetu*: For our sakes. *Ngenza yokuteta kwake*: On account of his speech.

**NGENYANISO**, *adv. x.* Truly; without question. *Nditaho ngenyaniso*: I say so truly. *Inene ngenyaniso*: It is true without question.

**NGEKATSHI**, *adv. x.* Proudly; haughtily.

**NGES**, *x.* This particle is prefixed to adverbs commencing with *o*. *Ngesokunene isandla*: On the right hand.

**NGESITYENZWA**, *adv. x.* According to the working; according to that which is wrought. *Ngesityenzwa lomncibililumki*: According to the work of a cunning workman. Denoting intricate work.

**NGESIBINI**, *adv. x.* In, at, or concerning the second. Referring to a noun of spec. 4 sing. *Ngesibini isizeko besiteta ngaso*: Respecting the second city of which we were speaking.

**i NGESI**, *n. x.* An Englishman. *Kafirized from the English. z. Ingisi.*  
**ubu NGESI**, *n. x.* The English character. *Ukwenza ngobungisi*: To sit like an Englishman. *z. Ubungisi.*

**NGESIKO**, *adv. x.* According to custom. *Bayenza ngesiko labo*: They act according to their custom.

**NGEUNGA**, *x.* Tense form of the verb, negative. Thou shouldst not have. *Ngeungatetanga*: Thou shouldst not have spoken.

**NGEYESIXENXE**, *adv. x.* In, at, or concerning the seventh. Referring to a noun of spec. 3 sing. *Ngeyesixenze inyanga*: In the seventh month.

**NGEZINYAWO**, *adv. x. z.* On foot. *Bendihamba ngezinyawo*: I journeyed on foot.

**isi NGINGINGI**, *n. z.* A stammerer; a stutterer.

**fuku NGINGIZA**, *v. i. z.* To stutter; to stammer.

**i NGININGINI**, *n. x.* An unreliable, untrustworthy individual; one not worthy of confidence.

**i NGINQA**, *n. z.* A worthless thing.

**NGE**, *x.* Several examples (Neo, ) of *nge* and *ngo* under *Nga*. It may be ad

1. That *ngo* is prefixed to parts of speech, to give in the meaning. *Ngokwe very truth; verily. Ngombi*: With greater force. *buninzi*: In large number. gives an *adverbial* sense to parts of speech, and especially when prefixed to the *infinitive* of the verb. *Weza ngo. He came suddenly. Se kuginisa*: Work energetically.

2. Prefixed to adjectives, with the euphonic letter *n*, which the adjective it means, "In the tenth, fifth, the seventh," &c. *qala umnyaka*: In the *Ngeyisihlanu immini*: O day. (See *Nga*, at No meanings.)

2. A peculiar use of *ng* *ngo*, not noticed under *ng*, prefixed to a noun repeated, it denotes a different kind, or of character. *Abantu*: People by people of different character. *Inhlolo*: Sort by sort. *izinto*: Different sorts. *Ukwenza nokuteta zizinto*: To do and to talk are two things.

**NGOBANI?** } *x.* Who are they?  
**NGOBANINA?** } *bani* *abol*  
*sondelayo?* Who are they who are approaching?

**NGOBUBELI**, *adv. x. z.* Kindly; with compassion; tenderly; mildly.

**NGOBUKALI**, *adv. x.* Sharply; acutely. *Ebesenza*: He acted with energy.

**NGOBUNCEMBE**, *adv. x.* De circumspectly; with consideration or deliberation; or rashly; slowly. *Ngoyenza ngobuncembe*: The son who acts with deliberation is not hasty in his actions.

**NGOBUNYE**, *adv. x.* United

mously; with oneness of

**NGOBUNXAMO**, *adv. x.* Quickly; precipitately; nimbly.

NGOFEFE, *adv. x.* Graciously.

NGOHLOBO, *adv. x.* After its sort; or, according to its nature. Bayenza abantu ngohlobo lwabo, nenkomo ziyenza ngohlobo lwazo: People (the human race) act according to their nature; and cattle do according to their nature, that is, after their kind, or according to their natural capacities and instincts.

NGOKO, *adv. x.* Therefore. Lit. According to that which is.

NGOKOKUDE, *adv. x.* Until at length; so that. Lit. According to that which is afar off. It refers to something which takes place as a sequence of some previous event or events. Ngokokude intaka zezulu zize zihlala emasebeni awo: So that the birds of the air come and lodge in the branches thereof. It expresses what is meant by the English word *until*, when referring to some circumstance or circumstances which have been previously named.

NGOKOKUZE, *adv. x.* In order that; for the purpose of. Gokokuze babe nokubonwa ngabantu: That they may be seen of men.

NGOKU, *adv. x.* Now; at the present time.

NGOKUBA, *adv. x.* Because; by reason of; on account of. When *Ngokuba* precedes a verb, the participial form always follows it. Ngokuba nditeta: Because I speak. Ngokuba ebebandezelwa: Because he was oppressed.

NGOKUDALA, *adv. x. z.* Of old; from olden times.

NGOKUFANELEKILEYO, *adv. x.* According to that which is proper. Masenze ngokufanelekileyo: Let us act according to that which is proper.

NGOKUHLWA, *adv. x. z.* In the evening; about eventime; at eventide.

NGOKUKALIPA, *adv. x.* Actively; energetically; smartly. Yenza ngokukalipa: Do it smartly, with energy.

NGOKUKATALA, *adv. x.* Anxiously; carefully.

NGOKUKODWA, *adv. x.* On this account alone; meaning, If there were no other reason. This word often answers to the English word, *especially*. Ngokukodwa usazana nawo onke amasiko esizwe setu: Especially because thou art acquainted with the customs of our nation.

NGOKUKUDE, *adv. x.* See *Ngokokude*.

NGOKUKUTALA, *adv. x.* Diligently. Uyasebenza ngokukutala: He works diligently.

NGOKUKWANJALO, *adv. x.* So likewise. Ngokukwanjalo nani, xa nite nizi-bona zonke ezuzinto: So likewise ye, when ye shall see all these things.

NGOKULUNGILEYO, *adv. x.* According to that which is good or right. Used after an active verb to denote that the action is right, true, good, and worthy of one who professes to act rightly. Ndiya kukupata ngokulungileyo: I will deal well, truly, faithfully, with thee.

NGOKUNGA, *adv. x.* From *Ukukunga*: To wish. It is followed by a verb in the potential mood. Ngokunga ningabonwa ngabantu: Desiring that ye may be seen of men.

NGOKUNGATI, *adv. x.* As if. Ngokungati nifun' ukuhamba: As if you wanted to go.

NGOKUNGAPEZULU, *adv. x.* Much more. Salelwe ngokungapezulu ukuba singaqabani naboni: Much more are we forbidden to associate with sinners.

NGOKUNJE, *adv. x.* Now; immediately; at this very time.

NGOKUNQAMLEZA, *adv. x.* Across, in position. From *Ukunqamleza*: To lie across. Zibeke inkuni ngokunqamleza: Put the firewood across each other.

NGOKUNQAMLEZELA, *adv. x.* Crossways. Zibeke ngokunqamlezela: Put them crossways.

NGOKUNYE, *adv. x.* After another fashion; with greater energy: The meaning is the same as *Ngakumbi*, which see.

NGOKUQINISA, *adv. x.* Fast; firm. Zibope ngokuqinisa: Tie them fast.

NGOKUSA, *adv. x. z.* Early in the morning.

NGOKUTAMBEKA, *adv. x.* Aslant; obliquely. Ibeke ngokutambeka: Place it aslant; set it out of the perpendicular.

NGOKUTINI? } *adv. x.* By what means?

NGOKUTININA? } Siya kupuma apa ngokutinina? How, or by what means, shall we get out from hence?

NGOKUTSHA, *adv. x.* Afresh; again; after intermission; with fresh energy. Uyaqala ukusebenza ngo-

- kutsha*: He is beginning to work afresh; he is commencing his operations again with renewed energy.
- NGOKUZUMA, *adv. x.* Abruptly; without the usual warning, or usual forms or formalities. *Ukufa kuyabazuma abantu*: Death comes abruptly, without warning, on persons.
- NGOKWA, *adv. x.* According to; even as. *Ndenze ngokwa ngamandla am*: I have wrought according to my ability. *Ngokwa* is prefixed to the instrumental form of nouns, giving them an adverbial force.
- NGOKWABO, *adv. x. z.* Of themselves. Spec. 1 plu. *Bayenza lonto ngokwabo*: They did that of themselves, that is, of their own accord, without any prompting.
- NGOKWAKE, *adv. x.* Of himself. Spec. 1 sing.
- NGOKWALAMA, *adv. x.* Suddenly; without warning; in a moment. From *Ukwalama*, which see.
- NGOKWALO, *adv. x.* Of its own accord; of itself. Spec. 2 sing.
- NGOKWAM', *adv. x.* 1. Of myself; by my own ability. *Ngokwam' andingenzi luto*: Of myself I can do nothing.
2. As for myself. *Ndoti ngokwam', ndiya kumkonza u Yehovah*: As for myself, I will serve the Lord. The full form of this word is *Ngokwami*; the final *i* is often thus elided after *m*.
- NGOKWASO, *adv. x.* Of itself. Spec. 4 sing.
- NGOKWAWO, *adv. x.* 1. Of itself; of its own accord. Spec. 6 sing.
2. Of themselves. Spec. 2 plu.
- NGOKWAZO, *adv. x.* Of themselves. Specs. 3, 4, and 5 plu. *Bezisebenza ngokwazo izicaka*: The servants wrought of themselves.
- NGOKWENU, *adv. x.* Of yourselves; by your own ability.
- NGOKWONWABA, *adv. x.* Comfortably. *Uhleli ngokwonwaba*: He is comfortably circumstanced.
- NGOLESIBINI, NGOLESITATU, NGOLESINE, *adv. x.* For the signification of the particle *ngo*, when prefixed to the ordinal numbers, see the note appended to *Ngowamashumi mabini*.
- NGOMHLA, *adv. x.* In the day; during the day. *Ngomhla lowo*: In that day. *Ngomhla omnyama*: In the day of darkness. *Ngomhla wombandezelo wako*: In the day of thy calamity.
- i NGOMO, *n. x.* A song; more properly a chant; a song of praise. *z. Ingoma*.
- NGOMONA, *adv. x.* Enviously.
- i NGOMSO, *n. x. z.* That which belongs to to-morrow; that which concerns to-morrow.
- NGOMSO, *adv. x. z.* To-morrow; on the morrow.
- NGOMSOMNYE, *adv. x. z.* The day after to-morrow. Lit. *Another to-morrow*. *z. Ng msomunye*.
- NGOMYA, *adv. x. z.* Behind in position. *Ubuyele ngomva*: He turned back. *Kangela ngomva*: Look backwards.
- i NGONE, *n. z.* A bend in a river; an arm of a river; a creek; an inlet.
- i NGONGOMA, *n. x.* A swelling caused by a blow on the head.
- i NGONONO, *n. z.* A very small bend, creek, or inlet of a river.
- uku NGONGISA, *v. i. x.* To go towards at a rapid rate, as one approaching his enemy in combat, with an attempt to overthrow him.
- i NGONYAMA. See in *Gonyama*.
- u NGOQO, *n. z.* A bird which makes a booming noise.
- i NGOSI, *n. z.* A crooked or bent thing. *Indlela ingosi*: A crooked path.
- NGOSIZI, *adv. x.* Sorrowfully. *Nditsho ngosizi*: I say it with sorrow, or sorrowfully.
- NGOWAMASHUMI MABINI, *adv. x.* In, at, or concerning the twentieth. Referring to a noun of spec. 1 and 6 sing. *Ngowamashumi mabini umnyaka*: In the twentieth year.
- N.B. *Nge* and *Neo* are thus prefixed to all the ordinal numbers, by which they are constituted adverbs. When *Nge* and *Ngo* are thus prefixed, the euphonic letter of the noun referred to always follows these particles, and is placed between them and the ordinal number used.
- in NGOZA, *n. z.* A white spot on the forehead of an ox.
- i NGQAKALA, *n. z.* Whiteness.
- i NGQANDA, *n. x.* A small description of assegai or spear used in hunting.
- i NGQANGA, *n. x.* A crested hawk. *z. Igoso*.
- i NGQANGA, *n. z.* Thick milk. *z. Ingqata*.
- isi NGQANGATYI, *n. z.* Things crisp and

- curling, like horsehair which has been prepared by twisting for stuffing seats of chairs.
- NGQANGI, *adv. x.* First in time. Nda-fika *ngqangi*: I arrive first.
- NGQANJE, *adv. x.* As *Ngqangi*.
- i NGQATO, *n. z.* An aromatic plant, used as a perfume.
- uku NGQATSA, *v. t. x.* To race cattle for sport.
- i NGQATSO, *n. x. z.* A race. Usually denoting a set meeting for racing, where there is a gathering of people to witness it. A public game.
- uku NGQATYA, *v. t. z.* To struggle violently; to attempt to get away from a person, as a young child when taken in the arms.
- isi NGQE, *n. x.* The loins.
- NGQE, *z.* Used with *Ukuti*. The same meaning as *Nggo*, in *Xosa*, which see.
- uku NGQENGQA, *v. t. x.* To recline; to rest the body, as on a couch. *z.* To walk on the edge of a dangerous height, as along the top of a precipice.
- ama NGQETI, *n. z.* Jumps; leaps. Weqa *amangqetye*: He leaps and jumps.
- isi NGQI, *n. x.* A passing sound, as of a footstep, or any sound caused by some unseen circumstance or operation. Beva ingxolo *ezingqi*, ngati zezomlilo: They heard a noise as of fire.
- uku NGQIBA, *v. t. x.* To beg; to ask alms.
- i NGQIBA, *n. x.* A beggar; one who asks alms.
- uku NGQIBITA, *v. i. z.* To spring or jump down from a height.
- ama NGQIKA, *n. x.* The tribe of Kaffirs known by the Cape colonists as the *Gikas*. They are a branch of the *Xosa* nation.
- izi NGQIMBANGQIMBA, *n. z.* Multitudes; large numbers.
- NGQIMILUPOTE, *n. z.* A tassel of feathers worn on the head, as a plume, which waves up and down with the motion of walking.
- uku NGQINGA, *v. t. x.* To surround, as an army surrounding a place.
- uku NGQINGELA, *v. t. x.* To surround for another.
- uku NGQINGQA, *v. i. x.* To go in and out of a person's house frequently.
- uku NGQINGQIZA, *v. t. x.* To run, and stamp the ground with the foot in running.
- u NGQINISHE, *n. x.* A lizard of a poisonous nature, with a short tail.
- i NGQIQO, *n. x.* Comprehension; understanding.
- uku NGQISHA, *v. t. x.* To stamp with the foot on the ground; to make a stamping noise.
- NGQO, *v. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nggo*: To go straight forward in a way or matter. Wahamba ete *nggo*: He proceeded in a straightforward way. *z.* *Ngqe*.
- i NGQO, *n. x.* A species of eagle.
- in NGQOBE, *n. x.* A rush in running. Ukwenza *ingqobe*, is, To rush at a thing; to make a desperate effort to overtake it and seize it.
- i NGQOBONGO, *n. x.* A disease which pits the skin like the small pox.
- uku NGQOKOLA, *v. i. x.* To make a croaking noise like a pig in Kaffir music.
- i NGQOLA, *n. x.* An obstinate person; one not to be persuaded.
- uku NGQOLA, *v. i. x.* To be obstinate.
- in NGQOLWA, *n. x.* Wheat.
- in NGQONDO, *n. x.* The understanding.
- uku NGQONGA, *v. t. x.* To surround; to enclose round about. *Ndingqongqose ngaba lutshaba kum*: I am surrounded by those who are my enemies on every side.
- in NGQONGO, *n. x.* The skin beaten by women, to make music for circumscribed lads, to keep time with in dancing.
- u NGQONGQOTYE, *n. z.* One who is supreme among others; a president; a chairman at a public meeting; a manager or overseer in an establishment.
- uku NGQONGQOZA, *v. t. x.* To knock, as at a door for entrance.
- u NGQONGQWANE, *n. z.* Hoar frost.
- i NGQOBHLO, *n. z.* A person with a very prominent breast.
- uku NGQOTULA, *v. t. x.* To pull strongly, so as to draw out a thing which is held tightly.
- uku NGQUKAMA, *v. i. x.* To be inclined to yawn; to look gloomy; to scowl.
- uku NGQULA, *v. t. x.* To throw a person to the ground, as in wrestling.
- i NGQUMBANA, *n. z.* A cart.
- um NGQUNUBE, *n. x.* The bramble bush. Also the fruit of the bramble bush.
- uku NGQUMSHELA, *v. t. x.* To milk into a utensil which has curdled milk in it.
- um NGQUNDULUTI, *n. x.* A snipe.
- uku NGQURGA, *v. t. x. l.* To fidget about;

to be restless; to attempt to escape from the hold of another.

2. To complain.

uku Ngqungela, *v.t.x.* To complain to. *Ukungungela* enkosiini: To complain to the chief.

uku Ngqunguza, *v.t.x.* To evade.

uku Ngqunguza, *v.t.x.* To knock.

um Ngqungu, *n.x.* One who attempts to escape from another.

uku Ngqungqa, *v.i.x.* To dance with contortions of body. The word more especially denotes the dancing which takes place when a girl arrives at the age of puberty.

uku Ngquzela, *v.i.x.* To limp; to hobble. Ngubani? *x.z.* Who is it?

uku Ngulula, *v.i.z.* To coax or pamper the appetite of a sick person, by offering tempting food, as to cause him to eat.

Ngumbu, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngumbu*: To give forth a hollow sound, like a drum or an empty cask, when struck.

Ngunapakade, *x.z.* For ever; eternal. The prefix varies according to the noun the word qualifies. *U Tixo ongunapakade*: The eternal God. *Ubukumkani obungunapakade*: An eternal kingdom. *Ucebano obungunapakade*: An everlasting covenant.

uku Ngunda, *v.i.x.* To become mouldy or rusty; to rot, as manure.

uku Ngunga, *v.t.x.* 1. To swarm round, as flies round a horse in travelling.

2. To come together, as persons forming an assembly; or to crowd together, as persons in the street to see a sight.

Nguwupina? *x.* Which? Which of the two? Spec. 1 sing. *Nguwupina eninga ndinganikululela*? Which of the two will ye that I release unto you? Also spec. 6 sing. *Nguwupina umlambo uteta ngawo*? Which river are you speaking of.

Nguye, *pro.x.* It is he; it is she.

isi Ngwa, *n.z.* A lump or heap of anything. in Ngwane, *n.x.z.* A cat-fish.

i Ngwenya, *n.x.z.* An alligator.

uku Ngweya, *v.i.x.* To mildew; to become grey from mildew.

Ngwevile, *adj.x.z.* Mildewed.

Ngwevu, *adj.x.z.* Grey. The prefix varies with that of the noun it qualifies. *Inwele engwevu*: Grey

hair. *Ihashe dingwevu*: A grey horse.

ubu Newevu, *n.x.z.* Greyness; a state of greyness; grey-headedness.

u Newili, *n.x.* A crowd of common people; an assembly of noisy people; a crowd.

uku Newxema, *v.t.x.* To avoid from suspicion of danger.

uku Nxabalala, *v.i.x.* To stride; to straddle.

i Nxakaxakaka, *n.z.* A state of confusion and disorder, as things lying about here and there; higgledy-piggledy.

u Nxakaxebu, *n.x.* A small bird which lives in forests.

uku Nxala, *v.t.x.* 1. To cram; to stuff, as wool into a wool bag.

2. *v.i.x.* To eat greedily beyond satiety. See *uku Zingxala*.

i Nxangxa, *n.z.* A frog.

uku Nxata, *v.i.x.* To sit astride.

Nxatshike, *interj.x.* That's well done, or well said!

u Nxawu, *n.x.* A pot with three legs.

i Nxexbo, *n.x.* A corpulent person.

uku Nxexka, *v.i.x.* To sit in a striding position. Used figuratively, for troubling a person with many questions.

in Nxelo, *n.x.* A statement; a narrative; a communication, whereby information is given on any subject. *Abavumelani ngengxelo zabo*: They do not agree in their statements.

uku Nxengelela, *v.t.x.* To mix liquids together, as water with milk, &c.

i Nxibongo, *n.z.* An ox with horns pointing upwards.

i Nxingwa, *n.x.* A narrow passage; a lane, as through a forest. *Engcingweni*: In the pass.

i Nxobongo, *n.z.* An ox with horns curved forwards.

uku Nxola, *v.t.x.* To bluster in talking; to bully.

i Nxola, *n.z.* A long assegai; a spear.

uku Nxolisa, *v.t.x.* To scold; to abuse.

uku Nxolisana, *n.x.* To contend sharply; to quarrel.

i Nxolisano, *n.x.* Sharp, abusive contention.

i Nxolo, *n.x.* Abuse; bluster.

i Nxota, *n.z.* An armlet of brass or copper.

i Nxovangova, *n.z.* A disorderly feast.

ibu NGXUKUMA, n.x. Obesity; corpulency.

i NGXUKUMESHA, n.x. The same as *Ingxukuma*, which see.

i NGXUKUMA, n.x. A corpulent person, with a prominent abdomen.

uku NGXWALA, v.t.x. To defy; to stand in battle array.

uku NGXWALELANA, v.t.x. To defy one another; to prepare for mutual conflict.

uku NGXWELESHA, v.t.x. To look at a person sideways. Yeka ukundi-*ngwelesha* ngamehlo ako. Cease to look sideways with your eyes.

i NGXEMBA, x. A curved spoon.

in NHYWAGI, n.x. A civet cat.

Ni, x. 1. Verbal prefix 2 per. plur., constituting the pronominal *nominative* to the verb. *Niteta*: Ye speak.

2. When inserted between the tense forms of the verb and the root of the verb it is the *accusative*. *Ndiyafundisa*: I am instructing you. *Uyakunisindisa u Kristu*: Christ will save you.

ibu Ni, n.x. Nationality. Baqayisa ngo-*buni* babo: They boast of their nationality. This is the *abstract* form of the noun, and is distinguished from *Umni*, by its denoting the nationality of a people, or of nations; whereas *Umni* is applied only to an individual, when his nationality is spoken of.

um Ni, x. See um *Nina*.

isi NIBA, n.x. A fool; a dolt; a senseless person.

uku NIKA, v.t.x.z. To give; to transmit; to give one to another. This word does not mean to give a gift, or to bestow. The word *Ukupa* expresses this sense. *Ukunika* is to hand over to another.

uku NIKANA, v.t.x. To give; to transmit by giving over to each other.

um NIKAZI, n.x.z. The female owner of a thing; the mistress of a house; the female who has charge of an establishment.

uku NIKELA, v.t.x.z. 1. To give to a person; present; to give for a particular purpose; to present an offering.

2. Often used to represent the relative position of a person to an object or a locality when travelling past it. *Umlambo siyunikele eyasekohlo*: The river was on the left of us. *Indlu yake siyunikele ngu-*

*mva*: We passed his house, leaving it in the rear of us.

3. To deliver over to another. *Bamnikele ku Pilati*: They delivered him to Pilate.

4. It is used to denote the giving out of the calf to the cow to suck before milking, which is always done in milking by the natives. *Nikela*: Give out the calf.

uku NIKELANA, v.t.x.z. To reciprocate; to give to each other.

um NIKELI, n.x. A giver of a thing to another person.

u NIKELO, } n.x.z. An offering; that  
um NIKELO, } which is presented to another.

uku NIKINA, v.t.x. To abuse. z. To shake the head; to shake a garment.

uku NIKINANA, v.t.z. To shake one another.

ama NIKINIKI, n.x. Tattered garments; rags; draggled, muddy clothes.

uku NIKIZA, v.t.x. To tear with shaking, as a dog, or a wild beast.

i NIMBA, n.x. 1. Strong pains, usually applied to the pains of travail in child-birth.

2. Deep and painful sorrows. z. i *Nemba*.

NINA, x. 1. Simple forms of 2nd per. plur. of the per. pro. You, ye, yourselves.

2. An interrogative when following nouns or verbs. *Yinto nina?* What thing is it? *Wenza nina?* What are you doing? *Sendiya kwenza 'nto nina?* What am I to do now? *U lilela nina?* Why, or from what cause, are you crying?

u NINA, n.x.z. His, her, or their mother.

um NINA? or NINI, n.x. This word is used to denote nationality, or peculiarity of character. As: *Ngomntu 'nini lo?* What manner of man is this? *Nokuba ulingesi, nokuba 'mhlambi ungowesizwe sabamyama nokuba ungonini?* Whether he be an Englishman, or whether he be a black man, or whatever nation he may belong to.

u NINA, n.x. His or her mother.

NINADINI, pro. Ye people, or you there. See *Ndini*.

u NINAKAZI, n.x.z. His or her aunt.

u NINAKULU, n.x.z. His or her grand mother.

um NINAWANA, *n. x.* A younger brother not yet grown into manhood.

um NINAWA, *n. x. z.* A younger brother.

um NINAZALA, *n. x. z.* A mother-in-law.

NINGA, *x.* Tense form of the verb, 2nd per. plu. potential mood. *Ninga teta*: Ye may, or can speak. *Ninga teti*: Ye may not speak.

i NINGO, *n. z.* A native forge. It is constructed by raising a small roll of clay in a semicircular form on the ground, and directing the nozzle of the native bellows through a hole made therein, thus directing the wind to the interior where the fire is kindled.

am NINI, *n. x. z.* The owner; the proprietor. *Umnini 'nkomo*: The owner of the cattle. *z.* A person of rank.

NININA? *x. z.* When? *Niya kufika ninina?* When will ye arrive?

um NINNINDLU, *n. x. z.* Owner of, or master of the house. These words *Umninnindlu* and *Umninumzi* are examples of the use of *Umnini*, Proprietor, in connection with nouns.

um NINUMZI, *n. x. z.* Head man, or owner, of a native village.

NINZANA, *adj. x.* A few. The prefix changes with that of the noun qualified. *Iminyaka mininzana*: A few years. *Abantu baninzana*: A few people. *Inkomo 'zininzana*: A few cattle. *z.* *Ningana*.

NINZI, *adj. x.* Many. The prefix varies with that of the noun qualified. *Inkomo 'zininzi*: The cattle are many. *Abantu baninzi*: Many people. When used with *Into*, it denotes a larger number; a multitude. *Into eninzi yamahashe*: A great many horses. *Nento eninzi yamadoda*: And a great number of the men. *z.* *Ningi*.

ubu NINZI, *n. x.* Abundance; plenty. *z.* *ubu Ningi*.

uku NISA, *v. t. x. z.* To make or cause rain. Generally used with *Imvula*, Rain, following. *Nisa imvula*: Make rain.

um NISINIMVULA, *n. x. z.* A rain maker.

ubu NJA, *n. x.* Rudeness.

NJALO, *adv. x. z.* Like unto; so; in that way; in like manner. *Andizanga ndibona abantu abanjalo*: I have never seen people like them. *Yenza njalo*: Do thus, or in like manner.

NJALOKA, *adv. x. z.* Accordingly; even

so. *Usevumile nje ukuha kulu ngile 'zu wenjenjalo*: You acknowledge that it is right, therefore act accordingly.

NJANI, } *x.* How? like what? *Lin-NJANINA, } jani ihashe lako?* How is your horse? *Unjanina nambla?* How are you to-day? *Abantu abanjani?* What sort of people? what are they like.

NJE, *x.* A particle with several significations attached to it: viz.,

1. *Seeing that.* *Izi ningoyiki ndiko nje*: Fear not, seeing that I am here. *Akayikuswela lute enemali nje*: He will not want, seeing that he has money.

2. *And yet.* *Ndimana ukuniyala ningeva nje*: I am constantly reproving you, and yet you will not hear.

3. When *nje* follows the past perfect tense of the *participle*, and is followed by an *active verb*, it expresses, *When they had*, or, *they having.* *Bati bemvile nje ukumkani, bemka*: And when they had heard the king they departed.

4. It often expresses *contempt*, or *indifference*, on the part of the speaker. *Ungumntu njena?* Are you a person? *Ufumana eteta nje*: He speaks vain words; he talks nonsense.

NJENGA, *adv. x. z.* Like as; according to; as; like. Its radical sense is, *Similarity*, and it denotes this in its use both with nouns and verbs. The final vowel of the noun which *Njenga* precedes, coalesces with the initial vowel of the noun in the same manner as in the case of *Nga*, which see. *Lomtwana unjeng' oyise*: That child is like his father. *Elohashe linjeng' elam*: That horse is like mine. *Ulwe njeng' eroti*: He fought like a brave one. *Yibani njengami, kuba nam ndinjengani*: Be as I am, for I am as ye are. *Tandani njeng' abazalwana*: Love as brethren. *Njeng' okuswela kwabo*: According to their need. *Njengelizwi lika Yehovah*: According to the word of the Lord.

uku NJENGA, *v. t. z.* 1. To neglect; to omit from carelessness.

2. To abuse; to slight.

NJENGOKO, } *adv. x. z.* Even as; for-  
NJENGOKUBA, } as much as. *Njengoko*

akutetileyo: Even as he has spoken. *Njengokuba* u Yehovah enditamas-ngele kwada kwakaloku: Even as, or, Forasmuch as, the Lord has blessed me hitherto.

*NJENGOKUNGATI*, *adv. x.* As if; as though; even as if. *Njengokungati* ebeswel' into: As if he needed anything. *Njengokungati* bendifuna ukunikohlisa: As if I sought to deceive you.

*NJENJE*, *adv. x. z.* In this manner; thus. Generally preceded by *Ukwenza*: To do. *Yenza njenje*: Do thus.

*ama NJENXEBA*, *n. x.* Cocks' spurs.

*u NJOBELA*, *n. x.* A red-billed whydah. *uku NJONJA*, *v. t. z.* To pilfer; to steal in small quantities.

*NINA*, *x.* Tense form of the verb pre. ind. 2 per. plu. *Niya hamba*: Ye are going. Prefixed to the infinitive, it expresses future time. *Niya kuhamba*: Ye will go.

*i NKAFANKAFA*, *n. z.* Any coarse, rough thing, as coarse meal, or a coarse garment. *x. Intlakantlaka*.

*uku NKALA*, *v. t. x.* To throw stones on a person, or to beat him when fallen, with sticks.

*i NKAZANA*, *n. x.* An adult female.

*i NKENENKENE*, *n. x. z.* A tender-hearted child, one that is easily made to cry.

*uku NKENENZA*, *v. t. z.* To echo.

*i NKENENKENTEZA*, *n. x.* A jabberer; a chatterer; a fast and loose speaker.

*uku NKENENKENTEZA*, *v. i. x.* To jabber; to chatter.

*uku NKENTEZA*, *v. i. x.* 1. To sound in the distance, as the voice of a person speaking loudly, but indistinctly.

2. Applied to one who talks with vehemence, and rapidly. *z. Nkenkezo*.

*uku NKOLONKOLOZA*, *v. t. x.* To cast the eye about in the socket, so as to cause the whole of the eye to be seen; to look slyly with the eyes, as if ashamed, or intending some evil.

*u NKOMONKOMO*, *n. x.* A medical fern root, used for worms in the intestines.

*u NKONKA*, *n. z.* The male bush buck.

*i NKONKONTI*, *n. z.* A gnu. *x. Ingu*.

*u NKONONO*, *n. x.* A long enduring thing.

*u NKONTSHO*, *n. x.* A head dress; a mitre.

*u NKULUNKULU*, *n. z.* The Great-Great-One; the traditional Creator of all things.

*NKWA*, *x.* Used with *Ukuti*, which see

at No. 8 of its meanings. *Ukuti nkwa*: To contract, as the contraction of the flesh or muscles, caused by cold, or hunger, or spasm of any part. *isi NKWA n. z.* Bread; a loaf of bread. *x. Isonka*.

*u NKWALIMANZI*, *n. x.* A water bird; a heron.

*ama NKWANA*, *n. x.* Little boys.

*uku NKWANTYA*, *v. i. x.* To be terrified.

*uku NKWANTYISA*, *v. t. x.* to terrify; to alarm; to shock with fear.

*NOBABINI*, *adj. x.* Both: ye both. 2 per. plu. *Ndiyaniyala bobabini*: I warn you both. *Nina nobabini*: Ye both.

*NOBAHLANU*, *adj. x.* All five. 2 per. plu. *Nina, nobahlanu*: All ye five, or all five of you. *Ndiyateta kuni nobahlanu*: I speak to you five.

*NOBANE*, *adj. x.* All four. 2 per. plu. *Bendinibona nobane*: I saw you all four.

*NOBAMBOZO*, *adj. x.* All eight. 2 per. plu. *Ndiyanidela nobambozo*: I despise all eight of you.

*NOBASIXENXE*, *adj. x.* All seven. 2 per. plu. *Nina nobasixenze*: All ye seven.

*NOBATANDATU*, *adj. x.* All six. 2 per. plu. *Niya kufa nobatandatu*: Ye will be killed, all six of you.

*NOBATATU*, *adj. x.* All three. 2 per. plu. *Niya kudutyulwa nobatatu*: Ye will be shot, all three of you.

*NODWA*, *x.* Alone. 2 per. plu. *Nina nodwa*: Ye alone. *Nafika nodwa*: Ye arrived alone.

*u NOGUBALALA*, *n. x.* A small water insect.

*u NOHUDA*, *n. x.* A cameleopard; a giraffe. *z. u Nohunda*.

*u NOJUBELANA*, *n. x.* A species of tadpole.

*NOKO*, *adv. x. z.* 1. Notwithstanding; nevertheless; yet; though. *Ndiya kuhamba noko*: I will go notwithstanding. *Hayi ke, nokuba bayala siya kuyenza noko*: Well, even if they refuse, we shall do it nevertheless. *Noko atetayo akuk'umntu oya kupulapula*: Though he speak, no man will listen. *Noko* is often used for, *And that*. When thus used it is compounded of the demonstrative pronoun, *Oko*: That, and the conjunctive *n* prefixed. *Oko sikwaziyo siyakuteta, noko sikubonileyo siyakunqinela*: We speak that which we know, and that which we have seen we testify.



NOKU, x. The infinitive of the verb, with the conjunctive *n* prefixed. It is used to denote continued and persevering action by repeating the verb in this form. Waqumba wada waqumba *nokuqumba*: He was very angry. Wada wahleka *nokuhleka*: Until he laughed; yea, he continued laughing.

NOKUBA, adv. x. z. 1. And if; notwithstanding that. *Nokuba* uya kufuna akuyi kufumana: And if you seek you will not find. *Nokuba* uyambeta, akuyi kulunga: Notwithstanding that you chastise him, he will not reform.

2. NOKUBA often denotes an alternative, giving the sense of Whether, used as a disjunctive particle. *Nokuba* sihamba, *nokuba* sihleli: Whether we go, or whether we remain. Asazi *nokuba* bebelele, *nokuba* bebehleli kusinina: We know not whether they were sleeping or waking.

u NOMADUDWANE, n. x. A scorpion. z. *Ufezela*.

u NOMANXELE, n. x. A species of wasp.

u NOMANYAMA, n. x. A person who has a peculiarly dark or frowning look.

u NOMATAMBEZANTSI, n. x. A species of snake.

i NOMBEBE, n. x. z. Cattle; live stock.

um NOMBO, n. x. A root.

u NOMEVA, n. x. A wasp; a hornet.

u NOMOYI, n. x. The eggs of lice in the hair.

u NOMPONDISWANA, n. x. A brass button, of a conical shape.

u NOMYAYI, n. x. A rook; a solely granivorous bird. *Ihlungulu* is the carnivorous crow.

uku NONA, v. i. z. 1. To improve in condition; to become fat and sleek.

2. To become pleasant to the taste, as ripe fruit.

uku NONELA, v. i. x. To desire the company of a person, or the possession of an object. When used negatively it expresses a negation of all pleasure or delight in an object or a person. Andisam *noneli*: I have no more pleasure in him. z. To improve in condition.

uku NONELELA, v. t. x. To woo; to be solicitous in seeking the possession of a thing.

u NONKALA, n. x. A crab.

u NONGA, n. z. The best grain kept for seed.

u NONGULULWANE, n. x. A large slimy toad; the platana.

i NONI, n. x. A piece of fat meat.

u NONKENTEZA, n. x. An incessant, rapid, and vehement speaker.

i NONO, n. x. A mighty man; a man of valour. z. A person of great talent and respectable appearance.

uku NONOPA, v. i. z. To walk delicately.

u NONQANE, n. x. A tomtit.

u NONQAYI, n. x. A bird; the coot.

NONYAKA, x. z. The present year.

u NOTOYI, n. x. A bush bird.

u NOWAMBU, n. x. A locust bird.

u NOZAZIZINGWENYE, n. z. A pelican. x. *Incwangube*.

NQA, x. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nga*: To wonder; to be astonished. Bate *nga*: They were astonished. The objective form of the verb *Ukuti* is used to express being astonished at an occurrence. Bate *le nga* ukufundisa kwake: They were astonished at his teaching.

i NQA, n. x. A wonder; a surprise.

ili NQA, n. x. The bleasbuck antelope.

uku NQABA, v. i. x. 1. To be impracticable from its difficulties. Londlela *inqabile*: That road is impracticable. Lonto *inqabile*: That thing is impossible.

2. To be valuable; to be beyond attainment, except by arduous efforts, or by making sacrifices.

z. 1. To resist; to oppose; no yielding to force or compulsion. *Yinqaba* ukuhamba inkomo: Th cow refused to go on, or be driven on.

2. To be immovable; to be firm.

in NQABA, n. x. z. 1. A tower; a stronghold; a fortified place.

2. An impossibility. Used with the euphonic letter of spec. 3 sing., prefixed thus:—*Yinqaba* lonto: That is an impossibility. *Yinqaba* ukuba ndiyenze lonto ngokwam: It is an impossibility that I can accomplish that thing alone.

i NQABALALA, n. x. A person of robust constitution, and of great physical endurance.

uku NQABELA, x. See uku *Nqaba*.

uku NQABISA, v. t. x. z. To render difficult; to make impossible; to fortify; to make impregnable. Baya *ngabisa* londlela: They make that path, or road, difficult and impassable. Ba

- ngabisa* umzi: They fortify the city.
- uku NQAKA, *v.t.x.* To give food to one in need. *z.* To catch a thing thrown, as a ball.
- in NQAKA, *n.z.* The curd of milk.
- uku NQAKULA, *v.t.x.* To catch a thing thrown, as a ball. *z.* uku Nqaka.
- uku NQAKULISA, *v.t.x.* To throw a ball or stone in the air, so as to be caught by another person.
- uku NQALA, *v.t.z.* To be hard; firm; difficult to penetrate; to be fast; immoveable.
- i NQALA, *n.x.* Sulkiness; sullenness; stubbornness. *z.adj.* To be hard; firm; solid. Umhlaba *unqala*: The ground is hard; difficult to penetrate. = *Nqabile*.
- isi NQALA, *n.x.* Grief of mind; heaviness of spirit.
- i NQALABA, *n.z.* A bag made of coarse grass.
- i NQALATI, *n.z.* A bale; a bag stuffed with goods.
- isi NQALANQALA, *n.z.* A thing difficult to manage; an impracticable thing.
- i NQALUKA, *n.x.* A pack saddle.
- i NQALUTYWE, *n.x.* A ball or round stone, used for throwing to each other.
- NQAM, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngam*: To cut off suddenly. *Bazite ngam* izandla zetu: They cut off our hands.
- i NQAM, *n.x.* The collar bone.
- i NQAMBI, *n.x.* An animal unclean for food, not eaten, as a horse; any person or animal separated from others on account of any uncleanness.
- i NQAMBU, *n.x.* A trap for game.
- um NQAMBULO, *n.x.* The lower jaw.
- u NQAMEKO, *n.x.* An overhanging projection.
- uku NQAMKA, *v.i.x.* To cease from an action. *Unqamkile* ekufundiseni: He has ceased from teaching.
- uku NQAMLA, *v.t.x.* 1. To cut off. *Inqamle* apa: Cut it off here.
2. To shorten a discourse or narrative. *Nqamla* ukuteta kwako: Cut short your discourse.
3. To cross a place in walking. *Sanqamla* itafa: We crossed the plain. *z.* uku Nqamula.
- uku NQAMLANA, *v.t.x.* To cross each other, as two paths crossing each other. *Ekunqamlaneni* kwendlelazonibini:

- At the crossing of the two paths *z.* uku Nqamulana.
- uku NQAMLEZA, *v.i.* To lie across, as sticks or poles across each other.
2. *v.t.* To make a short cut across a country in travelling. *Masi-ngamleze* apa: Let us take a short cut here. To place things across a space diagonally. *z.* uku Nqamuleza.
- uku NQAMLEZISA, *v.t.x.* To lay across each other. *Zinqamlezise* izibonda: Place the poles across each other.
- um NQAMLEZO, *n.x.* A cross; anything in the form of a cross, as two pieces of wood, fixed across each other.
- in NQANAWA, *n.x.* A ship.
- uku NQANDA, *v.t.x.z.* To drive back; to turn back a person or animal from a path which it is pursuing.
- uku NQANDEKA, *v.i.x.z.* To be turned back.
- uku NQANDELA, *v.t.x.z.* To turn back in a particular direction. *Inqandele* ekaya, lonkomo: Turn that beast towards home.
- NQANGI, } *adv.x.* First, in point of  
NQANJE, } time. *Ndafika nqangi*:  
I arrived first.
- i NQANQA, *n.z.* A passionate girl or woman.
- uku NQANQATEKA, *v.i.x.* 1. To have a longing desire for tobacco. This word denotes the strong longing desire of a smoker for his pipe when deprived of it for any length of time.
2. To have a strong desire for an object.
- uku NQAPELA, *v.i.x.* To stop growing; to be stunted in growth.
- i NQAPELE, *n.x.* A dwarf; one who has been stunted in growth.
- uku NQAPULISA, *v.t.x.* To train; to discipline. A horse is *nqapulised* in being broken in.
- i NQATA, *n.x.* Hard fat of animals; suet.
- um NQATE, *n.x.* The wild carrot.
- i NQATUKA, *v.i.z.* To grow kindly, fine and fast, as a mealie plant.
- i NQATYA, *n.z.* The quarter evil in cattle. *x.* *Isidiya*.
- uku NQATYISWA, *v.p.x.* The passive of *Ukugabisa*: To secure; to make difficult of access; to fortify. *Izixeko ezingqatyiweyo*: Fenced, fortified cities. For the change of *b* into *ty*, see the letter B.
- in NQAWA, *n.x.* A smoking pipe.
- um NQAWAWE, *n.z.* A description of mimosa tree.

in NQAYI, *n. x.* A clay pot.

um NQAYI, *n. x. 1.* A long stick without a knob, used by the Kaffirs as a weapon for single conflict. Also used in their dances by holding it on high above the head, which gives them the appearance at a distance of a company of soldiers with their bayonets fixed.

2. The name of a tree.

in NQAYI, *n. x.* A bald-headed person.

ubu NQAYI, *n. x.* Boldness.

1 NQe, *n. z.* A description of vulture of an ash colour. *x. Izalanqa.*

ili NQe, *n. x. 1.* A misgiving; mistrust; want of confidence; fear of failure in an undertaking.

2. Nervousness of feeling from an apprehension of danger.

isi NQe, *n. x. z.* The small of the back; the loins; the saddle of mutton.

ama NQe, *n. x. z.* The extremities of the back, below the loins.

uku NQEKEXELA, *v. i. z.* To toss the head in a significant manner, indicating a threat.

uku NQEKUZA, *v. i. z.* To toss the head from side to side in walking.

i NQELE, *n. x.* The lands adjacent to a city; the suburbs.

uku NQENA, *v. t. x. z. 1.* To be disinclined towards an undertaking or project; to feel indifference.

2. To idle; to be lazy. *Ndiya wunqena umsebenzi:* I am disinclined to work; I feel lazy. *Ndi nqena ukuhamba:* I have no disposition to proceed.

ubu NQENA, *n. x. z.* Laziness; idleness; indolence; listlessness.

i NQENEHA, *n. x. z.* A lazy person.

ubu NQENEHA, *n. x.* Laziness; indolence.

uku NQENQA, *v. i. z.* To roll; to tumble over and over; to fall down, as from a height. *x. uku Qengqa.*

uku NQENQA, *v. i. x.* To recline; to sit in a reclining posture, as on a couch.

uku NQENQELA, *v. t. z.* To roll away.

uku NQENQISA, *v. t. x.* To place, or cause to sit, in a reclining position.

i NQENTSI, *n. x.* The back part of the head.

uku NQETA, *v. i. x.* To stand afar off; to keep at a distance.

uku NQETA, *v. t. x. z. 1.* To cautiously pare or cut away the edge or side of any thing, as a loaf of bread.

2. To approach the boundaries of a place or enclosure with caution.

NQI, *v. t. x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqi:* To become immovable; to become fast. *z.* To strike against an object, as a boat against a rock.

uku NQIBA, *v. i. x. z.* To beg, as a common beggar; to sponge upon a person, by frequenting his house, and asking for food.

i NQIBA, *n. x. z.* A beggar.

uku NQIKA, *v. t. x. 1.* To remove the stone which covers the mouth of the pit used by the natives for storing their corn in.

2. To open a cavern or excavation, by removing the stones by which it is covered or closed. The general meaning is to open out to view that which was previously concealed. *Ndambona engika incwadi:* I saw him open a book.

uku NQIKEZA, *v. t. x. 1.* To make a feint of attacking an enemy, and then to retreat.

2. To purpose an enterprise and then draw back from it.

u NQIMQOSHHE, *n. x.* A description of fowl which frequents ponds, and the still pools of water in a river, of a brown colour.

uku NQINA, *v. t. x. 1.* To witness to, as one who testifies to a fact; to testify.

2. To question or examine a person; to test a statement.

3. Used also as a verbal noun. A record; an evidence. *Kukungina kwake oku:* This is his evidence, or the record that he beareth.

i NQINA, *n. x.* A witness; one who testifies to, or attests a fact.

i NQINA, *n. x.* The foot of an animal; a hoof. *z.* The spoor, or mark, left by the foot in walking.

in NQINA, *n. z.* A hunting party.

uku NQINDA, *v. t. x.* To cut off the sharp points of any thing, as the horns of an ox or cow.

i NQINDE, *n. x. z.* An ox whose horns have been shortened by cutting them off at the points.

i NQINDEKAZI, *n. x. z.* A cow whose horns have been shortened.

isi NQINDI, *n. z.* The remainder; fragment; that which is left of anything.

i NQINDI, *n. x.* The fist of the hand.  
 uku NQINELA, *v. i. x.* To witness for, or on behalf of, another.  
 uku NQINDWA, *v. i. x.* To speak ambiguously and mistily.  
 u NQINISHA, *n. x. z.* A poisonous kind of lizard.  
 i NQITI, *n. x.* A finger which has been amputated at the first joint. Some of the tribes of natives amputate the little finger thus as a tribal mark soon after the child is born.  
 Nqo, *v. x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqo*: 1. To stand upright; to assume an attitude of determination.  
 2. To be very determined in carrying out a purpose; to refuse to listen to reasons for abandoning a course of conduct.  
 i Nqo, *n. x.* A species of falcon.  
 uku NQOBA, *v. t. x. z.* 1. To break in two, as a stick.  
 2. To defeat; to conquer; to overcome; to bring under control; to subdue.  
 isi NQOBA, *n. x. z.* Conquest; victory.  
 uku NQOBELA, *v. t. x. z.* To conquer for another.  
 um NQOBI, *n. x. z.* A conqueror.  
 i NQOBOLLO, *n. x.* A person of great endurance physically; one of very robust constitution, and of great strength.  
 i NQOLA, *n. z.* A wagon. *x. Inqwelo.*  
 i NQOLOBANE, *n. z.* A small store-house built on poles, near the dwelling-house.  
 isi NQOLOMTI, *n. x.* A woodpecker.  
 i NQOLWA, *n. x.* Wheat corn.  
 uku NQOMA, *v. t. x. z.* To lend for use to another. Applied almost exclusively to the loan of cows to a person that he might have the milk. 'Zundi *ngome* inkomo ndiyisenge: Lend me a cow to milk.  
 i NQOMA, *n. x. z.* A cow, or cows, lent to milk to another person.  
 i NQOMBOKAZI, *n. x.* A dark yellow cow.  
 i NQONDO, *n. z.* Foot of fowl; leg of locust.  
 uku NQONGQOLA, *v. t. x.* To knock, as with a small stone on another. Applied to the knocking of a broken bone on a stone to extract the marrow.  
 uku NQONOMFA, *v. t. x.* To perform an action often and continuously, as digging with a hoe, or as gleaning.

um NQONQO, *n. z.* Spinal marrow.  
 uku NQONQOZA, *v. t. x. z.* To knock, as at a door for admission.  
 i NQONTSI, *n. x.* The hollow at the back of the head.  
 uku NQOPISA, *v. t. x. z.* To make an engagement; to make an appointment; to enter into an agreement; to institute; to make a mutual agreement.  
 uku NQOPISANA, *v. t. x. z.* To make a mutual engagement or contract; to agree together to an undertaking; to enter into a covenant.  
 um NQOPISANO, *n. x.* A mutual engagement; a covenant entered into by two or more persons; a contract; an agreement.  
 um NQOPISO, *n. x.* An engagement; an obligation; an institute.  
 um NQOPISWANA, *n. x.* A time fixed by two parties for the performance of an action.  
 Nqu, *v. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqu*: To push about here and there, as a pig grubbing for food.  
 in Nqu, *n. x.* The antelope called the Gnu. *z. Inkonkoni.*  
 um NQUBA, *n. x.* An encampment; a temporary erection on a journey.  
 i NQUBU, *n. z.* A bend in a river.  
 i NQUKUMBULO, *n. x.* A seam; a hem on a garment. From uku *Nqutumbela*: To seam; to hem.  
 isi NQUKUNQUKU, *n. z.* Stump of a tree. Anything thick and stumpy, as a large, ill-shaped head.  
 uku NQULA, *v. i. x.* To worship; to pray; to ask blessings from God.  
 uku NQULA, *v. i. x.* To give abundance of milk. Applied to cattle only.  
 i NQULA, *n. z.* The upper part of the dewlap in cattle.  
 in NQULO, *n. x.* A small species of tortoise.  
 i NQULU, *n. z.* The thigh joint.  
 um NQUMA, *n. x.* The olive tree.  
 uku NQUMA, *v. t. z.* 1. To cut off; to lop off; to finish with a stroke. Used of killing an animal with a decisive blow.  
 2. To fix a day for some particular business.  
 3. To cut an affair short by settling it; to cut a discourse short.  
*x. Ngamla.*  
 uku NQUMAMA, *v. i. x.* To stand still; to cease operations. Used also with

- Ukuti*, which see at No. 8 of its meanings. Abantu bate *ngumama* pezu kwentaba : The people stood still, or came to a stand still, on the mountain.
- in NQUMBA, x. A closely packed concourse of people; a crowd; or a drove of cattle closely packed together. z. A buffalo.
- isi NQUMELA, x. Tallow made from the fat of cattle.
- uku NQUMLA. See uku *Nqamla*.
- uku NQUMULA, v.t.z. To cut off entirely; to amputate.
- uku NQUNA, v.i.z. To expose the person; to be quite naked.
- uku NQUNDA, v.t.x.z. To break off or cut away any tender branch, or grass, as in reaping the Kaffir corn. z. To bend, as the point of a knife.
- ama NQUNDANQUNDA, n.z. Hesitation; reserve, as when a person admits a fact unwillingly.
- ubu NQUNU, n. Exposure of the whole person.
- uku NQUNGA, v.t.x. To chop, or cut to pieces; to mince as meat for cooking, or as hay or forage when cut into chaff for feeding horses.
- uku NQUNQULUZA, n.x. To lie or fall down heavily; hence applied to a corpse. Ilitye *lanqunquluza* entabeni : The stone fell heavily from the mountain.
- uku NQUSHA, v.t.z. To stamp, as stamping a thing with a pestle in a mortar. *Nqusha* umbona : Stamp the mealies, so as to remove the husks.
- uku NQUTULA, v.t.x. To pluck out hair from the person, or from an animal.
- NQWA, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngwa* : 1. To lie down and slumber.
2. x.z. It sometimes denotes a strong resemblance or likeness, either in person or conduct. Elo 'haashe lite *ngwa* nelami kanye : That horse resembles mine exactly.
3. x.z. To meet suddenly and unexpectedly with each other in a certain locality. Satena *ngwa* enkalweni : We met on the neck of the mountain. The radical meaning in the last two significations is what our English word "Exactly" denotes. Satena *ngwa* endlwini : We met at the house exactly, at the very spot.
- uku NQWABA, v.t.z. To heap up.
- in NQWABA, n.z. A heap.
- i NQWABEBA, n.x. A bulbous plant bearing a flower somewhat like a lily.
- uku NQWALA, v.i.x.z. To nod the head; to nod when dozing.
- NQWALE, n.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngwale* : To bow the head. Bate *ngwale* : They bowed their heads.
- uku NQWALEKA, v.i.x. To be nodding.
- uku NQWAMBA, v.t.z. To wind anything round the neck.
- i NQWAMBA, n.x. Long strips of skin, wound round the neck of an infant, as a charm against evil.
- i NQWAMBA, n.x. A cutting made on the nose of a calf, to prevent it from sucking.
- i NQWANQWA, n.x. A sort of net work, or trellis work.
- uku NQWANQWA, v.i.x. To hesitate; to manifest an indisposition to an undertaking or task; to hesitate in speaking. Ute wakukov' ukufika *akabasangwangwa* ukulwa : On his arrival he immediately, without delay or hesitation, began the fight.
- ubu NQWANQWILE, n.x. Harsh conduct.
- um NGWAZI, n.x. A hat; a bonnet; a covering for the head; the name for the head dress of the Kaffir women, consisting of a high cap, made of skin, and covered with beads. Hence it denotes a bonnet or hat.
- uku NQWEMA, v.t.x. To cut meat into small pieces.
- uku NQWENA, } v.x. To have a strong desire for; to lust after a thing; to covet.
- uku NQWENELA, } v.i.z. 1. To growl, as a wild animal.
2. To grumble, as a man.
- uku NQWENELA, v.i.z. To desire strongly; to desire enviously; to covet what is another's.
- uku NQWENELEKA, v.n.x.z. To be desirable. Izinto *ezingwenenekayo* : Desirable things. *Zinokungweneleka* pezu kwe golide : They are more desirable than gold.
- uku NQWENISA, v.t.x.z. To cause or excite strong desires in another.
- i NQWENO, n.x.z. Strong desire.
- i NQWINIBA, n.x. The elbow joint.
- uku NSALA, or NTSALA, v.t.z. To pull strongly, as the string of a bow, or a rope. x. uku *Tsala*.

i NSANSA, *n. z.* A small white and black bird.

i NSELE, *n. z.* A small animal that eats honey.

i NSELO, *n. z.* The hoof of an animal.

uku NSINYA, *v. t. x.* To pull or tie fast together.

NSUNDU, *adj. x. z.* Dark coloured; dark brown; nearly black. *Ihashe elinsundu*: A dark brown horse.

NTAMBAMA, *adv. z.* In the afternoon.

um NTANEZULU, *n. x.* A mantis. The name in Kaffir is, lit., "*The child of heaven*." The Hottentots worship the mantis; hence perhaps the name given to it, which most probably has been adopted by the Kaffirs from the Hottentots.

uku NTANTA, *v. i. z.* To float; to swim.

uku NTELA, *v. t. z.* To joke; to say in sport what is not true.

uku NTELEMPA, *v. t. z.* To make rude or unkind jokes.

isi NTELI, *n. z.* A jesting, droll, funny, jocular person.

NTENSI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ntensi*: To ache; to tingle. *Ingalo zam, zite ntensi ngokubula*: My arms ache and tingle with threshing.

uku NTENTELEZA, *v. t. x.* To perform any bodily exercise dexterously or elegantly, as dancing, running, riding, &c.

i NTENTEMISA, *n. x.* A petted, spoiled child.

NTHALE, *v. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nthale*: To throw to the ground in wrestling. *Ndamte nthale*: I threw him to the ground.

NTHLIKITI, *v. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nthlikiti*: To strike a person heavily with the hand, so as to severely injure him.

NTHLOYIYA, *n. x. z.* A hawk very destructive to chickens.

i NTINTIYOTA, *n. x.* The curlew; peewit.

i NTIYANI, *n. z.* A small brown bird.

i NTLA, *n. x.* The highest part of an object, as the top of a mountain. *Amanila entaba*: The tops of mountains.

ili NTLA, *n. x.* The part of the Kaffir hut which is situated on the farther side of the fire-place, which is in the middle of the hut. It is the part of the house at the back, directly

opposite the door, and is always occupied by the master of the hut.

uku NTLAKAZA, *v. t. x.* To make coarse work, as in sewing a garment, or in grinding corn.

NTLAKANTLAKA, *adj. x.* Coarse, as meal, or as a coarse texture, as sackcloth. The prefix changes with the spec. of the noun qualified. *Umgubo ontlakantlaka*: Coarse meal. *Ingubo entlakantlaka*: A coarse garment; coarse cloth; sackcloth.

uku NTLATLATA, *v. t. x.* To soften by chewing anything with the teeth, as a string or thong. *Inkomo intlallata intambo*: The cow is chewing the reim or thong.

ili NTLA, *n. z.* An open uninhabited country; a wilderness.

u NTLONQWENT, *n. z.* A very long walking stick or staff.

uku NTLONTLOZELA, *v. i. x.* To feel a tingling sensation, especially about the nose before sneezing.

u NTLOYIYA, *n. x.* A species of hawk.

ubu NTOMBI, *n. x. z.* Maidenhood, virginity.

i NTSABO, *n. x. z.* A fright; that which frightens.

i NTSASA, *n. x.* A description of bird. *z. Small bushy pieces of firewood.*

i NTSASELA, *n. x.* Thatching grass.

i NTSALI, *n. x.* One who drinks much milk; a drinker.

i NTSHIYANE, *n. x.* A bird; the roiback. *Ntshontsho, adj. x.* Abominable; unclean.

ubu NTSHONTSHO, *n. x.* Abomination; odiousness. Into *ebuntshontsho*: An abominable or odious thing. Lit. A thing which is an abomination.

NTSHWA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ntshwa*: 1. To contract or draw together, as the skin when burnt, or as leather when placed too near the fire.

2. To contract the features in anger; to scowl.

i NTSIKIZI, *n. x. z.* A large bird of the turkey buzzard species.

uku NTSILA, *v. t. x.* To repeat the same action, or the same request, until the object in view is accomplished; as the waves of the sea repeatedly tossing a vessel until wrecked.

i NTISO, *n. x.* A kidney. Plur. *Izintso*: Kidneys.

- isi NTSONKOTELLO, *n.x.* An ambiguous sentence or utterance; a *double entendre*.
- uku NTSHULA, *v.i.x.* To bud; to put forth buds as a tree, or a plant, in the spring of the year. Ngalo ivumba lamanzi uya *kunshula*, wenze amasebe njengeesityalo esitsha: Through the scent of water it will bud, and bring forth branches like a plant.
- i NTSHUNDU. See i *Nshundu*.
- i NTSHUNDUKAZI, *n.x.* A dun coloured cow.
- u NTSHWAZI, *n.x.* A rod; a switch.
- i NTSHWELE, *n.x.* An onion; garlic.
- um NTU, *n.x.z.* A person; any human being.
- ubu NTU, *n.x.z.* Humanity; manhood; that which relates to mankind.
- ulu NTU, *n.x.z.* Humankind; mankind.
- i NTUBU, *n.x.* The white ant.
- uku NTULA, *v.i.z.* To be destitute; to need; to be in want.
- u NTULIKAZI, *n.x.z.* The month of June. Lit. The dusty month.
- u NTULO, *n.x.z.* A salamander.
- u NTUNTU, *n.z.* A person with weak eyes, so that from pain in looking at the light they are partially closed; one with dull sight.
- um NTWANA, *n.x.z.* A child, male or female. It is the dim. of *Umntu*: A person.
- ubu NTWANA, *n.x.z.* Childhood. Dim. of *Umntu*: Manhood; humanity.
- i NTXI, *n.z.* An ostrich. *x. Inciniba*.
- uku NTYINGA, *v.t.z.* To throw away.
- uku NTYONTYA, *v.t.z.* To cut off strips of meat from an ox which has been slaughtered without permission. It is not considered to be stealing, but is often found fault with by the owner of the ox.
- u NTYONTYO, *n.x.* A long operation; a tedious but determined way of performing an undertaking. Lomntu *unontyontyo*, ngokuteta kwake: That man is tediously long in his discourse. Indoda *enontyontyo* ngokuhamba kwake: A man who holds on at a slow but enduring pace in running.
- i NTYONTYOLOLO, *n.x.* A long garment; a long train to a dress.
- uku NTYONTYOLOZA, *v.i.x.* To hold on steadily to a purpose; to continue long either in a discourse, or the performance of an undertaking.
- i NTTOZI, *n.z.* A wall-eyed person, having one eye useless.
- uku NTYUNYA, *v.x.* The same as *Ukuntyo-nyolozo*.
- uku NTYWILA, *v.i.x.* To dive; to plunge into water.
- uku NTYWILISA, *v.t.x.* To duck; to drown.
- uku NUKA, *v.i.x.z.* 1. To smell. *Kunuk' antoni?* What is smelling? In-nyama uya *nuka*: The meat smells. 2. *v.t.* To smell or scent out or after. Inja *inuk' antoni?* What is the dog smelling at? 3. To accuse of the crime of witchcraft by the native custom of "*Ukunuka*." Thus, when the *Iqira*, or witch doctor, uses enchantments to discover the witch or wizard who has bewitched the sick person, he is said to *nuka* the person whom he accuses, and the person accused is said to be, *Umntu onukiweyo*: The person smelt out.
- um NUKAMBIRA, *n.z.* A species of tree which has an offensive smell.
- uku NUKELA, *v.t.x.z.* To smell out, that is, to *discover*, by the process of *Ukunuka*, for a person who is sick, the person who has bewitched him.
- ubu NUKU, *n.z.* Dirty habits.
- i NUKU, *n.z.* A dirty person; one of dirty habits.
- uku NUKUBALA, *v.i.z.* To be sodden with rain, mud, &c.
- um NUMZANA, *n.x.* A respectable man; one of the higher ranks of society; a gentleman. *z.* The owner of several kraals, or villages, as distinguished from the place or town of the paramount chiefs, *Umozana* being the dim. of *Umzi*: A town. *Umunumzana* denotes a person of rank, a man of wealth, but inferior to the GREAT CHIEF.
- i NUNDU, *n.x.* A moth.
- u NUNGENDE, *n.x.* The large white ant found in the nests of white ants, named the queen of the ant heap.
- i NUNGO, *n.z.* A porcupine.
- isi NUNGU, *n.x.* A species of clover, (hare's foot,) whose roots are juicy and refreshing when eaten.
- i NUNU, *n.x.* 1. A generic term for insects. 2. A severe man. Often used to frighten children, as if saying, "There is an insect."
- uku NUNUSA, *v.t.x.z.* To frighten children by telling them that the bad man,

or an evil thing, will come to them.

u NWABU, *n.x.* 1. A chameleon.

2. *Figuratively*, an animal which is poor in condition. *z. u Nwaba.*

There is a curious native Zulu tradition respecting the Chameleon, which is an animal very slow in its movements; and the *Intulo*, the Salamander, which is much quicker in its movements. The tradition is, that NUKULUNKULU, the GREAT-GREAT ONE, sent *Unwabu*, after men were first made, to inform them that they should live for ever. But after *Unwabu* had been dismissed, NUKULUNKULU changed his mind, and sent *Intulo* to say that men should die. *Unwabu* being too slow in its movements, was outrun by *Intulo*, who delivered his message first, and when *Unwabu* arrived and delivered his message, men answered him, "We have already accepted the message of *Intulo*, and therefore can accept no other." And hence, says tradition, it is that *men must die*. We have here a dim shadowing forth of the original destination of man, as an *immortal* being, which was lost by the *acceptance* of a message of death.

uku NWABULUKA, *v.i.x.* To stretch out, as a bird its wings to commence its flight, or as a snake when it unfolds itself from its coil, or as any elastic substance. *z.* To go slowly, as a chameleon.

uku NWABULULA, *v.t.x.* To stretch out, as a garment. *Nwabulula* ingubo : Stretch out the cloak.

uku NWALA, *v.t.z.* To do a thing well.

um NWE, *n.x.z.* A finger.

uku NWEBA, *v.t.x.z.* To stretch out, as any thing elastic.

um NWEBA, *n.z.* A large forest tree.

uku NWEBA, *v.t.x.* To continue to annoy a person by irritating language; to seek to provoke a person to a quarrel; to refuse to make peace; to seek a quarrel.

in NWEBU, *n.x.* The cuticle; the thin outermost skin that covers the true skin of the body.

um NWEBU, *n.x.* A skin garment.

uku NWEBULA, *v.t.z.* To rend; to tear, as an old garment.

in NWELE, *n.x.z.* Hair of the head. The *sing.* is *u Nwele*.

NXA, *adv. x. z.* When; at such a time.

It is a contraction of *Izesha*: Time.

NXA, used before verbs, to express "When," always takes the verbal prefixes of the subjunctive mood, (see Grammar,) and generally affixes the particle *yo* to the verb. *Nxa bahambayo*: When they proceed. *Nxa afikayo*: When he arrives. *Nxa bangatetiyo*: When they speak not. It sometimes has a *conditional* force. *Nxa ateta inyaniso uyakuviwa*: When he speaks truth he will be heard. NXA is sometimes used to express, "Seeing that." Ndingatinina ukubeta umntwana, *nxa* ndimtandayo kangaka? How can I beat the child, seeing that I love him so much?

i NXA, *adv. z.* On one side of. *x. Nxa-manye.*

i NXAGU, *n. x.* A wild pig of the plains.

uku NXAKAMA, *n. x.* A nominal verb used to describe the cry of animals. (See *Ukuzakama*.)

i NXAKEKO, *n. x.* A difficulty; a perplexity; an embarrassment.

i NXAKEKWANA, *n. x.* Small difficulties; small embarrassments.

uku NXALA, *v.i.x.* To glutton.

i NXALA, *n. z.* A red reed buck.

i NXALENYE, *adv. x.* On the side of.

uku NXALISA, *v.t.x.* To cause a person to glutton, or cram himself with food.

uku NXAMA, *v.i.x.* To haste; to be quick in performing an action.

uku NXAMELA, *v.i.x.* To be in haste to perform an action. Ndiyeke *ndixamele* ukuhamba: Leave me alone, I am in haste to be gone.

uku NXAMISA, *v.t.x.* To hasten; to quicken in pace.

NXAMNYE, *adv. x.* On one side, as of a path or wood. *z. Nxanye.*

ubu NXAMO, *n. x.* Haste; impetuosity.

i NXANA, *n. z.* Desire.

uku NXANISA, *v.i.z.* To desire to possess; to long and languish for.

i NXANO, *n. z.* Thirst.

uku NXANWA, *v.i.x.* To thirst; to be thirsty. *z.* To be dry from drought.

i NXANXADI, *n. x.* A butcher bird.

i NXANXASI, *n. x.* A waterfall.

in NXANXOSI, *n. x.* A secretary bird. This bird lives on small reptiles, and eating snakes and lizards.

uku NXAPA, *v.i.z.* To pronounce the *z* click, as a person expressing vexation, or dislike.



- i NXABUNE, *n.x.* The name of a river between the Gqunube and the Buffalo rivers.
- uku NXASHA, *v.t.x.* To charge a gun. Umpu *uzashiwe*: The gun is charged.
- uku NXATA, *v.i.x.* To sit with the legs wide apart; to straddle.
- NXATSHIKE! *interj. x.* Right! Well said! That is right! Approved of!
- i NXAXA, *n.x.* The name of a river on the west side of the Fish River.
- in NXEBA, *n.x.z.* A wound.
- um NXEBA, *n.x.z.* A band to tie with, made of the bark of trees.
- i NXELE, *n.x.z.* 1. A left-handed person.  
2. An ox with the left horn broken off.
- ubu NXELE, *n.x.z.* Left-handedness.
- uku NXENXEZELA, *x.* To comfort; to sympathize with. *z.* Uku *Nxepezele*.
- i NXENXEZELO, *n.x.* Comfort; sympathy.
- i NXENYE, *adv. z.* On one side of a thing.
- i NXENYE, *n.x.* A part; a portion. Often used with *nga* prefixed; the final *a* coalesces with the initial *i* of *inxenye*, changing it into *e*. Bafika *ngxenye*: A part of them arrived. Wandinika *immali ngxenye*: He gave me part of the money.
- uku NXIBA, *v.t.x.* 1. To tie; to bind up.  
2. To dress; to put on, or bind on, a person's clothes. *Basanciba*: They are still dressing. *z.* To place a piece of wood across the nose of an ox, by dividing the cartilage, to guide the ox by strings attached thereto so as to make it act like a bit in the mouth of a horse.
- i NXIBO, *n.x.* Bonds; fastenings. *z.* The piece of wood placed in the nose of a pack-ox to answer as a bit in guiding it.
- uku NXILA, *v.i.x.* To drink to excess; to become intoxicated.
- in NXILA, *n.x.* A drunkard.
- i NXILI, *n.x.* A side pocket, as worn by females.
- uku NXILISA, *v.t.x.* To make drunk.
- i NXINA, *n.x.* The name of a shrub which is strongly scented, from which perfume is made; a wild mint.
- i NXIWA, *n.x.* The site of an old village or homestead.
- isi NXOBO, *n.x.* A covering, as a holster for a gun, or a leather case for a box.
- uku NXOKA, *v.t.x.* To poke with a stick; to thrust at.
- i NXONXO, *n.z.* A small piece of meat, cut off from the flank of an animal.
- in NXOWA, *n.x.* A sack or bag.
- in NXOZI, *n.x.z.* The inner bark of the mimosa tree.
- uku NXUBA, *v.t.x.* 1. To intermix different ingredients.  
2. To feel alarmed and uneasy on account of bad news. *Ndi-nzubile*: I am uneasy; I am under painful apprehension; my thoughts are confused.  
3. To be so occupied with painful thought, as to be unobservant of passing events; to muse; to be in a reverie. In these last two significations the original meaning of an intermixture of different ingredients is still maintained.
- i NXUBA, *n.x.* The Great Fish River. So named on account of the muddy state of its waters, from uku *Nzuba*: To intermix.
- uku NXULA, *v.t.x.* To lead a horse by the side of a ridden one.
- uku NXULEKA, *v.n.x.* To be leadable, or easily led, as a horse which runs well beside another when led by a rider.
- i NXULUMA, *n.z.* A large village or kraal.
- uku NXULUMANA, *x.* To be near each other; to be parallel to. *Izindlu zinxulumene*: The houses are near each other. *Indlela zinxulumene*: The paths run parallel to each other.
- isi NXULUMANE, *n.x.* That which stands by, or runs parallel with, another thing.
- uku NXUSA, *v.t.z.* To ask a favour; to entreat the goodwill of another.
- uku NXWALA, *v.t.x.* To defy; to call out to battle; to challenge to combat.
- uku NXWALANA, *v.t.x.* To defy each other; to challenge each other to combat.
- i NXWALEKO, *n.x.* An unruly person.
- uku NXWELEKA, *v.t.x.* To wound, as in a fight or battle.
- i NXWELEKA, *n.x.* A wounded person; one wounded in battle.
- uku NXWEMA, *v.t.x.* To avoid; to shun; to keep at a distance from.
- i NXWEMBE, *n.z.* A large spoon used for mixing food.
- u NXEME, *n.x.* The sea shore, or banks

of a river. *Elunzwemene*: On the sea shore.

NXENXA, *n.x.* The name of the Kat River.

NYA, *v.t.x.z.* To void excrement.

NYA, *n.z.* Sternness; severity; wrath; harshness; unkindness; cruelty.

NYABA, *v.i.x.* To act foolishly, implying great carelessness. *Umntu onyabileyo*: A foolish, careless person. *z.* To handle roughly; to thrash; to duck; to drench a person.

NYAFU, *v.t.x.* To chew food with a vulgar noise in eating.

NYAKA, *n.z.* The colon, or large intestine.

NYAKA, *n.x.* A year: the annual revolution of the earth round the sun.

NYAKA, } *n.x.z.* In the year; the  
NYAKANA, } year when. *Nyaka* ukumkani wafa ngayo: The year in which the king died. *Nyakana* bafikayo: The year in which they arrived.

NYAKALELA, *v.i.x.* To swarm; to be in abundance, as a multitude; to throng together.

NYAKAMA, *v.i.x.* To become moist; to contract moisture. *z.* To knit the brows in displeasure; to frown; to scowl; to look gloomy or morose. Applied also to the sky when it is gloomy and threatening in its aspect.

NYAKAMILE, *adj.x.* Moist; damp. *z.* Frowning, gloomy aspect.

NYAKAMISA, *v.t.x.* To moisten. *z.* To cause a frown.

NYAKAMA, *n.x.* Moisture; dampness.

NYAKAMAHA, *n.x.* Slight dampness, or moisture.

NYAKANYA, *n.z.* A tuft of feathers, tied to a stick, forming the war plume of the Zulu warrior.

NYAKANYA, *n.z.* A crowd of people; a commotion; a concourse of people forming a confused mass; an uproar of people; a riot.

NYAKANYAKA, *n.x.* A crowd of people waving to and fro; a concourse of people in commotion.

NYAKANYAKA, *n.z.* Confusion, as of a crowd of people hurrying to and fro.

NYAKATISA, *v.i.x.* 1. To press onwards, as in a crowd.

2. To urge upon a person's notice.

3. To press a person annoyingly with conversation.

i NYAKATO, *n.z.* The north east wind.

uku NYAKAZA, *v.i.z.* 1. To be in an agitated, confused state, manifested by bustle and disorder of manner.

2. To wave about from side to side, as grass or corn agitated by the wind.

NYAKENYE, *adv.x.z.* Last year, about a year since.

ama NYALA, *n.x.* Shamelessness; that which is disgraceful; indecencies.

in NYAMA, *n.x.z.* Flesh; meat.

isi NYAMA, *n.z.* Darkish, blackish, as dark grained wood.

um NYAMA, *n.x.z.* A rainbow.

ama NYAMA, *n.x.* The scrapings or shavings of a hide, when dressed for leather.

in NYAMAKAZI, *n.x.* Game; wild animals fit for food. *z.* im *Nyamakazi*.

uku NYAMALALA, *v.i.z.* To disappear; to vanish; to become as nothing; to become obliterated, as the tracks of cattle.

uku NYAMALAZA, *v.t.x.* To obliterate; to cause to disappear.

in NYAMAZANA, *n.x.z.* A generic name for all kinds of game, whether animal or of the feathered tribes.

uku NYAMEKA, *v.i.x.* To give close attention to; to take a lively interest in; to give earnest heed to; to give constant and persevering attention to; to be indefatigable.

uku NYAMEKELA, *v.i.x.* To take an interest in specified things; to care for with tender affection; to give heed to; to be observant of; to tend towards in the affections; to savour of.

in NYAMEKO, *n.x.* Perseverance; enduring application to an undertaking.

uku NYAMEZELA, *v.t.x.* To endure; to bear patiently; to persevere amid difficulties.

i NYAMEZELO, *n.x.* Endurance; fortitude.

i NYAMPUNYAMFU, *n.x.* Food overcooked, and therefore unpleasantly soft.

uku NYAMYEKA, *v.i.x.* To be surfeited from eating to excess.

u NYANA, *n.x.* A son. Plur. o *Nyana*: Sons. *z.* A son or daughter, also the younger wife of a polygamist. Lit. A smaller one, or younger one.

i NYANDA, *x.* See in *Yanda*.

i NYANDEZULU, *n.z.* A slender green snake, which inhabits trees. *x.* *Nambezulu*.

- i NYANGA, *n.x.z.* 1. The moon. The changes of the moon are expressed thus:—*Inyanga etwasileyo*: The new moon. *Inyanga ehlangeneyo*: The full moon. *Inyanga eselwa*, or *seiselwa*: (see *Ukuselwa*.) The moon after the full. *Inyanga efleyo*: The old moon. Lit. The moon which is dead.
2. A month, meaning the period of the moon.
3. A doctor; a diviner; a professional person; one who has been instructed in the art of medicine, and also of using incantations and enchantments, without which no person is considered as a competent doctor among the Kaffirs. There are those who are called *Inyanga yamayeza*: Doctors of medicine; and others who are called *Inyanga zokubula*: Doctors of divination. The latter are the highest in rank.
- uku NYANGA, *v.t.x.z.* 1. To practise the art of healing, either by medicine or charms.
2. To beguile; to deceive; to enchant; to charm.
- u NYANGATI, *n.x.* Paste; any adhesive substance.
- uku NYANGAZA, *v.i.x.* 1. To walk totteringly, as under a burden.
2. To lurk about as with predatory intentions.
- ama NYANGE, *n.x.* Those of old times; elders.
- aba NYANGI, *n.x.z.* Those who practise as doctors, by using charms or incantations.
- i NYANGO, *n.x.* A store for corn, erected on poles in the form of a small hut.
- z. An arsenal. The store where the shields are stored when not in use in warfare.
- um NYANGO, *v.x.z.* The doorway; the entrance to a house.
- isi NYANGO, *n.x.z.* A charm; any substance worn on the body as a spell or enchantment to charm away evil or to secure some good.
- um NYANI, *x.* 1. The bushy ear of Kaffir corn, after the corn is threshed out, or the stalky blossom of maize.
2. *Figuratively*, a sweeping brush; a broom.
- uku NYANISEKA, *v.t.x.* To be true; to be faithful.
- ubu NYANISEKO, *n.x.* Faithfulness; sincerity.

- in NYANISO, *n.x.* Truth. *Innyaniso lonto*: That is the truth.
- uku NYANKA, *v.t.z.* To take a bait out of a trap, and go off with it without being caught. *x.* To draw in the foot or feet.
- uku NYANTA, *v.i.x.* To feel uncomfortable, or uneasy, as at hearing unpleasant news, or something offensive.
- uku NYANTSULA, *v.i.x.* To boast; to be haughty, supercilious, arrogant; to walk and strut in a defiant manner.
- um NYANYA, *n.x.* A ghost; a spirit of the departed.
- uku NYANYALAZA, *v.i.x.* To eat or drink without masticating; to guzzle.
- uku NYANYATEKA, *v.t.z.* To ooze out, as oil through the sides of a porous vessel.
- uku NYANZELA, *v.t.x.* 1. To press; to squeeze, as a sponge.
2. To constrain; to urge to any course of action by continued argument; to bring the force of circumstances to bear on a person so as to induce him to a course of conduct.
- in NYARINTI, *n.x.* A bird named the blue sprew.
- uku NYASHA, *v.t.x.* To force into a tube. Hence, to load a gun, or to fill the bowl of a pipe for smoking.
- uku NYATELA, *v.t.x.z.* To tread on; to run over. *Wanyatehwa yinqwelo*: He was run over by a waggon. *Ndin-yatehoe lihashe*: I was trodden on by the horse. *Unganyatehi apo*: You are not to tread there.
- um NYATELISO, *n.z.* An ox given by a chief to a person who is about to start on a journey, to be slaughtered for food on the way.
- in NYATI, *n.x.z.* A buffalo.
- i NYATUKO, *n.z.* A foot path. This word has been substituted for that in use among the *Xosa* Kaffirs, viz., *Indlela*, from the custom of never using as a common word that which has been adopted as the name of a great chief. *Undlela* was the name of a famous Zulu *Induna*, or counsellor of the chief; for this reason, it was laid aside, and *Inyatuko* used.
- u NYAWO, *n.x.* The human foot. *z.* A footstep or mark of the foot on the ground.
- uku NYAZA, *v.t.z.* To speak disparagingly of a person, or his doings.

- um NYAZI, *n.x.* A fan. *Umnyazi wokwela*: A winnowing fan. *z.* A flexible basket made of rushes.
- u NYAZI, *n.z.* A flash of lightning.
- uku NYAZIMA, *v.t.z.* To lighten. Applied especially to fog, or sheet lightning.
- NYE, *adj.x.z.* One. The prefix varies with that of the noun qualified. *Umntu omnye*: One person. *Ihashe linye*: One horse.
- isi NYE, *x.* Another. Spec. 4 sing. *Isinye isitya*: Another vessel.
- isi NYE, *n.x.z.* The bladder.
- ubu NYE, *n.x.z.* Oneness; unity. *Ubunye babo*: Their unity.
- uku NYEBELELA, *v.t.x.* To wish evil to another; to endeavour to bring calamities on another; to curse; to imprecate.
- uku NYEBELEZA, *v.i.x.* To move stealthily, so as to avoid observation. *z.* To slip away; to disappear stealthily.
- uku NYEBULA, *v.i.x.* To pout out the lips; to make faces, as a child.
- uku NYEFUZA, *v.t.z.* To humble; to degrade. *Wangiyefuza pambi kwabantu*: He put me down, or humbled me, before the people.
- uku NYEKA, *v.i.x.* 1. To lust after; to have secret desires after either a person or a thing. Generally applied to lustful desires after a woman.  
2. To look over the shoulder, so as to observe what is taking place behind a person.
- uku NYEKANA, *v.i.x.* To have secret thoughts towards each other, manifested by expressive looks at each other.
- in NYEKE, *n.x.* A person with a double lip, or hare lip.
- uku NYELA, *v.t.x.z.* To water; to sprinkle, as water from a watering pot.
- ama NYELA, *n.z.* The dross of metal, thrown off in clinkers, in smelting or heating for welding. Lit. The excrement of metals.
- u NYELE, *n.x.* The outer edge or side of a forest.
- um NYELE, *n.x.* Any thing in a line or stripe, as the bristles of an animal when raised in anger, or the milky way in the heavens. *z.* A row; a line; a stripe, as a stain in wood; or a line of grass which is sometimes left on the land after the country has been burnt by the grass being fired.
- uku NYELELA, *v.i.x.* To depart silently

- and quietly, so as to avoid observation; to slip away from company without taking leave. *z. uku Nyenya.*
- uku NYELEZELA, *v.t.z.* To bear young, as a pig, or a bitch; to litter, or pup.
- uku NYELISA, *v.t.x.z.* To make odious; to abuse; to rail at a person; to slander; to defame.
- i NYEMBEZI, *n.x.z.* Tears.
- uku NYENGANYENGISA, *v.t.x.* To loosen any fixture by shaking, or by pulling backwards and forwards, as a pole fixed in the ground.
- um NYENI, *n.x.* A bridegroom.
- i NYENKELEZI, *n.z.* 1. A snake which moves as if blind.  
2. A species of weasel which moves as if blind.
- uku NYENYEZA, *v.i.z.* To whisper slyly; to speak to a person in an undertone.
- in NYENZANI, *n.x.z.* A cricket.
- i NYEVU, *n.x.* A species of caterpillar.
- uku NYEVUZA, *v.i.z.* To mutter and murmur, as when in anger.
- i NYEWE, *n.z.* Moderation: calmness.
- i NYEZA, *n.z.* A kind of sweet potato.
- um NYEZANI, *n.z.* A willow tree.
- u NYEZI, *n.z.* Moonlight.
- i NYEZWANA, *n.x.* A small cricket.
- NYI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nyi*: To proceed on farther. *Kwafika abantu bebabini, omnye ngokuba ediniwe nje ute pefu, kanti esenamandlana kuye omnye ute nyi yena*: There arrived two persons, one of whom being tired rested awhile, but the other being stronger proceeded further.
- i NYIBA, *n.x.* A narrow way or pass.
- uku NYIBA, *v.i.z.* To go off, as if ashamed; to slink away.
- i NYIBIBA, *n.x.* A fountain lily. *Arum.*
- uku NYIBILIKA, *v.i.x.* To melt away.  
*z.* To glide; to slide away, as on a slippery path; to become loosened, as a knot.
- uku NYIBILIKISA, *v.t.x.* To cause to melt.  
*z.* To cause to slide, or slip away; to loosen, as a knot in a string.
- i NYIKI, *n.x.* A species of caterpillar.  
*z.* An incision made in the flesh to relieve pain.
- uku NYIKILA, *v.t.x.* To pinch.
- uku NYIKIMA, *v.t.x.z.* To shake; to tremble; applied to a body (inanimate) which is capable of tremulous motion, as the earth when shaken by thunder, or an earthquake.

- i NYIKIMO, *n.x.* A shaking; a tremulous, vibratory motion. The shaking of the earth by an earthquake would be called *Inyikimo yomhlaba*.
- uku NYIKINYA, *v.t.x.z.* To shake or move a thing backwards and forwards, so as to loosen it, as a pole which has been placed in the ground.
- u NYIKINYANE, *adj.x.* Fine, not coarse.
- u NYILEYO, *n.x.* A Cape canary.
- u NYILINGO, *n.x.* A tight girdle; from *Ukunyinga*: To bind tight. Used specially to denote a kind of thong worn round the loins by heathen Kaffirs.
- uku NYINGA, *v.t.x.* To gird or tie so tight round a thing as to cause a depression in the part girded, as a thong round a wool sack.
- i NYINGOI, *n.x.* A hyena.
- uku NYINGEKA, *v.i.x.* To be tied round so as to be indented or depressed at the part where bound.
- uku NYINYA, *v.t.x.* To pull tightly, as a thong when tied. *z.* To compress; to abbreviate, as words in writing; to speak ambiguously by keeping back words, as when a stranger is present.
- uku NYINYISA, *v.t.x.* To allow a rope held in the hand to lengthen slowly, or a little at a time.
- NYINYITEKA, *v.i.x.* To ooze out; to percolate, as liquid through the pores of a substance, or through small openings.
- uku NYINYITEKISA, *v.t.x.* To cause to ooze.
- u NYIWA, *n.x.* A description of red beads.
- uku NYOBA, *v.i.x.* To be elated; to feel pleasant and joyous. *Unyobile*: He is enjoying himself.
- um NYOBE, *n.x.* An antiquated dress.
- uku NYOBISA, *v.t.x.* To give joy; to make happy.
- um NYOBO, *n.x.* A gift from a young man to his intended; as a ring or a brooch.
- uku NYOBOZA, *v.t.x.* To act as one ashamed.
- i NYOKA, *n.x.z.* A serpent; a snake.
- i NYOKANA, *n.x.z.* A small snake.
- u NYOKO, *n.x.z.* Thy mother.
- u NYOKOKAZI, *n.x.* Thy aunt.
- u NYOKOKULU, *n.x.* Thy grandmother.
- uku NYOLOZA, *v.t.x.* To move quickly towards an object.
- um NYOMBO, *n.z.* The tendrils of any creeping plant, as of a cucumber.
- uku NYOMLA, *v.i.x.* To grin; to smile, as if grinning.
- uku NYONA, *v.t.x.* To point in anger towards the nose of another, so as to annoy and irritate him.
- uku NYONDLA, *v.i.x.* To look out sharply; to look narrowly, or closely, after a thing, or object.
- i NYONGA, *n.x.* The flank. *z.* The hip joint; *tr chanter major*.
- u NYONGA, *n.z.* A cripple, one who is lame in the hip joint.
- uku NYONGAZA, *v.t.x.* To limp, as a cripple on one leg.
- i NYONGO, *n.x.z.* Bile; gall.
- uku NYONGOBA, *v.i.x.* To act slyly; to do a thing with dexterous secrecy.
- i NYONI, *n.z.* A generic term for birds and fowls. *x. Intaka*.
- uku NYONYOBA, *v.t.x.* To go very softly towards an object, so as to capture it.
- i NYONI, *n.x.z.* A bee. *z.* Honey.
- uku NYOTULA, *v.t.x.* To pluck, or pull up, as a plant; to pluck off hair by violence.
- u NYOVU, *n.x.* A Kaffir hash, made of meat and corn.
- um NYOVU, *n.z.* A wasp.
- uku NYOVULA, *v.t.x.* To perseveringly abuse and annoy.
- uku NYUKA, *v.t.x.* To ascend, as in ascending a mountain; to climb, as when climbing a tree.
- uku NYUKELA, *v.t.x.z.* To ascend or climb towards a certain place. *Nyukela emtini*: Climb the tree.
- isi NYUKO, *n.x.z.* An ascent; an acclivity.
- i NYUKUNUKU, *n.x.* A very dirty or soiled thing, or person.
- uku NYUKUNYA, *v.t.x.* To shake to and fro, as a post to loosen it in the ground.
- uku NYULA, *v.t.x.z.* To choose; to select.
- uku NYULELA, *v.t.x.z.* To choose for.
- i NYUMBA, *n.z.* A barren person or animal.
- i NYUNDU, *n.z.* A moth, the species that eats clothes.
- um NYUNDU, *n.z.* A leech.
- uku NYUSA, *v.t.x.z.* To raise higher; to cause to ascend.
- in NYUSHU, *n.z.* A large dangerous snake that has its habitation in trees. The "Boomslang" of the Dutch.
- uku NYWALAZA, *v.t.x.* To act deceptively; to pretend to be what a person is not, as to pretend great zeal where the heart is not engaged.
- uku NYWEBA, *v.t.x.* To pinch.

- uku NYWEBELELA, *v. t. x.* To predict or wish evil to another.
- uku NYWELEZA, *v. t. x.* To flatter; to coax.
- in NYWELEZO, *n. x.* Flattery; adulation; the art of putting things so as to bring over a person to the views of the speaker.
- i NZEMBENZEMBE, *n. x.* Looseness of flesh arising from corpulence. Lenkabi *iyenzembenzembi*: This ox is very fat, its fat hangs loose upon it.
- ama Nzi, *n. x.* Water.
- Nzi, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nzi*: To strike hard in beating a person or animal. Wandibeta, wada wati *nzi*enthlokweni: He beat me until he struck me a heavy blow on the head.
- ubu Nzi, *n. z.* Brow; forehead.
- Nzima, *adj. x. z.* Heavy. The prefix varies with that of the noun it qualifies. Umntwana *omzima*: A heavy child. Into *enzima*: A heavy thing.
- ubu Nzima, *n. x. z.* Weight; heaviness. *Ndinobunzima*: I am in heaviness.
- i Nzima, *n. z.* A black ox.
- i NZIMAKAZI, *n. z.* A black cow.
- Nzo, *v. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nzo*: To fix the attention, or to fix the eye, steadily upon a person or thing. Iiso lake walite *nzo* pezu kwam: He fixed his eye steadily upon me.
- uku Nzozza, *v. i. x.* To waste away, as a person in ill health, or water in a leaky vessel.
- Nzulu, *adj. x.* Deep. The prefix changes with that of the noun qualified. Umlambo *onzulu*: A deep river. Ulwandle *olunzulu*: A deep sea.
- i Nzulu, *n. x.* A depth; a deep.
- u Nzulu, *n. x.* Depth; deepness.

O.

The letter O in Kaffir has the full open sound of *o* in *go* and *so* in English.

1. O is the relative pronoun of nouns, the initial vowel of which is *u*. Umntu *osebenzayo*: A person who works. Umlambo *oyinzulu*: A river which is deep.

2. When followed by an active verb, before which the *pronominal verbal medials* which denote the accusative of the pronoun, (see Grammar,) are placed, *o* is the accu-

sative of the relative pronouns *who* and *which*, when the pronoun refers to nouns commencing with *u*. Unyanawako *omtandayo*: Thy son *whom* thou lovest. Umntu *ondimtandayo*: The man *whom* I love. Uluti *ondalutahisayo*: The rod *which* I burnt.

3. Prefixed to nouns which are preceded by a noun of spec. 1 and 6 sing., *o* constitutes the genitive of the per. pro. *whose*. When thus used, the noun to which *o* is prefixed is followed either by an adjective or verb. Umntu *onkosi inkulu*: A person whose chief is great. Umntwana *oyise efile*: A child whose father is dead. Umlambo *omanzi maninzi*: A river whose waters are many.

is OBA, *n. z.* A plantation of the sugar cane, *Umoba*.

um OBA, *n. x. z.* The sugar cane.

Obo, *x. dem. pro.* spec. 7. That; those.

Obo buso: That face. Obo bumnyama: That darkness.

Obu, *x. dem. pro.* spec. 7. This; these.

Obu bulumko: This wisdom.

ukw OBUKA, *v. t. x.* To fall off, as the skin in patches from the body, or an animal, or as bark from a tree. *z. Ukwebuka*.

ukw OBULA, *v. i. x.* To flay; to strip off the skin, or bark from a tree. *z. Ukwebula*.

OBUNYE, *adv. x.* Another; others. *Obunye ubuso*: Another face.

OBUYA, *x. z. dem. pro.* spec. 7. That there. Ubuhlanti *obuya*: That cattle fold there.

ODWA, *adj. x. z.* Alone; only; nothing more. Referring to nouns of spec. 2 plur. *Amahashe abe odwa*: The horses were alone. *Abeko amafu odwa*: There was nothing but clouds, or, there were clouds only. ODWA is the root word to which the euphonic letters of nouns are prefixed to express the above meaning according to the species of the noun referred to, with the exception of the 1st and 2nd per. sing. and 1st spec. sing., which take *Edwa*. Ngabantu *bodwa*: People only. Tina *sodwa*: We alone, &c.

ukw OHLWAYA, *v. t. x.* To reprove with anger; to express displeasure towards another.

ukw OJA, *v. t. x.* To bake or roast meat.

um OJI, *n. x.* One who bakes or roasts meats.

ukw Oka, *v.t.z.* 1. To scorch by fire.

2. To inflame; to stir up passion, as in an angry man.

OKANYE, *x.* A disjunctive particle.

Otherwise; else; once more; or. *Okanye* aninamvuzo kuyihlo osezulwini: *Otherwise* ye have no reward of your Father who is heaven. Anivangana oko kutetiweyo yinkosi, *okanye*, anifundanga na oko kubalwa yiyo emtetweni? Have ye not heard that which the chief has spoken? *or* have ye not read what he has written in the law? Sakubona ninina ke usifa, *okanye*, unsentolongweni, seza kuwe? *Or* when saw we thee sick or in prison, and came unto thee?

OKO, *x.z.dem.pro. spec.* 8. That. *Oko* kulunga: That goodness.

OKOKUBA, *x.* An intensitive form of *Ukuba*. It denotes a reference to some action expressed or understood, expressing, *That I should*, or, *that we or they should*; as, Ungubanina u YSHOVAH, *okokuba* ndipulapule ilizwi lake? Who is the LORD, *that I should* obey His voice?

OKU, *x.z.dem.pro. spec.* 8. This. *Oku* kutya: This food. *Oku* is also used as a prefix to adjectives and verbs when the relative pronoun is used referring to nouns of spec. 8. *Ukuty okummandi*: Delicious food. *Ukulunga okubonakalayo*: Goodness that is manifest.

OKUNENE, } *adv.x.* In truth; of a  
OKWENENE, } truth; verily; surely,  
OKUNGENDAWO, *adv.x.* That which is aimless, worthless, idle, vain. Lit. "That which has no place." (See *Ngendawo*.)

OKUNYE, *adv.x.* Like to this. This word is compounded of *Oku*, This, and a contraction of *Njalo*, Like; and often answers to the English words, *so*, *that*, *such*, and *such as*. *Akuzanga kubonwe okunye kwa-Sirayeli*: It was never so, or thus, seen in Israel.

OKUNINZI, *adv.x.* Abundance. *Ndinokuninzi mhlobo wam*: I have abundance, my friend.

OKUYA, *x.z.1. Dem. pro. spec.* 8. That there.

2. Then; when. *Okuya* ndafikayo: When I arrived.

OKWAKO, *adj.x.* That which is thine.

Nanku unako *okwako*: There thou hast that is thine.

um OLAKAZANA, *n.x.* A daughter-in-law.

OLU, *x.z.dem.pro. spec.* 5 sing. That.

*Olu* luti: That rod.

uku OLULA, *v.i.z.* To stretch out. *Yolula* isandla sako: Stretch out thy hand.

*Yolula* intambo: Stretch out the thong.

ukw OMA, *v.i.x.z.* To dry up.

OMABINI, *adj.x.* Both. Spec. 2 plu.

*Amahashe omabini*: Both horses.

OMAHLANU, *adj.x.* All five. Spec. 2

plu. *Amazwi omahlanu*: All five words.

OMAMBOXO, *adj.x.* All eight. Spec. 2

plur. *Omamboxo amatye*: All eight stones.

OMANE, *adj.x.* All four. Spec. 2 plu.

*Savabona mane amahashe*: We saw all four of the horses.

OMASIXENXE, *adj.x.* All seven. Spec.

2 plu. *Siya teta nani makwenkwe ndini omasixenze*: We are speaking to you boys, all seven of you.

OMATANDATU, *adj.x.* All six. Spec. 2

plu. *Afika amadoda lawo amatandatu*: All those six men arrived.

OMATATU, *adj.x.* All three. Spec. 2

plu. *Anakosazana amatatu*: All three princesses.

ukw OMBELA, *n.x.1.* A night dance in the house, accompanied by the beating of a hide and the clapping of hands, to give the time of the dance.

2. A day dance got up to accompany the incantations of a doctor in case of sickness, also accompanied by beating of hides and clapping of hands.

is OMBU, *n.z.* A rhinoceros.

ukw OMELEZA, *v.t.x.* To strengthen; to invigorate.

ukw OMELEZEKA, *v.i.x.* To be strengthened; to be refreshed in spirit; to feel fresh courage in an enterprise or undertaking.

OMNYE, *adj.x.* Another. Spec. 1 and

6. *Umlambo omnye*: Another river. *Omnye umntu*: Another person.

OMNYE-KWOMNYE, *adv.x.* One towards

another, or one from another. *Nize nivumelene omnye-kwomnye*: Submit yourselves one to another. After

an active verb it often means reciprocal action. *Bahlukana omnye-kwomnye*: They departed from each

other. *Babebalana omnye-kwomnye*:

They wrote one to another; they corresponded. Ningaxoki *omnye-kwomnye*: Lie not one to another.

ukw OMULA, *v.t.x.* To commence to drink milk, after abstaining from it for a long time, either on account of the observance of any superstitious custom, or because in the winter season milk has been scarce.

ukw ONA, *v.t.x.z.* 1. To spoil.

2. To injure; to wrong.

3. To act unjustly towards another; to maltreat; to violate; hence,

4. To sin; to transgress a law. This word, when used for sinning against God, embraces all the above meanings, and is very expressive. When the action of the verb terminates upon another than the actor, the verbal medial of the species of the noun, or of the pronoun referring to the noun constituting the object of the verb, is inserted between the verbal prefix, or the tense form of the verb, and the root of the verb, thus: Bayamona lomntu: They are injuring, or maltreating, that man. Uyan-donela nina? Why are you injuring me? Ihashe lako liyona intsimi yam: Your horse is destroying my garden.

ukw ONA, *v.t.x.* To snore in sleep.

2. To snort as a horse.

ukw ONAKALA, *v.n.x.* To become injured; to be destroyed. *z.* To be depraved, corrupt; to be bent on mischief; to be wanton.

ukw ONAKALISA, *v.t.x.z.* To injure; to damage; to deprave; to ruin.

is ONAKALISO, *n.x.* Injury; damage inflicted by another.

is ONAKALO, *n.x.z.* Damage; injury; harm.

ukw ONDA, *v.t.x.* To go straight ahead, or right on without turning. *z.* To become lank, slim, slender, meagre.

ukw ONDELA, *v.t.x.* To look steadfastly at a person or thing.

ukw ONDLA, *v.t.x.z.* To rear; to nurse; to provide for; to bring up a child.

ukw ONDLALA, *v.t.x.z.* 1. To nurse or bring up a child for another.

2. To bring up a child to or for any particular calling or object. *Ukwondlela abantwana ekwoyikeni u YEHOVAH*: To bring children up in the fear of the Lord.

um ONDLI, *n.x.z.* A guardian of a child; one who provides for and brings up a child.

um ONDLIKAZI, *n.x.z.* A female nurse or guardian of a child.

is ONDLO, *n.x.z.* Remuneration for rearing the child of another.

ukw ONGA, *v.t.x.* To provide for, and take care of, a sick person; to show hospitality to the sick, by administering food to them. *z.* To be frugal in the use of food; to use economy in household affairs.

ukw ONGAMA, *v.t.x.* 1. To stand above, or overhead.

2. To overlook; to superintend; to rule over.

um ONGAMA, *n.x.* A ruler; a governor; one who supervises.

ukw ONGAMELA, *v.t.x.* 1. To overhang, as an overhanging precipice or mountain. Intaba iyongamela indlela, ngati iza kuyi wela: The mountain overhangs the path, as if it would fall on it.

2. To rule over; to exercise authority over.

ONGATI, *x.* Tense form of the verb, specs. 1 and 6 sing. Prefixed to the infinitive of the verb. Who, or that, will not. Umfazi ongati kuteta: A woman who will not speak. Umlambo ongati kutsha: A river which will not dry up.

ukw ONGULA, *v.t.x.* To skim off scum; to skim milk.

is ONGULO, *n.x.* A skimmer.

ukw ONGULULA, *v.t.x.* To restore to health; or to restore a person to vigour who has been reduced in flesh by giving him nourishing food.

is ONI, *n.x.z.* A common sinner; one addicted to sinning; a bad man.

um ONI, *n.x.z.* A sinner; one who sins.

ub ONI, *n.x.z.* Injustice; sinfulness.

ukw ONISA, *v.t.x.z.* To spoil; to wrong.

ukw ONIWA, *x.* The passive of *Ukwona*. It is used to denote wrong or injustice being practised towards a person. Lowo umntu woniwe kanye ngokuteta kwabantu ngaye: That person is much wronged, or has an injustice perpetrated on him, by the things spoken respecting him.

is ONKA, *n.x.* Bread; a loaf of bread. *Plu. iz Onka.*

ONKE, *x.* Every one. Spec. 2 plur. *Onke amazwi ako*: All thy words.



*Onke* is the root word to which the euphonic letter of each species of noun is prefixed to express, All. *Zonke* inkomo: All the cattle. *Bonke* abantu: All the people, etc.

is ONKWANA, *n. x.* A small piece, or loaf, of bread.

is Owo, *n. x. z.* Sin; wickedness; wrong; injustice.

ukw ONWABA, *n. x. z.* To be the subject of pleasurable sensations; to be in comfortable circumstances in life; to be delighted. *Ndonwabile*: I am delighted; I am happy. When *Ukwonwaba* follows the negative verbal prefixes, with the conjunctive particle *na* inserted between the prefix and the verb, it denotes the reverse of the above senses. *Andina kwonwaba*: I have no comfort; I am miserable. Abantu abahleli ezonweni, *abana kwonwaba*: The people who remain in sin have no happiness.

ukw ONWABA, *verbal n. x. z.* Happiness; comfort. *Ndinokwonwaba*: I have comfort; I have happiness.

ukw ONWABELANA, *v. i. x. z.* To be happy together. *Bahleli ngokwonwabelana*: They live happily together; they promote each other's happiness.

ukw ONWABISA, *v. t. x. z.* To give comfort; to delight.

um ONWABISI, *n. x. z.* A comforter; one who sympathizes with, and gives comfort to another; one who gives happiness.

ulw ONWABISO, *n. x. z.* Comfort; consolation.

ukw ONWAYA, *v. i. x.* To scratch the person.

ukw OPA, *v. i. x.* To drop, as blood from a wound; to bleed.

ukw OPULA, *v. t. x. z.* To remove a vessel from the fire. *Yopula imbiza*: Take the pot from the fire.

ukw OSA, *v. t. x. z.* To roast. *Yosa inyama*: Roast the meat.

ukw OSELA, *x. l.* To roast for another person. *Ndamosela inyama*: I roasted meat for him.

2. To die; to expire, as from a deadly wound.

OSUKUBA, *adv. x.* Whosoever; whomsoever. See *Sukuba*.

ukw OSULA, *v. t. x.* To wipe away. *Yosula inyembezi zako*: Wipe away your tears.

ukw OTA, *v. i. x. z.* To warm the person at the fire.

ukw OTUKA, *v. i. x.* To be startled from fear.

ukw OTUSA, *v. t. x.* To startle; to cause alarm.

OVENENO, *adv. x.* Applied to ground which is firm to tread upon, as contrasted with miry or boggy ground. *Umlaba oveneno*: Firm ground. It is derived from *Ukuvana*, the reciprocal form of the verb *Ukuvaa*: To feel. Lit. Ground which can be felt.

ukw OVUYA, *v. t. x.* To clean corn, rice, &c., by washing it in water.

OWAMAZIBULO, *x.* See *ama Zibulo*.

OYENA, *pro. x.* That is he, he that, or that is he whom. *Owenza ngenkohliso, oyena ndiya kunkupa endlwini yam* He that worketh deceit, he it is whom I will remove from my habitation.

ukw OYIKA, *v. i. x.* To fear; to be alarmed.

ukw OYIKEKA, *v. n. x.* To have the quality of exciting fear or dread. It is used as an adjective for Fearful. *Igama eloyikekayo*: A fearful name. *Umntu owoyikekayo*: A fearful man.

ukw OYIKISA, *v. t. x.* To alarm; to frighten.

ulw OYIKO, *n. x.* Fear; dread; apprehension.

ukw OYIKWA, *x.* The passive of the verb *ukw oyika*: To fear. Used as a verbal noun for Fear. *Ukwoyikwa kwabo kwabamkulu*: Their fear was great.

ukw OYISA, *v. t. x. z. l.* To conquer; to overcome; to prevail against. *Ndimoyisile*: I have conquered him.

2. To be beyond one's strength or ability. *Lonto indoyisile*: That masters me; it is beyond my strength or ability.

ulw OYISA, *n. x. z.* Victory; conquest.

ukw OYISEKA, *v. i. x. z.* To yield; to give up a contest; to submit; to give way.

is OYISO, *n. x. z.* A conquest; a victory.

ukw OZELA, *v. i. x. z.* To be drowsy; to doze.

## P.

P has the same sound in Kaffir as in the English words Pit, Pass, &c. This consonant undergoes a mutation in the inflection of nouns, adjectives and verbal roots, whereby, when it precedes the final vowel of words which are not monosyllables, it changes into *tsh*. *Usapo*: Children. *Elushatsheni*: Among the children. *Ukukupha*: To turn out. *Ukukutshwa*: To be turned out.

- uku PA**, *v.t.x.z.* To give; to confer; to bestow; to make a present; to give a gratuity.
- um PA**, *n.x.* A mealie cob when stripped of the corn.
- isi PA**, *n.x.z.* A sheaf, as of wheat or any other grain.
- um PAPA**, *n.x.z.* A species of thorny bush.
- PAFU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pafu*: To stand aghast; to be greatly astonished.
- uku PAFUKA**, *v.i.z.* To burst out, as blood from the nostrils when struck.
- uku PAFUZA**, *v.i.z.* To blurt out lies.
- uku PAHLA**, *v.t.x.z.* 1. To compass about; to surround. *Otembelayo ku Yehovah, nya kupahlwa* bububele. He that trusteth in the Lord, mercy shall compass him about.
2. To beset; to hem in; to press on all sides, so as to perplex. *Sipahlwa lutshaba*: We are beset by enemies. *Obubomi bapahlwa* bububi: This life is beset with evil.
3. To accompany a bride or bridegroom to a wedding. Applied to both groomsmen and bridesmaids.
- im PAHLA**, *n.x.z.* Goods; effects; tools; any movable property.
- u PAHLA**, *n.x.z.* The frame of a native house. In the houses of brick and stone it denotes the roof.
- uku PAKA**, *v.t.x.* To take food from a dish with a spoon or ladle. *z.* To serve out food.
- uku PAKAMA**, *v.i.x.z.* 1. To stand in an upright posture. *Pakama*: Stand upright.
2. To be elevated. *Intaba epakamileyo*: A high mountain.
- uku PAKAMISA**, *v.t.x.z.* To raise up; to elevate.
- uku PAKAMISELA**, *v.t.x.z.* To raise; to lift up for another, or for some particular purpose.
- ubu PAKAMO**, *n.x.z.* Height.
- uku PAKATA**, *v.i.x.* To put forth fine and beautiful ears, as a mealie garden.
- PAKATI**, *adv.x.z.* Among; between; inside. *Pakati kwempahla*: Among the goods. *Pakati kwobuhlanti*: In the kraal.
- um PAKATI**, *n.x.z.* A counsellor of the chief; a head man; a civil officer.
- ubu PAKATI**, *n.x.z.* Office; authority.
- i PAKATO**, *n.x.* The groin.
- uku PAKAZA**, *v.t.x.* To slap or strike the face with the flat of the hand.

- uku PAKELA**, *v.t.x.* To pour out food from a vessel; to serve out food.
- um PAKO**, *n.x.z.* Food for a journey; commissariat stores for an army.
- isi PAKO**, *n.x.* A blemish.
- uku PAKULA**, *v.t.x.z.* To take honey from a bee's hive, or from a bee's nest.
- ubu PAKUPAKU**, *n.z.* Timidity; nervousness. *Umntu onobupakupaku*: A nervous, timid person.
- uku PALA**, *v.t.x.z.* 1. To shave off the rough parts of a hide or skin; to prepare a hide for tanning.
2. To go about in search of an individual. *Ndapala ilizwe lonke, ndingamfumananga*: I searched the whole country, and could not find him.
3. To race or gallop, as a horse.
- uku PALAKA**, *v.i.z.* To spill; to overflow, as water from a vessel.
- uku PALALA**, *v.i.x.z.* To spill; to run over, as water from a vessel.
- im PALALA**, *n.x.* A vagabond; a wanderer.
- im PALANGA**, *n.x.* An ell.
- uku PALAZA**, *v.t.x.z.* To spill; to cause to run over; to throw away water from a vessel.
- uku PALAZELA**, *v.t.x.z.* To pour out for, or upon. *Amanzi apalazelwa* bona: The water is poured out upon them.
- im PALI**, *n.x.z.* The scrapings of a hide; the shavings produced in scraping a hide.
- um PALI**, *n.x.z.* A dresser of hides. The word *Isikumba* is generally added to *Umpali*. *Umpali wesikumba*: A dresser of hides.
- i PALO**, *n.x.* The name of a worm in the intestines; a tape-worm. *z.* The scrapings or shavings of a hide which has been prepared for a karoosie or garment.
- im PALO**, *n.z.* Anything which has been scraped or scooped out, so as to form a hollow; hence, a hollow in an old tree.
- isi PALUKANA**, *n.x.* A small valley or stream that branches off from a larger one.
- isi PALUKO**, *n.x.* A valley or stream that branches off from another.
- i PAMBA**, *n.x.* 1. A parcel or bundle of things which can be carried in the hand.
2. One who turns aside; a renegade; a turncoat; one who abandons his party.

uku PAMBA, *v.t.x.z.* To turn from; to turn away from; to turn back on a journey. *Ngapanjwa* yindaba: I was turned, or called back, by information received.

uku PAMBANA, *v.t.x.z.* 1. To pass each other on the way without the knowledge of doing so; to thus miss each other on the road.

2. To contend or argue a point; to have different opinions on a matter; to differ; to quarrel.

3. To lie across each other, as two paths crossing each other.

uku PAMBANISA, *v.t.x.z.* 1. To cause to differ; to mislead; to misdirect.

2. To lay one thing across another.

im PAMBANISO, *n.x.z.* Perversion; discord; contradiction.

im PAMBANO, *n.x.z.* A missing of each other on a road; an error; a mistake.

uku PAMBEKA, *v.t.x.z.* To err; to blunder; to misapprehend a statement; to start aside from rectitude of conduct.

isi PAMBEKO, *n.x.z.* An error; a mistake; a blunder.

PAMBI. See *Ngapambi*.

PAMBILE, *adv.* Before; in advance of. *Bangapambile*: They are in advance; they are before.

um PAMBO, *n.x.z.* A handle attached to both sides of a pot or vessel. *Um-pambo wembiza*: The handle of a pot; also a hoop for a cask.

uku PAMBUKA, *v.t.x.z.* To deviate from; to leave the path in which a person is walking; to deviate or depart from right conduct. *Upambukile kukulunga*: He has deviated from right conduct.

uku PAMBUKELA, *v.t.x.z.* To turn aside towards a person or thing; to turn aside for or on account of a person or thing.

uku PAMBUKISA, *v.t.x.z.* To cause to turn aside; to cause to err.

isi PAMBUSA, *n.x.z.* A bye-path; a lane; a path which leads out of or away from another path.

im PAMLA, *n.z.* The flat or palm of the hand. *Wandibeta ngempamla*: He beat me with the palm of the hand.

uku PAMLA, *v.t.x.* To wander about a country.

isi PAMPAM, *n.x.* A wanderer; one who wanders about, not knowing where he is going.

uku PANDA, *v.t.x.z.* To penetrate the earth; as the roots of trees: hence, to scratch up the earth, as fowls for food. *Inkuku iyapanda emhlabeni*: The hen is scratching up the earth.

um PANDA, *n.x.z.* An earthen pot or vessel; a pitcher.

im PANDI, *n.z.* A root.

uku PANDILA, *v.t.x.z.* To scratch up or remove the earth in any particular place; to scratch or remove the earth for some purpose. *Inja ipandila ntonina apa?* What is the dog scratching for here?

PANDLE, *adv.x.* Without. See *Ngapandle*.

um PANDLE, *adv.x.* The outside of a thing. *Unpandle wendlu*: The outside of the house.

isi PANE, *n.z.* A liberal person: one who gives freely.

uku PANGA, *v.t.x.z.* To take by violence and force from another. *Bapanga impahla yam*: They took by force my goods.

im PANGA, *n.x.* Plunder; that which has been taken by violence.

isi PANGA, *n.z.* The shoulder blade.

uku PANGALALA, *v.t.x.z.* 1. To scatter abroad; to separate; to remove to a distance from each other.

2. Used adjectively, it denotes a broad, wide thing. *Indlela epangalele*: A broad, wide path.

uku PANGALALISA, *v.t.x.z.* To scatter; to cause to be scattered abroad.

uku PANGANA, *v.t.x.z.* To plunder, or take by violence from each other. *Nankuya abantu aba panganayo*: Yonder are persons who are plundering each other. This word is applied especially to denote a scramble, such as sometimes takes place among native children, for food. *Abantwana bapangana ukutya*: The children are snatching the food from each other.

uku PANGELA, *v.t.x.z.* 1. To take from another by violence. *Bandipangele impahla zam*: They took violently from me my goods.

2. To arrive at a place before another person; to be earlier in attendance. *Ndimpangele kusasa*: I was beforehand with him, or arrived before him, in the morning.

im PANGELE, *n.x.z.* A guinea-fowl.

uku PANGISA, *v.t.x.z.* To cause to be plun-

dered; to snatch with violence, or to wrest a thing from another.

*isi Pango, n. x.* A violent thunderstorm. It is so-called because the rain often falls in such quantity as to sweep away many things by the violence of the torrents formed.

*i Pango, n. x.* A feeling of hunger, or an empty stomach; hence, the hollow between the ribs of a beast and the hips, when hungry.

*uku PANHLE, v. t. x.* To injure the eye, by causing any substance to enter it.

*PANTSI, adv. x. z.* Underneath. See *ngapantsi*. *PANTSI* is often used to express *near to, almost*. *Upantsi kwokufa*: He is almost dead. *Waupantsi kwo kubulawa*: He was almost killed.

*uku PANYAZA, v. i. x. 1.* To blink.

2. To obscure the vision; to injure the eye, so that the sight is injured. *Upanyazile lakuwa ilitye*: He blinked when the stone fell.

*im PANZA, n. x.* A scattering, as that of a defeated army. *z.* A person who asks for food in time of scarcity.

*uku PANZA, v. i. x.* To become scattered, as an army when defeated. *z.* To ask food as a favour in time of scarcity or of famine.

*uku PANZISA, v. t. x.* To scatter; to disperse, as by defeat in war.

*isi PANZISO, n. x.* A scattering; a dispersion, as of a people driven and scattered by war from their homes.

*uku PAPA, v. i. x. z.* To fly; to be active and diligent; to give heed to; to be attentive.

*isi PAPA, n. z.* A species of euphorbia; a mushroom.

*um PAPA, n. z.* A large species of euphorbia, with thorns.

*uku PAPAMA, v. i. x. z.* To wake up from sleep.

*uku PAPATEKA, v. i. x. z.* To be in a nervous timid state of feeling; hence, to bolt; to run suddenly and violently from the course, as a race horse; to run away, as in a panic, and refuse to be controlled, as a horse when it suddenly bolts.

*uku PAPAZELA, v. i. x. z. 1.* To fly towards a certain place; to flutter over a place. *Intaka yapapazela pezulu*: The bird flew upwards.

2. To be agitated; to feel confused; to be nervously timid. In-

*iliziyi yam ipapazela*: My heart flutters, or palpitates; I am agitated.

*i PAPU, n. x.* The heart of an animal. *z.* The lungs.

*um PAPU, n. z.* The lung disease in cattle.

*uku PASA, v. t. x.* To tripple as a horse. *z.* To prop up, or support, as a house by a pillar.

*uku PASULUKA, v. t. x.* To struggle with difficulties so as to overcome them; to resist so as to escape from arrest. The primary meaning is, To so contend as to effectually resist efforts made to subdue or conquer. Hence if a roll of leather or any other substance constantly flies back to its open condition and resists the attempts to reduce it to a roll, it is said to *pasuluka*. It is therefore applied to a long-contended combat with an enemy, who has obtained a temporary advantage, when by renewed effort the advantage lost is regained by rising again to combat, and either escaping the danger or overcoming at last. *Ute ke wapasuluka ngakumbi wenza ngokwendoda wada woyisa*: Again he took courage, and contended manfully, until he gained the victory. *z. uku Pasalaza*.

*uku PATA, v. t. x. z. 1.* To touch; to feel; to handle.

2. To take charge of. *Umntwana upatwa ngu John*: The child is in the charge of John.

3. To undertake a charge, or to transact a business. *Lomsebenzi upetwe ngu James*: That affair is undertaken by James.

4. To rule; to be in authority over others; to be the general officer in command. *Umkosi upetwe ngu Faku*: The army is commanded by Faku. In all these senses it retains its original signification of being in immediate and direct contact with the object or undertaking spoken of, so that it is presided over and carried into effect by the person who is said to *pata* it, thus always embodying the first signification given, viz., To touch; to feel.

5. To carry in the hand, as a stick or weapon of war. *Wapete umpu*: He carried a gun. *Abapete amakaka*: Those who carry shields.

- isi PATAMANDLA, n. x.** A person in authority. It applies to any office which is less than that of the *supreme power*, or chief magistrate, or ruler, or king of a people. A judge, a magistrate, a governor of a colony, in civil administration, or any officer inferior to the General commanding in military affairs, would be denominated an *isi Patamandla*.
- uku PATANA, v. t. x. z.** To touch each other.
- uku PATAPATA, v. t. x. z.** To feel by touching with the hands.
- uku PATAZA, v. t. z.** To pat softly with the hand in a playful way; press softly.
- uku PATELA, v. i. x. z.** To carry for another.
- uku PATELELA, v. t. x. z.** 1. To join company with another in a journey.  
2. To hold on on a journey amid difficulties of the way, as on a slippery path. *Ite indlela imtyi bilize wapatelela noko*: The path was slippery, but he held on his way nevertheless.
- uku PATSA, v. i. x.** To amble.
- u PAU, n. x. z.** A distinguishing mark; a sign; applied to any mark placed on cattle, to distinguish them from others.
- uku PAULA, v. t. x.** To mark or brand cattle.
- uku PAULELA, v. t. x. z.** To brand or mark cattle for another.
- uku PAULELISA, v. t. x. z.** To cause cattle to be branded or marked for another.
- PAYA, adv. x. z.** Yonder, at a distance. Applied to any object or locality in the distance, but within the range of vision. See *Ngapaya*.
- uku PAZAMA, v. i. x. z.** To be confused; to be unsteady, thoughtless, inconsiderate.
- uku PAZAMISA, v. i. x. z.** 1. To hinder the sight of a person; to cause to see indistinctly.  
2. To confuse a person.  
3. To prevent the progress of an undertaking; to hinder the accomplishment of a purpose.  
4. To perplex; to puzzle; to distract.
- PAZI, v. x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pazi*: To get a glance of; to have or obtain a momentary view of a thing. *z.* To make a feint as if to strike a person.
- uku PAZIMA, v. i. z.** 1. To wink rapidly with the eye.  
2. To glimmer or quiver with rapid coruscations, as the sky sometimes does with sheet lightning in a storm, or with an *aurora borealis*.
- uku PAZUKA, v. i. z.** To blurt out a matter without due consideration.
- uku PECA, v. t. z.** To fold up as paper; to turn down, as a leaf of a book; to fold back, as wristbands, or the collar of a coat; to dress the hair in rolls.
- i PEOPEGANA, n. z.** A plausible, lying person. Lit. Folding one thing back upon another.
- uku PEOPEGEZA, v. i. z.** To speak plausibly.
- PEFU, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pefu*: To take breath; to rest awhile. *Bati pefu kona*: They rested awhile there to breathe a little.
- uku PEFUMLA, v. i. x. z.** To breathe; to inspire breath.
- um PEFUMLO, n. x. z.** 1. Breath.  
2. The soul of man.
- uku PEHLA, v. i. x. z.** 1. To churn.  
2. To rub two pieces of wood together so as to produce fire, which the natives of Africa often do.  
3. To bore a hole in wood as the worm *Impehla* does, from which circumstance it has its name.
- im PEHLA, n. x.** An insect which bores in trees, or in wood. From *uku Pehla*: To bore a hole in wood.
- um: PEHLI, n. x. z.** One who agitates or churns the milk for butter.
- um PEHLO, n. x. z.** The pithy kind of wood produced in boring a hole in wood.
- um PEHLU, n. x.** The milk procured from the cow from a second milking, after the calf has been permitted to suck a second time. *Ukwenz' um-pehlu*: To milk a cow the second time.
- i PEJANE, n. z.** A rhinoceros.
- uku PEKA, v. i. x. z.** To boil food; to cook by boiling.
- uku PEKELA, v. i. x. z.** To cook food by boiling for another person, or for a particular purpose. *Ndiyapekela n-hambo lwetu*: I am preparing food for our journey.
- um PEKI, n. x. z.** A cook.
- im PEKO, n. x. z.** 1. A pipe bowl, so called because the tobacco is placed there a

food in a pot to be prepared for use by fire.

2. A cooking; that which is cooked.

uku PEKUZA, v.i.x. 1. To drive away a person with the motion of the hand; to refuse to have any intercourse with a person, and expressing that refusal by motioning him away.

2. To turn away an animal from the direction in which it is proceeding. z. To rout; to drive away.

uku PELA, v.i.x.z. To come to an end; to terminate; to cease. *Ndipela* apa ukuteta kwam: Here I finish my speech.

uku PELA, n.x.z. *Nominal verb.* 1. The end; the finish of a thing.

2. When used with a noun following in the genitive case it means, "The only one." *Ukupela* kwonyana wako: Thy only son.

3. PELA is used to denote the whole of a thing, circumstance, or event. *Bahlala kona umnyaka upela*: They stayed there a whole year. *Watabata ixwane wayinikela ipela*, ibelidini lokutsha ku-YEHOVAH: He took a lamb, and offered it wholly, a burnt offering to the Lord.

4. PELA is sometimes used *adjectively*, to express *whole*, *only*, *wholly so*, &c. *Oku kupela itemba letu*: This is our only hope. *Imali zamzipela*: The whole of my money. See *Kupela*. *Lonto ingewe ipela*: That is a holy thing, *wholly so*.

i PELA, n.x.z. An insect which abounds in Kaffir houses, much resembling the cockroach, but smaller and of a brown colour.

i PELAMEHLO, n.x. A black insect, found in houses, much resembling the cockroach.

uku PELEKA, } v.i.x.z. To accompany a  
uku PELEKELA, } person a small distance  
on a journey.

uku PELEKELELA, v.i.x.z. To accompany a person on the whole of his journey.

uku PELEKEZELA, v.i.x.z. To accompany a person on a journey, and return with him again to the place of starting.

uku PELELA, v.i.x. 1. To come to a final re-

sult; to entirely finish; the *finale* of a thing or discussion.

2. To come together to a certain place; to flock to a locality. *Abantu bapelela entabeni*: The people are flocking, gathering together, on the mountain.

uku PELELELA, v.i.x.z. The same as uku *Pelela* at No. 2 of its meanings.

uku PELELISA, v.i.x.z. To fully finish or complete an enterprise or a thing.

uku PELELISEKA, v.n.x.z. To be complete; to be in a finished state; the ending; *finis*.

uku PELELISELA, v.i.x.z. To use up, or appropriate the whole; to finish entirely. *Ute wapelelisa ubusuku bonke ngenyembezi*: He spent the whole night in tears.

uku PELELWA, x.z. The passive of uku *Pelela*. When used with a noun following of the causal form (see Grammar) it means, To be left destitute of. *Upelelwa ngamandla*: His strength has failed him. *Wapelelwa yingqondo yake*: His understanding forsook him; he was bereft of his reason.

im PELESI, n.x. A companion of a young wife who accompanies her when she leaves her father's house for the residence of her husband, and who remains with her for a season.

uku PELISA, v.i.x.z. To bring to an end; to terminate.

im PELO, n.x.z. The end of a thing or matter.

uku PEMBA, v.i.x.z. To light a fire.

uku PEMBELA, v.i.x.z. To kindle a fire for another person.

i PEMPE, n.x. A temporary hut, erected in a garden to afford protection to those employed there during the summer months.

im PEMVU, n.x.z. An animal with a white stripe on the front of the head.

i PEMVUKAZI, n.x.z. A cow with a white stripe in front of the head.

uku PENDELULULA, v.i.x. To open as a sack.

uku PENDLA, v.i.x. 1. To search the head for vermin.

2. To thoroughly investigate, or search into a matter. *Masiyipendle lendawo uteta ngayo*: Let us discuss, and search into this matter of which you speak.

uku PENDUKA, *v.i.x.z.* To turn off from a direct line in walking. *Penduka* apo: Turn aside, or take another direction there.

uku PENDULA, *v.i.x.z.* 1. To turn a thing over.

2. To reply to a question or argument. *z.* To turn round, as a wheel.

uku PENDULANA, *v.i.x.z.* To answer each other.

uku PENDULELA, *v.i.x.z.* 1. To answer for another; to answer for, or to explain a matter.

2. To turn a garment inside out. *Pendulela* ibatyi yako: Turn your jacket inside out.

um PENDULI, *n.x.* One who answers.

um PENDULO, *n.x.* An answer; a replication.

isi PENDUPENDU, *n.x.* A tumult; an uproar. Lit. That which is upside down.

uku PENGULA, *v.t.x.* To search for, so as to find; to find that which is sought for; to discover; to bring to light that which was hidden, or lost; to search out. *z.* To release from bondage; to liberate from prison; to deliver from an enemy.

uku PENGULULA, *v.i.x.* To search for; to search out; to investigate. *z.* To make entirely free; to release; hence, to dissolve or set aside an engagement.

uku PENGUPENGULULELA, *v.t.x.* To search for with intense diligence; to search out; to investigate. The same as uku *Pengulula*, but intensified in meaning.

i PENI, *n.x.z.* A penny. Kaffirized from the English.

uku PENUKA, *v.i.x.z.* To fall, from losing your balance; to fall backwards. *Ndipenukile*: I overbalanced myself.

uku PENULA, *v.t.x.z.* To throw a thing or person over, as in wrestling, or by tripping a person up.

uku PENYA, *v.t.z.* To open out to view, as a book, or a cloth. *Penya* incwadi: Open the book.

uku PEPA, *v.i.x.z.* To dodge; to escape a danger by suddenly starting aside.

i PEPA, *n.x.* A letter; a paper; a manuscript. Kaffirized from the English.

uku PEPELA, *v.t.x.* To escape from seizure by a contortion or twisting of the body.

uku PEPEYA, *v.t.x.z.* To blow away, as dust by the mouth, or any light substance by the wind.

uku PEPETEKA, *v.p.x.z.* To be blown away. The difference of signification between *Ukupepuka* and *Ukupepeteka* is, that the former refers to the first movement when blown away; the latter to the continued blowing away of the substance. *z.* uku *Pepezela*.

im PEPO, *n.x.* Light air; a soft, light, gentle breeze.

uku PEPUKA, *v.p.x.z.* To be blown away, as dust or leaves by the wind.

PESEHYA, *adv.x.z.* Beyond; on the other side of a stream or river. *Pesheya* kwolwandle: On the other side of the sea.

uku PETA, *v.t.x.z.* To bind the border of a mat; to hem, as a hem on a garment; to finish off by giving an edge or border to a thing, as a mat.

isi PETA, *n.x.* A bow to shoot arrows with.

um PETO, *n.x.z.* The edge of a garment; the rim of a cup or basin. From uku *Peta*: To edge.

uku PETSHHEKITSWA, *v.p.x.* To be blown away, as by the wind. The difference between this word and uku *Petshetwa* is, that the latter denotes that the thing spoken of is *being* blown away; the former, that it is *already* blown away.

uku PETSHETWA, *v.p.x.* The passive of uku *Pepeta*: To be blown away, as by the wind. Jeng' umququ *opetshetwayo* ngumoya: Like chaff which is driven away by the wind. For the change of the *p* in the active form of the verb into *tsh* in the passive, see under the letter P.

un PETU, *n.x.z.* A maggot.

uku PETUZA, *v.i.z.* To produce maggots, as putrid meat. *Iscipetuze* inyama: The meat has already produced maggots.

uku PETUZELA, *v.i.z.* To be alive with maggots, as putrid meat.

i PEWULA, *n.x.* The name of a tree.

uku PHEA, *v.i.x.z.* To cease an action; to leave off.

uku PEZISA, *v.t.x.z.* To cause to cease; to terminate an action; to cause the cessation of any operation.

PEZOLO, *adv.x.z.* Yesterday evening; last night. *Safika pezolo*: We arrived last night.

**PEZU**, *adv. x. z.* Upon. *Pezu kwentaba* :

Upon the mountain. See *Ngapezu*.

**PEZULU**, *adv. x. z.* Upwards; above.

*Kangela pezulu* : Look upwards.

*Pezulu ezulwini* : Above, in the

heavens. *Izinto zapezulu* : Things which are above. See *Ngapezulu*.

**PI**, *adv. x. z.* A contraction of *Pina* :

Where? whereabouts? *Indoda ipi*?

Where is the man? The

prefix varies with the noun referred

to. *Inkomo zipi*? Where are the

cattle? *Amahashe api*? Where

are the horses?

*im Pi*, *n. x. z.* 1. An army. A military

post. *Impi ipina*? Where is the

army?

2. An enemy; a foe. *Uyimpi*

*kumi* : You are an enemy to me.

*uku PICA*, *v. t. z.* To wattle.

*uku PICIZA*, *v. t. z.* To put out of joint, as

the ankle or wrist.

*uku PIHLIKA*, *v. i. z.* To spurt out, as water

from a compressible vessel, by pres-

sure.

*uku PIHLIZA*, *v. t. z.* To cause a liquid to

spurt out by pressure.

*uku PIKA*, *v. i. x. z.* To contradict; to con-

tend; to strive; to dispute; to

obstinately object.

*i PIKA*, *n. x.* A sharp pain in the chest or

side, occasioned by over-exertion, as

in running; a stitch.

*isi PIKA*, *n. x.* The breast of a man.

*uku PIKANA*, *v. t. x. z.* To contend with each

other.

*uku PIKELA*, *v. i. x. z.* To contend on account

of, or for a certain purpose. *Upti-*

*kela ntonina*? For what are you

contending?

*i PIKI*, *n. x. z.* A quarrel; the ground or

cause of strife.

*um PIKI*, *n. x. z.* A lover of contention.

*uku PIKISA*, *v. i. x. z.* To cause another to

dispute; to pick a quarrel with a

person. *Lendoda iman' ukundipika* :

This man is continually con-

tending with me.

*uku PIKISANA*, *v. t. x. z.* To contend with, or

to contradict each other.

*im PIKISANO*, *n. x. z.* That which is con-

tended about; the matter in dis-

pute. *Uyazenza siyimpikisano*

*kubamelwana betu* : Thou makest

us to be a strife to our neighbours.

*Impikisano yabo inkulu* : Their sub-

ject of dispute is great.

*u PIKISANO*, *n. x.* Contention; strife;

disputation.

*i PIKO*, *n. x. z.* The wing of a bird.

*uku PILA*, *v. i.* To live; to prosper; to be

in health. *Usapilile na*? Are you

in health? To recover from sick-

ness; to become convalescent.

*uku PILISA*, *v. t. x. z.* To restore to health;

to invigorate.

*um PILISI*, *n. x. z.* One who gives health.

*im PILISO*, *n. x. z.* Health; vigour.

*im PILO*, *n. x. z.* Active life; health;

vigour.

*uku PIMISA*, *v. t. x.* To have carnal com-

merce with women.

*uku PIMISELA*, *v. i. x.* To speak out; to give

clear utterance. Used with *A mazwi* :

Words. *Pimisela ukuteta* : Speak

out clearly.

*isi PIMISELO*, *n. x.* Utterance; emphatic

speaking.

*i PIMPI*, *n. x. z.* A serpent of the *Cobra*

*di capello* species. The *Renkhaals*

of the Dutch. *z. Imfazi*.

**PINA**, *adv. x. z.* Where? in which

place? whither? *Inja ipina*?

Where is the dog? *Nisinga pina*?

Whither are ye going?

*uku PINDA*, *v. i. x. z.* To repeat an action;

to do it again. *U Kristu uya ku-*

*pinda ukuza ebuqaqaulini bake* :

Christ will come again in His glory.

*uku PINDEZELA*, *v. i. x. z.* To retribute. Used

in the sense of bringing evil upon

a person as a retribution for bad

conduct.

*um PINDEZELI*, *n. x. z.* An avenger.

*im PINDEZELO*, *n. x. z.* A recompence; a

retribution for evil conduct.

*uku PINDLA*, *v. i. x.* To force young girls;

to violate a virgin.

*uku PINDISA*, *v. i. x. z.* To cause to return.

*uku PINGA*, *v. t. z.* 1. To intertwine; hence,

to wattle; to make a basket by in-

tertwining the twigs of which it is

composed.

2. To copulate. Applied only

to the coition of dogs. *z.* To com-

mit adultery, or fornication.

*uku PINGELA*, *v. i. x. z.* To wattle; to in-

tertwine twigs and sticks.

*uku PINGELELANA*, *v. i. x.* To entangle.

*im PINGELELANO*, *n. x.* An entanglement.

*um PINGELI*, *n. x. z.* A person who wattles.

*im PINGELO*, *n. x.* Wattles; sticks or laths

for wattling.

*um PINGI*, *n. z.* An adulterer; a fornicator.

*um PINGIKAZI*, *n. z.* An adulteress; a whore.

*i PINGO*, *n. x.* Hurdle work; wattling.

*isi PINGO*, *n. x.* 1. A wild fruit, like the

juniper berry.



2. The name of a wild thorn tree, bearing thorns of a hooked character. z. An act of adultery or fornication.

i PINI, *n.x.z.* A stick used for stirring porridge.

um PINI, *n.x.* A handle, as of an axe or hoe.

uku PINTAZA, *v.i.z.* To twist or sprain a joint.

uku PINYELA, *v.t.x.* 1. To entwine or twist.

2. To twist about in speech when endeavouring to speak so as to mislead.

um PINTISWA, *n.x.z.* A harlot; a prostitute.

PINZI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pinzi*: To make a quick motion, like the twinkling of an eye.

uku PIQILIKA, *v.i.z.* To twist the body in dancing.

im PISA, *n.x.* A wolf which is found on the sea coast; a strand wolf.

uku PISELA, *v.t.x.z.* To put a handle to an axe, or pick, or hoe.

isi PISI, *n.z.* 1. A devourer; a great eater.

2. The name for the hyena.

3. A thief who comes in the night to steal.

im PISO, *n.x.* A large clay pot for holding beer.

PITI, *n.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti piti*: 1. To be lost or hidden among other things. *Ite piti igusha emhlambeni*: The sheep was lost among the flock.

2. The passive form of *Ukuti* is often used with *Piti*. *Ukutwa piti*: To be in a state of confusion. *Kwatwa piti*: There was a great confusion, a great uproar, or a state of amazement.

im PITI, *n.z.* A woman's top knot or head dress of hair.

uku PITIKIZA, *v.i.x.z.* To mix together; to denote a state of confusion.

im PITIMPITI, *n.x.z.* An uproar; a tumult.

im PITIPITI, *n.x.z.* A state of confusion or panic.

uku PITIZA, *v.t.z.* To make confusion, as a number of people moving about.

um PITIZA, *n.z.* A disturber; an exciter; an agitator.

uku PITIZELA, *v.i.x.z.* 1. To mix up together.

2. To agitate; to stir up strife or division.

uku PITIZELISA, *v.i.x.z.* To cause confu-

sion; to create a panic; to cause disorder.

im PITIZELO, *n.x.z.* Strife; confusion.

uku PIZA, *v.i.z.* To concern one's self about a matter.

iai PO, *n.x.* A gift or present.

PO, *x.* A contraction of *Pofu*, which see.

um POBE, *n.x.* A mixture of boiled corn and thick milk, much prized by the natives of Africa for food. (A Fingoe word.)

im POBELE, *n.x.* A head dress made from the bushy part of the jackal's tail.

POFU, *interj.x.z.* Why then?

1. Used to point out the absurdity or contrary nature of a proposition or action. *Ute ungumnta olungileyo nje, ungatinina pofu ukwenjenjalo?* You say you are a righteous man, *how then* can you act thus? *Utaho ukuti, utanda umsebenzi, pofu ungatinina ukunqena kangaka?* You say you like work, *how then* can you manifest such laziness?

2. Sometimes *pofu* asks a reason for a thing which appears in itself absurd. *Wenze ukukohlakala kunina pofu?* Why, what evil hath he done? *Usitaho nganina pofu?* Why then do you make that assertion? *Yinina pofu ukuba usitaho?* Why then do you say so?

im PORU, *n.x.z.* Yellow. See *Mpofu*. z. Poor; beggarly.

im PORU, *n.x.* A large species of antelope; an eland.

im PORUKAZI, *n.x.z.* A yellow or cream coloured cow.

im POHLLOKAZI, *n.x.* Applied to denote a cow with horns which stand straight up, also to a woman with a long face.

isi POHLONGO, *x.* The eighth. See *Lipohlongo*.

uku POHLLOZA, *v.t.z.* To strike with violence.

u POKO, *n.x.z.* A kind of millet of an intoxicating quality when infused in native beer.

isi POKOLO, *n.x.* Anything which is stumpy.

uku POKOZA, *v.t.x.* To pour out in part a liquid from a vessel, or grain or any other substance, as from a sack.

uku POKOZELA, *v.i.x.* To pour out in part for another.

uku POLA, *v.i.x.z.* 1. To cool.

2. To heal, as a wound.

- POLISA, v.i.x.** 1. To make cool.  
2. To cause a wound to heal.
- i POLISI, n.x.x.** The police; a policeman. The English word Kaffirized.
- u. POLOLOZA, x.** See uku *Polozza*.
- u POLOZA, v.t.x.x.** To reveal a secret; to blab about a matter. Lit. To let it out.
- um POLOZI, n.x.x.** One who reveals secrets; a blab.
- i POMPO, n.x.** An absolute, overbearing person.
- u PONGO, n.x.x.** A horn of a living beast.
- um PONGO, n.x.x.** A person of the Amampondo tribe of Kaffira.
- isi PONGO, n.x.** A small side entrance to a cattle fold or kraal.
- im PONGO, n.x.** A contagious disease; pestilence.
- um PONDOMPONDO, n.x.** A species of beetle of a blue colour with black stripes, with long horns bent on both sides.
- um PONDWE, n.x.** The pound sterling. Zuluized from the English.
- u PONDWANA, n.x.x.** A small horn.
- isi PONGO, n.x.x.** A large prominent forehead.
- im PONGO, n.x.** A he-goat.
- um PONGOLO, n.x.x.** A quiver for arrows.  
x. A cask; a barrel; any receptacle of a large bulk, as a box; a chest.
- uku PONGOLA, v.i.z.** To manifest indifference to what is being said, by looking away from the speaker.
- uku PONGOMA, v.i.x.** 1. To sit in an uncomfortable position, as a person leaning on his arms and knees.  
2. To desert from one chief to another.
- um PONGOMOC, n.x.** That side of a river which is nearest to the speaker, and directly opposite to another person on the other side, to whom he is speaking.
- i PONTI, n.x.** A pound sterling. Kaffirized from the English word Pound.
- uku PONXO, v.t.x.** To throw with violence through the air; to hurl, as a spear, or assegai, thrown by the hand.  
x. *Ukuposa*.
- PONZO, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ponyo*: To slip or fall away from; to go off from, as anything flying out of the hand. Izembe lite *ponyo*: The axe flew or slipped out of the hand.
- uku PONZOZA, v.i.x.** The same as *Ukuti ponyo*.
- um POPIYA, n.x.** A sack in a state of tension from the pressure of its contents; a very full sack.
- uku POROZA, v.t.x.** To gush, as water out of a rock, or as blood from a vein.  
x. *Ukumpompoza*.
- uku POQA, v.i.x.** To slip off, as a saddle from a horse.
- uku POQA, v.i.x.** To speak hurriedly, so as to confuse others by interrupting them.
- uku POQELA, v.i.x.** To slip out, as one thing slipping out from another, as an axle of a vehicle slipping out from the wheel.
- uku POQELELA, v.t.x.** To make a vigorous attempt to do a thing; to put force or pressure on a person or thing.
- um POROFETI, n.x.x.** A prophet.
- um POSA, n.x.** The seraglio of the Zulu king.
- uku POSA, v.t.x.** To throw; to fling; to hurl. x. *Ukuponza*.  
2. To miss an object aimed at, in throwing or firing at it.
- uku POSEKA, v.t.x.** To rush upon; to throw one's self upon. Wati *ukuposeka kubo, wanga anga babulala*: He rushed upon, seeking to kill them.
- uku POSELA, v.t.x.** To throw into a certain place. *Yiposele lonto emnxunyeni*: Throw that thing into the hole.
- uku POSISA, v.i.x.x.** 1. To miss; to err in conduct.  
2. To make a mistake; to be wrong in a conclusion arrived at.
- isi Poso, } n.x.x.** A mistake; an error;  
**i POSISO, }** a transgression. Lit. That which misses the mark.
- uku POTA, v.i.x.x.** To twist, as string; to spin; to plat.
- uku POTEKA, v.i.x.x.** To have the quality of being twisted or spun.
- uku POTEKA, v.t.x.x.** To twist or spin for another, or for a certain purpose.
- im POTO, n.x.** A long, slender stalk as of Kaffir corn.
- im POTSHANE, n.x.** A young and tender mealie cob.
- uku POTULA, v.t.x.** To release from constraint. It is used to denote the final action of a Zulu *Inyanga*, or witch-doctor, in releasing a person or persons from some restraints imposed upon them during the continuance of his incantations in any case of sickness, &c., on which he has been called to exercise his art.

- i **POTWE**, *n.x.* The name of a small brown bird; a bird which has a chattering note. Applied figuratively to a chattering person.
- POTYO**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti potyo*: To throw out any thick or viscous liquor, as honey or treacle.
- uku POTYOZA**, *v.i.z.* 1. To pour out a thick stream of any liquid.
2. *Figuratively* applied to a stream of words when a person talks at random, uttering things true or false, so that a stream of words is maintained.
- uku POZA**, *v.t.z.* To cool, as liquid, or as porridge. *x. uku Pola*.
- uku POZISA**, *v.t.x.* To cool down in prosecuting an enterprise, so as to draw back from or fail in prosecuting it, arising from unexpected difficulties. *z.* To cool hot water by adding that which is cold.
- Pb, z.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pu*: To blow or puff with the breath, as an ox or a calf from pain, applied also to meat when puffed up from putridity.
- uku PUBUKA**, *v.t.x.* To misbehave in word or deed; to be rude and boisterous.
- uku PUBUKA**, *v.t.z.* To slap the face or head of a person with the open hand; to be violent in conduct.
- PUCU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pucu*: To slip off, as hair from a skin when partly decomposed.
- uku PUCUKA**, *v.i.x.z.* To have the outer skin taken off by a bruise. *Ndi-pucukile* yinqwelo: I am bruised by the wagon.
- uku PUCULA**, *v.t.x.z.* To abrade the skin; to remove the outer skin by coming in contact with some object; to gall. *Isihlalo silipuculile* ihashe: The saddle has galled the horse.
- uku PUHLA**, *v.i.z.* To grow fast, so as to stand straight up, as a healthy plant. Applied also to a person who stands straight up, like a soldier on parade.
- PUHLU**, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti puhlu*: To act determinately, so as to manifest conduct bordering on self-will. *Waye kuluma nomnye waza wati puhlu* ngeyake endlela: He spoke with the other, and then insisted upon having his own way.
- isi PUHLUPUHLU**, *n.x.* A person in a very excitable state of mind; one who is agitated by some event or events.
- ubu PUHLUPUHLU**, *n.x.* A wild, over-excited state.
- im PUKANE**, *n.x.z.* A fly.
- im PUKOMTI**, *n.x.* A species of mouse, which lives in hollow trees. *Lit.*, The tree mouse.
- im PUKU**, *n.x.z.* A mouse.
- i PUKUPU**, *n.z.* Foam; froth. Applied to foam formed on the surface of water by violent agitation, as the foam of the sea. *Ulwandle luhlazisa ipukupu*: The sea is making foam.
- isi PUKUPUKU**, *n.z.* An empty, silly person; one who is *frothy*, and senseless in his conversation.
- uku PUKUKA**, *v.i.z.* To ferment; to be excited in conduct; to act foolishly.
- uku PUKUZELA**, *v.t.x.* 1. To overflow, as dough when fermented, or as yeast from fermented beer.
2. To be hasty in the prosecution of any enterprise. *z.* To act as a silly, senseless person.
- uku PULAPULA**, *v.i.x.* To listen attentively; to obey a command.
- uku PULAPULULA**, *v.t.x.* To rub gently on any part of the body, so as to give relief from pain; to soothe; to smooth down as fur on a garment. *z. uku Pulula*.
- im PULO**, *n.x.* The wax of the ear.
- uku PULUKA**, *v.i.x.z.* To slide or slip out of the hand, as an eel. *Intambo ipulukile* esandleni sam: The thong has slipped through my hand.
- uku PULUKANA**, *v.i.x.z.* To slip away as one thing from another. *Ukupulukana* nento, is to allow a thing to slip away, so as to lose it from the grasp.
- uku PULULA**, *v.t.x.* To rub gently with the hand any part of the body suffering pain, so as to soothe it. *z.* To coax, to flatter, by patting gently with the hand.
- PULULU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pululu*: The same meaning as *Ukupuluka*.
- uku PUMA**, *v.i.x.* To go out from a place.

- Puma* endlwini: Go out of the house.
- im PUMALANGA, *n.x.z.* The rising of the sun; the east.
- uku PUMELA, *v.t.x.z.* 1. To go out for a purpose. Ba *pumela* ntonina? For what purpose, or why have they gone out?  
2. To come out; to appear to view, as on the opposite side of a river. *Sebepumele* emlanjeni: They have appeared, or emerged from the river. *Abakapumele* entabeni: They have not yet come out on the top of the mountain.
- uku PUMELELA, *v.t.x.z.* To come out fully to view; to be in full sight, as a person or object on an eminence.
- isi PUMELO, *n.x.z.* Outgoings; issues; results.
- uku PUMESA, *v.t.z.* 1. To bring out; to set out; to fit out; to qualify for reception or use; as an ox which is set apart for part of the outfit of a bride, or as dowry.  
2. To speak out distinctly and deliberately.  
3. To make a full confession; to "make a clean breast of it."
- uku PUMISA, *v.t.x.z.* To take out; to force out; to eject.
- uku PUMLA, *v.t.x.* To rest; to be quiet.  
*z. uku Pumula.*
- uku PUMLISA, *v.t.x.* To help to give rest. *Pumlisa* inkabi apa: Rest the oxen here.
- im PUMLO, *n.x.z.* The nose.
- um PUMO, *n.z.* Monday. Lit., The going out day, because on the Sabbath natives who are hired as daily labourers do not go out, or leave their homes, to work.
- izi PUMO, *n.x.* Outlets; places of egress, or escape.
- i PUMPULO, *n.z.* Anything active in mischief, either man, or beast, or reptile.
- uku PUMPUTA, *v.t.x.* See uku *Mpumputa*.
- uku PUMZA, *v.t.x.* To give rest; to relieve from toil; to give rest of mind. *z. uku Pumuzza.*
- uku PUNCUKA, *v.t.x.* To slip off.
- uku PUNDLA, *v.t.x.* To use violence in forcing a virgin. *z.* To uncover, to denude, to strip off the tender leaves from a plant, or the side leaves of thatching grass, so as to prepare it for use.
- im PUNDU, *n.x.* The privates of man.
- im PUNDU, *n.z.* The poles erected on each side of a cattle fold or kraal.
- uku PUNDULA, *v.t.x.* To change a purpose, in consequence of having commenced it on deficient information, or from miscalculation.
- uku PUNGA, *v.t.x.* To sip, to taste a liquid; to take a slight draught.  
*z.* 1. To drive away; to repel; to ward off; to drive away anything troublesome, as flies.  
2. To command attention and silence, as a chief when about to speak.
- i PUNGA, *n.z.* An odour; a smell.
- imi PUNGA, *n.x.* The lungs of either a person or an animal.
- uku PUNGULA, *v.t.x.z.* To take a part from a whole, as to take corn from a sack, or sugar from a bag. *Pungula* apa: Take a little here. *z.* To lighten a load by removing a part.
- iai PUNGULEKO, *n.x.z.* A portion taken from the whole, as a measure of corn from a sack.
- u PUNGUPUNGU, *n.x.* A chrysalis.
- im PUNGUTYE, *n.x.z.* A fox; a silver jackal.
- uku PUNGUZA, *v.t.x.* To look on one side; to look back as over the shoulder.
- uku PUNISWE, *v.p.x.z.* The passive of uku *Pumisa*: To take out; to force out; to eject. For the change of *m* into *ny*, see the letter M.
- uku PUNTUKA, *v.t.x.* 1. To slip out of its place, as anything slipping from the hand; or the handle of an axe slipping from the axe-head.  
2. To fall off, as hair in an unsound place, in cattle.
- uku PUNYULA, *v.t.x.z.* To cause to slip out of its place. The same as *Uku punyuka*, but the active form, to slip out of the grasp of another person by using force to effect the escape.
- uku PUNYUZA, *v.t.x.* To be made easy, or to be made to rest. It is the passive of *Ukupumla*: To rest. For the mutation of the *m* into *ny*, see the letter M.
- uku PUNZA, *v.t.x.z.* To cast the young before the proper time of birth. Applied to animals only.
- im PUNZI, *n.x.z.* A small antelope; the *Dieuker*.
- iai PUNZI, *n.x.z.* The stump of a tree remaining in the ground after the tree is felled.

- im PUNZO, *n.x.z.* An abortion. Applied to animals only.
- ku PUPA, *v.i.x.z.* To dream.
- i PUPA, *n.x.z.* A dream.
- ubu PUPAKA, *n.x.z.* A dreamy state of mind.
- i PUPAKA, *n.x.z.* A kind of dream; a trance; a reverie; a waking dream.
- um PUPU, *n.x.* A dreamer; one who is in the habit of dreaming.
- u PUPU, *n.x.z.* The hoof of an animal whose foot is not cloven, as the horse.
- i PUPU, *n.x.z.* A hairy caterpillar.
- im PUPU, *n.x.* Meal; fine flour.
- uku PUPUMA, *v.t.x.z.* To overflow; to bubble up; to boil over; to gush forth, as a bubbling fountain. *n.* An overflowing, a gushing forth.
- uku PUPUTEKA, *v.i.x.* To fly away in a passion; to bolt, as a horse from the course; to run about wildly.
- uku PUTA, *v.i.x.z.* To die away, as vegetation when destroyed by heat, or other cause. Thus when a crop fails, or ground is unfertile, it is said to be "putile." Amazimba a *putile*: The corn has failed.
- uku PUTAPUTA, *v.t.x.z.* To grope; to feel about with the hands, as a person blindfolded; to search for a thing by feeling after it with the hands.
- uku PUTAPUTELA, *v.t.x.z.* To feel after a thing, like a person in the dark.
- i PUTI, *n.x.z.* A beautiful little antelope, called the blue buck.
- uku PUTUKA, *v.i.z.* To be heated or galled by irritation or chaffing; to be rubbed, grazed.
- uku PUTULA, *v.t.z.* To rub off or away with the hand.
- uku PUTUMA, *v.t.x.* To go after or in search of a thing that has strayed, or has been stolen, or has run away. Used colloquially to express the familiar phrase in English, "What are you after now?" *Uputuma 'ntonina kaloku?* What are you after now?
- uku PUTUMELA, *v.t.x.* To go after, for, or in search of, for another. *Ndiputumele ihashe lam*: Go after my horse for me.
- uku PUTUMISA, *v.i.x.* To cause pursuit of a person or thing which has been lost or strayed.
- uku PUZA, *v.t.x.z.* To sip; to drink in small quantities.

im PUZA, *n.z.* A cutaneous eruption; a watery eruption.

- i PUZI, *n.x.z.* A description of pumpkin.
- uku PUZISA, *v.t.x.* To give to drink; to drench, as with medicine.
- im PUZWANA, *n.x.* A slight cutaneous, watery eruption in the skin.

## Q.

Q is a palatial click in Kaffir. It is pronounced by bringing the upper part of the tongue flat against the palate of the mouth, and suddenly withdrawing it, thus causing a loud click or smacking sound. It is varied in its pronunciation by combining with *n*, *g*, and *ng*, which often precede it. *Ngamla*: Cut off. *Ngqonga*: Surround. *Gqabuka*: Burst.

QA, *adv. z.* A strong denial, expressing, No; no, never; decidedly not.

isi QA, *n.z.* A lump of any substance. Applied in derision, or contempt, to a short person; a small mongrel dog.

isi QΛ, *n.z.* Any good and shapely piece of the productions of nature, as a piece of honeycomb with the honey in it, a piece of beef, &c., but not applied to anything manufactured, as bread, &c.

ubu QA, *n.z.* Vanity; pride; conceit; fastidiousness. When a man is too nice about his food, or when a girl rejects her lovers, they are said to have *Ubuga*.

um QA, *n.x.* Stiff porridge.

um QΛ, *n.x.* A squirrel.

uku QABA, *v.t.x.z.* To paint; to colour; to cover with any coloured wash, with pitch, paint, or any colouring liquid. This word is especially applied to a custom of the uncivilized Kaffirs of covering their bodies with a description of red clay, called *imbola*. They use it thus ground up with fat, and cover the whole body with it. Hence the heathen who universally adopt this custom are distinguished from those who have embraced Christianity by being called, *Amaqabambola*: Those who colour themselves with *imbola*, red clay.

um QABA, *n.z.* A decoration of the person consisting of balls and large beads worn around the neck.

um QABALANDA, *n. z.* A copper bangle, or a ring of ivory worn around the arm.  
ama QABAMBOLA, *n. x.* See the concluding part of the meaning of uku Qaba.

uku QABANA, *v. t. x.* To form companionships; to fraternize with; to hold frequent converse with each other; to make friends of each other.

i QABANE, *n. x.* A companion; a mate.

uku QABANISA, *v. t. x.* To assist each other in anointing the body with red clay.

uku QABELA, *v. t. x. z.* To paint or colour for another.

isi QABABU, *n. z.* A wide path.

isi QABETO, *n. z.* A large kind of basket.

uku QABUKA, *v. i. x.* 1. To clear away. *Li-yakugabuka ninina isipango?* When will the thunderstorm clear away?

2. Hence it denotes, to be alert; to be watchful; to be active in mind; to be refreshed by the removal of dullness from the mind, or heaviness from the spirit. Wasela emtonjeni *wagabuka*: He drank at the fountain, and was refreshed.

*z.* 1. To burst, as a sack or an abscess from internal pressure; to break, as a thong.

2. To get a glimpse of an object; to notice; to begin to apprehend a subject.

uku QABUKIMA, *v. t. z.* 1. To help to comprehend a matter.

2. To refresh; to quicken the apprehension of a person.

isi QABUKO, *n. z.* 1. Fear; apprehension; expectancy of danger; apprehension of evil.

2. Recognition; perception of an object; surprise caused by suddenly beholding an object.

uku QABULA, *v. t. x.* To refresh; to revive; to cheer; to invigorate; to enliven. Waya emtonjeni wasela, *ezigabula kona*: He went to the fountain and drank, and refreshed himself. This word is the active voice of *Qabuka*: To clear away. Thus, applied to the mental feelings, it denotes the clearing away of that which oppresses, that which casts down the spirit, so that the mind becomes clear and vigorous. It means, literally, to cause freshness of mind or body. *Qabula ubutongo*: Clear away the sleepy feeling; arouse yourself from slumber. *'Zuyenze lonto ngokugabuka*: Do the thing carefully and intelligently; under-

stand it before you undertake it. *z.* 1. To quicken a person's apprehension; to refresh the spirit.

2. To open; to lay open; to expose to view, as the removing of saplings in a plantation, that the remaining trees may obtain more space to grow in; or the thinning out of plants, as maize, that the crop may obtain more air.

ama QABUQABU, *n. z.* Curiosities; novelties; things looked upon for the first time.

i QABUTULI, *n. x.* A species of lark.

uku QADAZA, *v. i. x.* To run about in a staggering or playful manner as one in sport.

um QADI, *n. x. z.* The principal beam of a house, or a roof; the principal of a roof.

uku QAGAMUSHELA, *v. t. x.* To fix or attach one thing to another; to join together.

QAKA, *v. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qaka*: To stand alone, as a tree or a house on a plain, or on a ridge.

*z.* To become white; hence,—to paint the face white; to whitewash a house. Applied also to grey hairs.

uku QAKATA, *v. i. x.* 1. To spring up; to bound as a ball; to skip; to be lively and sprightly in action.

2. To chaff; to jest.

i QAKA, *n. x.* Any small box or case which is carried on the person; hence, a snuff box, a small tin box in which the Kaffirs living under British rule carry their deeds of citizenship whereby they are distinguished from foreigners. *z.* A small calabash in which milk is agitated to promote fermentation to prepare it for food.

uku QAKA, *v. t. z.* To watch for; to lie in wait for, as a cat or a hunter for prey.

i QAKALA, *n. z.* The ankle bone.

uku QAKAQA, *v. t. z.* To dot or mark the face by tattooing.

uku QAKAZA, *v. t. z.* 1. To grind coarsely or to crush grain.

2. To show the teeth, as a dog in snarling. The meaning is to cause that which is *white* in any thing to appear; from *Ukugaka*: To become white. Hence, to crush corn, that the mealy part might appear, and to show the *white* teeth.

um QAKO, *n. z.* White clay; lime; chalk.

uku QAKUNA, *v.t.z.* To catch at, as when endeavouring to catch by overhearing what is said.

i QAKUYA, *n.x.* A pimple on the skin.

uku QALA, *v.t.x.z.* 1. To commence an operation. *Uyakugala* niuina ukusebenza? When will you commence work?

2. To perform one thing before another. *Qala* ngalonto, ungekayenzi leyo: Begin with that thing before you do this.

3. To first commence a quarrel or contention. *Nguye owandigalayo*: It was he who first began to quarrel with me.

uku QALANA, *v.t.x.z.* To begin together; to commence an operation or enterprise simultaneously.

i QALAQALA, *n.z.* A sharp impetuous person; one always ready with his word; one always ready for contention.

uku QALAZA, *v.i.z.* To be looking about in all directions; to be observant.

uku QALEKA, *v.n.x.z.* To begin to be. *n.* The beginning. *Ekuqalekeni*: In the beginning.

isi QALEKO, *n.x.z.* The origin; the beginning of a thing. *Isiqaleko*, somhlaba: The beginning of the world.

uku QALEKISA, *v.t.x.z.* To curse; to doom to punishment; to denounce; to imprecate.

uku QALISA, *v.t.x.* To originate; to cause the commencement of a thing.

isi QALO, *n.x.z.* The beginning; the commencement.

u QALO, *n.x.* A field mouse.

i QAM, *n.x.* The splash of the feet in swimming. *Yenza iqam*: Make a splash with your feet.

uku QAMA, *v.i.x.* To be fruitful, applied to fruit-bearing trees, or to wool-bearing animals, as sheep. *x.* 1. To appear distinctly; to come out to view, as a path or road.

2. Applied to animal life; to have a healthy appearance; to be in good condition. *Inkabi yake iqamile*: His ox is in splendid condition.

isi QAMA, *n.z.* A small cloak made of a calf's skin.

uku QAMANGELA, *v.i.x.* To tie fast.

uku QAMBA, *v.i.x.* To dance a night dance. *x.* To invent; to devise; to plan, as a piece of work; to compose, as a

song or story; to settle terms of any business transaction.

uku QAMBAKA, *v.i.x.* To burst open, as a sack or tube from internal pressure, or as an abscess or boil. *x.* *uku Qabuka*.

uku QAMBALALA, *v.i.z.* To lie at full length on the ground; to lie in a careless manner, in a sort of dreamy indifference. *x.* *uku Cambalala*.

uku QAMBASA, *v.t.x.* To burst open; to cause to burst. *x.* *uku Qabula*.

uku QAMBELA, *v.i.x.* To dance a night dance in a certain place. *Qambela-ni endiwini*: Dance ye in the house. *x.* To invent for or on account of another; hence, to accuse falsely by inventing a falsehood of another.

uku QAMBUZA, *v.t.x.* To pierce through.

i QAMBI, *n.z.* A group or collection of animals or things; hence, a drove of cattle; a constellation of stars; a division, as of an army.

uku QAMELA, *v.t.x.* To lay the head on a pillow, or any thing for rest and repose.

um QAMELO, *n.x.* A pillow. The word originally is applied to the block of wood, or to a small stool used by the natives as a rest for the head when they sleep.

i QAMESI, *n.x.* A strong long thong or rein.

uku QAMISA, *v.t.x.* To cause fruit to be brought forth; to fructify. *x.* To make plain; to bring forth to view.

uku QAMNGQULULA, *v.t.x.* To cut open.

isi QAMO, *n.x.* Fruit of a tree; produce; crop.

u QAMPU, *n.x.* A neck of land over a ridge or a mountain.

i QAMPU, *n.x.* An awl for piercing with.

uku QAMUNDA, *v.i.z.* To speak out freely, without hesitancy or reserve, in a random, reckless manner.

ama QANABA, *n.x.* Steps to ascend by.

i QANDA, *n.x.z.* An egg; also the name of a large description of bead.

uku QANDA, *v.t.z.* To split; cleave; cut into pieces; to break as stones. *x.* *uku Qanda*.

isi QANDALISO, *n.x.* A riddle; a thing to be guessed at; a subject for guessing at.

uku QANDEKA, *v.i.x.* To split or burst open. *Ilitye liqandekile*: The stone has split.

uku QANDELA, or QANDELELA, *v.i.z.* To guess; surmise; conjecture; divine,

as a native Inyanga, or doctor, by divination.

i QANDANA, *n.x.z.* A small egg.

um QANDELI, *n.z.* A diviner; one who guesses well.

uku QANDULA, *v.t.x.z.* To dress a stone for grinding corn on, by the native process of picking it with a pick.

uku QANUSELA, *v.t.x.z.* To hatch, as a bird hatches its young. Inkuku *iqandusele*: The hen has hatched the chicken. This meaning comes from *u'lu Qandula*: To pick at a stone, and refers to the hen pecking the egg with her beak to allow the escape of the chick.

uk u QANGA, *v.t.z.* To jest; to speak ironically; to be facetious.

um QANGABODWA, *n.x.* A stalk of Kaffir corn which has degenerated into a sort of reed, and no longer bears corn.

um QANGALA, *n.z.* A stringed musical instrument.

i QANGANE, *n.z.* Flatulency of the bowels.

um QANGI, *n.z.* A jester; a facetious individual.

isi QANGO, *n.z.* Jesting; irony.

uku QANGQULALA, *v.t.x.* To cut open an abscess; to lance; to rip open with a knife.

uku QANJAQANJA, *v.i.z.* To wallow on the ground as a drunkard or maniac.

uku QANQALAZA, *v.i.x.* To be haughty; to be contemptuous; to manifest haughty indifference to another, or towards any subject.

uku QAPULA, *v.t.x.z.* To let blood; to bleed a person.

um QAPU, *n.x.* The cotton plant; cotton.

isi QAPU, *n.z.* A small piece of meat.

uba QAPUQAPU, *n.x.* Any downy or feathery thing; any thing soft and downy.

u QAQA, *n.x.* A ridge of stones.

i QAQA, *n.x.z.* A musk cat. The Dutch call it the *muir cat*.

uku QIQI, *v.t.x.z.* To cut open, as a sack at its mouth.

uku QAQADEKA, *v.i.x.* To become hardened, as ground which is hardened by the sun.

uku QAQAMBA, *v.i.x.z.* To smart with a throbbing sensation, as a painful swelling.

uku QAQAMBELA, *v.i.x.* To smart intensely with a throbbing pain, as a swelling which is beginning to suppurate.

uku QAQAMBISA, *v.t.x.* To cause pain by the infliction of punishment; to punish.

uku QAQAMELA, *v.i.x.z.* To shiver; to tremble.

i QAQANI, *n.z.* Couch or quick grass. *x. Uqaqaga.*

ubu QAQAULA, *n.x.* 1. A bright whiteness, such as that of the sun in its strength and glory, or iron in a furnace when at a white heat.

2. Visible glory; intense brightness. Xeshikweni ayakufika unyana weaintu *esebuqaqauleni* bake: When the Son of Man shall come in His glory.

u QAQQA, *n.x.* Couch or quick grass. *z. Iqaqani.*

uku QAQATEKA, *v.i.z.* To make a cracking sound, as the sharp ring of a musket, or a crackling sound of thunder, when very near.

uku QAQAZA, *v.i.x.z.* To make a chattering noise with the teeth.

uku QAQAZELA, *v.i.x.z.* To gnash or grind the teeth, as from rage or suffering.

uku QAQAZELISA, *v.t.x.z.* To cause the teeth to chatter or grind together.

uku QAQEKA, *v.i.x.* To become ripped or open; to unravel or open, as a garment badly sewn.

um QAQOBA, *n.x.* The name of a species of thorn tree.

i QAQOBA, *n.x.* A small gathering of any thing.

um QAQONGO, *n.z.* A shrub, the stalks of which die away every year, and furnish a material much used by the natives for kindling their fires.

i QAQU, *n.x.* A small tin vessel.

uku QAQULUKA, *v.i.z.* To become loose, as a knot.

uku QAQULULA, *v.t.x.* To strip off, as when the leaves of a green switch are stripped off by drawing it through the hand. *z.* To untie; to unloose; to unbind; to unrip.

uku QASHA, *v.t.x.* To hire, as a servant; thus applied, but properly the word signifies, To choose; to take a lot.

uku QASHISA, *v.t.x.* To cast lots; to decide a matter by casting lots.

i QASHISO, *n.x.* A lot; that which falls to a person by the casting of lots. The plural is used with the verb *Ukwenza*: To do; for casting lots. *Masenze amaqashiso*: Let us cast lots.

ama QASHU, *n.x.* Parched corn. It denotes the corn of the maize placed on the fire until it bursts open from the



action of heat, which is then eaten.

**QATA, x.** Used with *Ukuti*, which see at No. 8 of its meanings. It is used in reference to another verb, expressed or understood, in the sense of, "Just as," or, "Just now." *Kekaloku kuti gata enkumbulweni into eyandihlelayo kulendawo*: It just occurs to me what happened to me at this place. *Safika, kute gata imvula*: We arrived just as it began to rain.

**uku QATA, v.t.z.** To break or crush hard substances. Hence,

1. To break up new ground, which is always more difficult to pulverize than old ploughed land.

2. To eat hard mealies, to break or crush them with the teeth.

**isi QATA, n.z.** Stoutness; strength.

**i QATA, n.x.** The ankle bone. **z.** A slice or small piece of meat.

**um QATANA, n.x.** A hard biscuit, such as a ship biscuit.

**uku QATAZA, v.t.z.** To be very angry.

**um QATO, n.z.** A newly prepared piece of ground, when broken up for the first time for sowing.

**um QATONGO, n.x.** The name of a plant.

**um QATU, n.x.** A stubborn, unmanageable person or animal.

**uku QATYA, v.t.z.** To jerk or spring about. Hence, To emit sparks, as from fire; to fly off, as corn when being threshed.

**i QATYANA, n.x.z.** A small leaf.

**uku QATYULA, v.t.z.** To break, as a string or cord.

**uku QATYULWA, v.i.x.** To be refreshed. It is the passive of *Ukuqabula*. For the mutation of the *b* into *ty*, see under the letter B.

**ubu QATYULWANA, n.x.** A slight refreshing. The diminutive of *uku Qabula*, which see.

**uku QAUKA, v.i.x.z.** 1. To break, as a thong or rope.

2. *Figuratively*, To die; to expire. In this latter sense it is usually followed by *Umzelo*. Ewe, umntu uyaqaka umzelo, upinake? Yea, man giveth up the ghost, and where is he? See *uku Xela* and *um Xelo*.

**uku QAULA, v.t.x.z.** To break asunder, as a string, or strap, or band.

**i Qawe, n.z.** A brave man; an ostentatious person; a swell.

**ubu QAWX, n.z.** Bravery; Ostentation.

**i QATI, n.x.** A proud, haughty person.

**uku QAYISA, v.i.x.** To exult; to boast.

See *uku Ziqayisa*.

**uku QAYISELA, v.t.x.** To boast of, or on account of; to make ostentatious display; to boast against another. *Wandiqayisela ngehashe lake*: He boasted against me on account of his horse.

**i QAYIYA, n.x.** Bravery; courage; heroism; fearlessness of danger. Used with the relative pronoun of the noun referred to and the conjunctive *n.* *Umntu oneqayiya*: A brave person. *Indoda eneqayiya*: A brave man. *Lit.* A man who has bravery.

**uku QAZA, v.i.z.** To look attentively at things; to look over attentively; to examine.

**isi QAZI, n.x.** An attentive observer; one who looks into and observes matters.

**i QREBA, n.x.** The space under the chin, reaching to the neck.

**i QREBYA, n.x.** A fabulous reptile, of which the natives speak with great dread and fear.

**uku QEDA, v.t.x.z.** To finish; to bring to a termination. This is properly a *Zulu* word, and is used principally by the Fingoe tribes who migrated to the Xosa territory from the *Zulu* country.

**um QEDA, n.z.** A species of finch, white and black striped.

**um QEDAZINDUKWANA, n.x.** The same bird as *Umqeda*. Compounded of *Qeda*: To finish, and *Izindukwana*: Small throwing sticks; because the *Umqeda* is a bird that hides itself in the bushes, so that the boys' sticks are often all thrown or finished up before they can hit it.

**i QEDLANA, n.x.** A small company or gathering of people, or of children.

**i QEGU, n.x.** A pack ox.

**um QEGU, n.x.** A lot of young cattle, set apart to be trained for labour as pack oxen. **z.** All the young cattle of a herd, except the sucking calves.

**QEKKE, v.i.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qeke*: To go out on the opposite side from where the person speaking is standing, as on the opposite side of a river. *Ndayibona inyamakazi ite qeke apaya*: I saw the

- buck go out of the river, there, on the opposite side.
- uku QEKEKA, *v.i.x.z.* To crack, so as to fall to pieces.
- uku QEKEKA, *v.t.x.z.* To break to pieces; to cause to break; as a vessel.
- uku QELA, *v.i.x.1.* To be accustomed to a person or thing; to be lovingly acquainted with.
2. To form a habit, so as to accustom one's self to a course of conduct. *Sendiligelile elosiko*: I am accustomed to that habit of conduct. *Ndimgelile lomntu*: I am acquainted with, or accustomed to the company of, that person.
- z. To stand manfully to fight or dance.
- um QELA, *n.x.* A scratch or mark with a pen or pin.
- i QELA, *n.x.* A company or gathering. Generally followed by the noun descriptive of the company or gatherings spoken of. *Iqela labantu*: A company of people. *Iqela lama-sodati*: A company of soldiers.
- uku QELANA, *v.i.x.* To be accustomed to each other; to form a companionship.
- i QELAZANA, *n.x.* a Kaffir pumpkin.
- i QELE, *n.x.* A habit; that which is habitually performed by an individual as contrasted with occasional acts, as by impulse.
- um QELE, *n.z.* A circlet made of the skin of the otter, worn round the head with feathers attached to it, as an ornament for the dance or for war.
- i QELE, *n.z.* A bracelet, with shells, as ornaments, on it.
- uku QELISA, *v.t.x.* To train; to accustom another to a certain line of conduct; to assist another to form habits.
- uku QEMBULA, *v.t.z.* To divide a whole into two parts. *Qembula izinkomo*: Divide the cattle into two parts.
- isi QENDU, *n.x.* A part of a whole. *Isigendu sentsimi*: A part of a field or a garden.
- z. 1. A vessel partially full.
2. A person with a retiring forehead.
- um QENGLE, *n.z.* Name of a stringed musical instrument.
- isi QENGLE, *n.z.* A disrespectful ironical appellation, applied to old women of a kraal who have become bare-headed from the falling off of the

- hair. *Isigengele masihlale ekaya*: Let the old women remain at home.
- uku QENGQA, *v.i.x.z.* To roll over, as a large stone; to roll from one place to another. z. To carve in wood.
- uku QENGQELA, *v.t.x.z.* To roll towards a place. *Ligenggele ilitye ebuhlanti*: Roll the stone towards the cattle fold.
- uku QENGQELEKA, *v.i.x.z.* To roll over and over, as a stone rolling down a declivity.
- uku QENGQELEKELA, *v.i.x.z.* To roll over and over towards a certain place. *Wagenggelekela kwelecala lenduli*: He rolled over on the other side of the hill.
- um QENGQELEZI, *n.x.* A steep place, as on the side of a mountain; a steep descent. From *uku Qengqela*: To roll towards a place. Lit. A place of rolling.
- i QENQA, *n.x.* The leprosy.
- uku QENYA, *v.t.x.* To gnaw, as a dog at a bone. z. To strut; to walk with affected dignity. See *uku Ziqenya*.
- isi QEPU, *n.z.* A portion or part of a whole which has been torn or cut from the other part; a remainder; a fragment. Hence, applied to a short, strong, thick-set person of small stature.—The fragment of a man.
- uku QEPUZA, *v.t.z.* To rave; to be furious, or raving, as a mad bull tearing up the ground with his horns; to rant; to rage; to throw dust into the air as a token of wild anger.
- QEQUE, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti geqe*: To lose heart; to be disheartened; to be dismayed.
- uku QEQUEBA, *v.t.z.* To conceal of set purpose from one's observation; to overlook purposely, as in refusing to recognise, so as to ignore, the evidence of a witness in a suit at law, or the claims of an heir to the property belonging to him.
- i QEQUEBA, *n.z.* One who is overlooked; one who is not recognized.
- uku QEQESHA, *v.t.x.* To train an ox or a horse for draught.
- uku QEQETA, *v.i.z.* To leap; to jump forward; to run by leaps or jumps like a kangaroo, or an Orebi antelope.
- i QEHU, *n.x.* A hook.
- uku QESHA, *v.t.x.* To hire; to employ, as a servant.
- uku QETA, *v.i.z.* To sit at ease.

ama QETSU, *n.x.* Artifice; fraud; stratagem.

uku QETUKA, *v.i.x.z.* 1. To lean over, as if about to fall; to lose the balance. Inqwelo *igetukile*: The wagon is falling over.

2. Used figuratively for indecision of mind; a person is said to *Qetuka* when he often changes his mind as to a purpose.

uku QETUKELA, *v.i.x.z.* 1. To lean out of the perpendicular towards another object. Inqwelo *igetukile eweni*: The wagon leans over towards the precipice.

uku QEZULA, *v.t.* To break off a portion; applied especially to the breaking of bread. *z.* To chip off from a log of wood.

*i QEZU*, *n.x.* A morsel. Ndipe *iqezu lesonka*: Give me a morsel of bread. *z.* Anything chipped off from another, as a chip, lump, &c.

*i QIBIKA*, *n.x.* A left tributary of the Keiskama river.

uku QIBULA, *v.t.z.* To stretch out, so as to snap, as the string of a bow; to stretch out, so as to lengthen; to extend, as a line of people, or a fence, &c.

uku QIKA, *v.t.z.* To understand; to comprehend; to apprehend a subject; to discriminate; to distinguish. *x.* *Ukuqiga*.

uku QIKAIKIKKA, *v.i.x.* To tumble about; to roll over and over.

uku QIKELA, *v.t.z.* To thoroughly understand a thing; to understand a thing; to comprehend a matter. *x.* *Ukuqigela*.

isi QIKI, *n.z.* A small wooden stool or support for the head; a wooden pillow. *x.* *Umqamelo*.

uku QIKISA, *v.t.z.* To assist another to comprehend, or understand; to instruct on any subject. *x.* *Ukuqigisa*.

uku QIKIZA, *v.t.z.* To dress the *isifoce*, or red topknot, of a woman's hair.

*i QIKIZI*, *n.z.* A young woman eligible from age to have the hair dressed into the red topknot, but upon whom the ceremony has not yet been performed.

*i QILA*, *n.z.* A tastefully-made dress for females, worn at weddings, &c.

uku QILA, *v.t.z.* To outwit; to over-reach; to surpass in stratagem.

*i QILAZANA*, *n.x.z.* A clever, sharp, industrious woman.

*i QILI*, *n.x.z.* A clever person in making

a bargain; a sharp man in business; an industrious person.

ubu QILI, *n.x.* Sharp practice in business transactions. *z.* Craftiness; cunning.

uku QILIKA, *v.i.z.* To give forth foam, as beer when fermenting.

*i QILIKA*, *n.x.z.* Beer made of honey.

*u QILIMA*, *n.x.* A stockade, or close line formed of poles, so that nothing can pass, or when persons stand in line.

uku QILINGA, *v.t.z.* To tie very tight.

*u QINGQOSHU*, *n.x.* A bird of the heron species; the hammerhead.

uku QINA, *v.i.x.* 1. To become solid; to become compact.

2. To melt the fat from the inward parts of an animal, as that about the kidneys and the caul.

*z.* To be fixed, steady, unshaken; to stand firm, as a pole in the ground; to be sharp, smart, clever.

*i QINA*, *n.x.1.* A sharp and difficult ascent on a road.

2. A knot in a string. Generally it means a difficulty.

*z.* The antelope, called a stein-bok.

um QINDI, *n.x.* The human fist; the clenched hand.

*i QINDIVA*, *n.x.* Anything of an oval shape. A person with prominent cheeks would be called an *Iqindiva*.

*i QINGA*, *n.x.* An excuse; a subterfuge; a mean device. Um'tu *oneqinga*: A person who practises subterfuges; a person wanting in honesty.

uku QINGA, *v.i.x.z.* To plot; to intrigue; to devise; to baffle another by intrigues; to bring into a dilemma, or difficulty.

isi QINGATA, *n.x.z.* A part of the whole; the half.

uku QINGATISA, *v.t.x.z.* 1. To half fill a vessel, or any measure, or a sack.

2. To divide a whole into two equal parts.

uku QINGELA, *v.t.x.z.* To plot for a certain purpose; to plot against another.

uku QINGELANA, *v.t.x.z.* To entangle, or plot against each other.

um QINGO, *n.z.* A pass between mountains and rocks.

uku QINGQA, *v.t.x.* To carve a figure.

uku QINISA, *v.t.x.* To persevere; to act with decision and energy in the performance of any enterprise.

uku QINISEKA, *v.i.z.* To become strong, confirmed.

**um** **QINISI**, *n.z.* One who makes sure work; one who gives confirmation; a witness.

**isa** **QINISO**, *n.z.* Full confirmation; the whole truth; the certainty of a matter.

**i** **QINISO**, *n.x.* Certainty; correct judgment of a matter. *Lomntu unamaginisio*: That person has the truth, or certainty.

**isa** **QINO**, *n.z.* A resolve; a resolution; a purpose to perform a thing.

**QIPU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gipu*: To suddenly open, or break apart. *Amafu ale gipu kubini*: The clouds suddenly broke in two. Used to describe the break of day. *Kwa kuqala ukuti gipu ukusa*: When the day began to break. *Kwada kwafuna ukusa kuti gipu ukusa*: Until almost break of day, or until the dawn.

**uku** **QIPUKA**, *v.x.* To break asunder; to break in two.

**uku** **QIPUQIPULA**, *v.t.x.* To snatch a thing from another person.

**uku** **QIPUZA**, *v.t.x.* To attempt to seize a thing, but miss it by falling short of it, as a dog attempting to seize a buck in hunting, but failing to do so.

**uku** **QIQA**, *v.i.x.* To comprehend, to apprehend; to take hold of an idea or subject, so as to contain it in the mind. *z.* To trot; to run in a trot.

**um** **QIQINGO**, *n.z.* A large bundle of things.

**uku** **QIQISA**, *v.t.x.* To assist to comprehend; to impart instruction on any subject, so as to make it easy of comprehension. *z.* *Ukuqikisa*.

**uku** **QIQIZALA**, *v.i.z.* To trot quickly; to run at a trot; to haste; to run hastily, so as to accomplish an object.

**isi** **QITI**, *n.x.* An island. *z.* A site to settle on, as a village.

**uku** **QIWULA**, *v.t.x.* 1. To draw out one thing from among many of the same sort, as an assegai or spear from a bundle, for the purpose of attacking a foe.

2. To make a detour, so as to cut off the retreat of an enemy.

**uku** **QIWULELA**, *v.t.x.* To draw out one thing from among many of the same sort for some special purpose, as to make ready for battle, to prepare for attack by drawing a sword from its sheath, or an assegai from

the bundle, or by fixing a bayonet on the gun.

**i** **QIYA**, *n.x.* A covering for the head; a handkerchief, so called because a handkerchief is used to cover the heads by the Kaffirs.

**i** **QIYANA**, *n.x.* A small handkerchief.

**uku** **QOBA**, *v.t.x.* 1. To beat, so as to break or crush stones, or clods of earth.

2. To journey in the dark. *z.* To cut up, chop, slice into small pieces.

**uku** **QOBISA**, *v.t.x.* To cause to be cut up, chopped, or sliced up. Figuratively, to annoy; to worry; to bother, &c.

**u** **QOBO**, *n.z.* The real substance of a thing or person; self; person; reality.

**uku** **QOBOLA**, *v.t.z.* To strike on the head with a stick.

**i** **QOBOQOBO**, *n.x.z.* Anything soft and brittle. *Umti oqobogobo*: A soft, brittle tree.

**ubu** **QOBO OBO**, *n.x.z.* Brittleness; softness, as of a tree.

**uku** **QOBOSHA**, *v.t.x.* To knee-halter; to hobble, or to button.

**uku** **QOBOZA**, *v.t.x.* 1. To beat, or crush, as by a heavy blow.

2. To tear, as flesh is torn by birds of prey.

**uku** **QOGELE**, *v.t.z.* To filch mealies, sweet cane, (*inye*), &c., out of a garden, like the picking of ears of corn in a field. It is not considered as stealing, but is found fault with as a wrong doing.

**uku** **QOGELEMA**, *v.i.z.* To sit on the haunches as a dog.

**uku** **QOKELE**, *v.t.x.* To add to. Generally used to denote repeated action or addition of words in conversation. *Ndabeta inyamakazi yawa yabuya yavuka kodwa ndabuya ndaqokela yafa ke*: I hit the buck, and it fell, but it rose again, until I repeated, or added to the blow, and it died. *Ndiyaliyuma elolako kodwa mandiqokele ngeliti*: I agree with what you say, but allow me to add a word thereto.

**uku** **QOKELELE**, *v.t.x.* To collect together. *Baqokelele impahla zabo*: They gathered together their goods.

**uku** **QOKELELANA**, *v.t.x.* To add to each other's store or possessions.

**uku** **QOKELELANISA**, *v.t.x.* To cause to be added to each other's store or possessions; to assist each other in adding to their possessions.

um QOKOLO, *n. x. z.* A wild fruit of the appearance of an apricot found in abundance on the Kie river. Hence called the Kie apple.

i QOKOLO, *n. x. z.* The fruit of the *Um-gokolo*.

ama QOKOLO, *n. x.* Craft; that which partakes of guilt. *Ulwimi labanama-gokolo*: The tongue of the crafty.

ubu QOKOLO, *n. x.* Guile; wiliness; fraud; skill or dexterity employed to effect purposes of deceit.

i QOKOLO, *n. x.* A cunning, crafty man.

uku QOKOMISA, *v. i. x.* To endure to the end; to allow no difficulties to cause an enterprise to be abandoned; to make sacrifices in order to accomplish an object.

uku QOKOTA, *v. i. z.* To twist, as a string.

i QOLA, *n. x.* A drunkard.

uku QOLA, *v. i. x. z.* To perfume the body.

2. To present presents to a young chief when instated in the chieftainship.

i QOLA, *n. z.* The name of a bird of the size of the large finch, with white and black feathers.

i QOLAKAZI, *n. z.* A cow, or any animal of the feminine gender marked with white and black spots like the bird called the *Iqola*.

QOLE, *x. 1.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qole*: To be overcome, as by sleep. *Ubutongo*: Sleep; is usually added. *Ndite qole bubutongo*: I was overcome of sleep.

2. To be depressed, dejected, dispirited by trouble, embarrassment, or affliction. *Bative qole sisifo*: They are depressed, cast down by sickness.

uku QOLISA, *v. i. x. z.* To perfume; to scent; to fill or impregnate with a grateful odour.

um QOLISO, *n. z.* A beast given to a bride's mother.

isi QOLO, *n. z.* Insolence; haughtiness; impudence.

u QOLO, *n. x.* A very narrow path or ridge on the top of a mountain with precipices on each side. *z.* The ridge of a hill.

um QOLO, *n. x. z. 1.* The backbone.

2. The lintel of a doorway.

i QOLO, *n. z.* The rump of a living animal.

u QOLOKOTTO, *n. z.* Anything stiff, but yet flexible, as a tall man; a stiff dress.

um QOLOMBA, *n. x.* A cave in a rock.

in QOLOMTI, *n. x.* A woodpecker.

uku QOLOSELA, *v. i.* To look attentively at an object; to wait for with expectation, as a person looking for and expecting the arrival of his friend. *z.* uku *Qolozela*.

uku QOLOTYA, *v. i. z.* To act in a violent, overbearing, insolent manner.

uku QOLOZA, *v. i. z.* To stare at a person or thing.

uku QOMA, *v. i. x.* To serve up meat in the native manner, by cutting off a small piece and eating it before the company, to assure the guests that it is not poisoned. *z.* To choose; to select; to prefer one thing to another.

i QOMA, *n. z.* A large basket used for harvesting corn, and also for conveying it to market. *x.* *Igqoboza*.

um QOMBOTI, *n. x.* One of the names of Kaffir beer, but usually called *Utyahwa*.

uku QOMFA, *v. i. x.* To abort; to procure abortion.

2. To fillip with the finger.

*z. 1.* To bend forward from pain in the back, so as to obtain relief.

2. To travail with birth pains; to suffer the pains of parturition.

uku QOMFISA, *v. i. x.* To cause, or help to procure abortion. *z.* To bring on labour pains.

isi QOMFO, *n. x.* An abortion, applied to women only, and not to animals. *Impunzo* is used for animals.

i QONCI, *n. x.* The name of a tree which bears large flat pods of beans.

2. The Kaffir name for King William's Town; the Buffaloe river, on the banks of which the town is built, being called the *Iqonci* river.

uku QONDA, *v. i. x.* To understand; to know the meaning intended by the speaker or writer.

*z. 1.* To consider attentively; to go straightforward towards an object.

2. To net; to knot; to crochet; to embroider; to knit.

uku QONDAKALA, *v. n. x.* To be understood. *Sekuqondakele oku kaloku*: Now that is understood.

uku QONDAKALISA, *v. i. x.* To make plain to make understandable; to cause to be understood.

uku QONDELA, *v. i. x.* To fix the attention steadfastly upon an object or sub-

ject. *Wagondela* pantsi emhlabeni amehlo ake: He fixed his eyes attentively on the ground.

z. 1. To fasten tightly, as by bolts and screws; to splice.

2. To understand a subject as the result of attentive consideration.

**uku QONDISA**, *v.t.x.z.* To instruct; to make another understand a subject; to unravel a difficult subject to another; to inform; to direct.

**uku QONDISI**, *n.x.z.* An instructor; one who gives information on any subject to another.

**uku QONDISO**, *n.x.z.* A sign; a token; that which conveys instruction.

**i QONDO**, *n.z.* A single stitch, or loop, or knot in net work, or in plaiting a native basket.

**uku QONDO**, *n.z.* A netted or knotted border; a piece of basket work with stitches.

**u QONDO**, *n.z.* The seam or stitches wherewith the head ring of a Zulu is sewn into his hair.

**uku QONELA**, *v.t.z.* To be overcome by superior influence or authority.

**uku QONGA**, *v.t.z.* To heap up to overflowing, as corn in a measure.

**i QONGA**, *n.z.* The summit of a heap; that which is elevated, as a shelf to put things upon.

**um QONGO**, *n.z.* A mass heaped up, as thunder clouds. *Umqongo wamafu*: A heap of clouds.

**uku QONGOBEZA**, *v.t.z.* To lay up with foresight; to store up provisions; to lay up in store.

**uku QONGOLOZA**, *v.t.z.* To lay up in large stores.

**QONGQOLOLO**, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings.

*Ukuti qongqololo*: To lavish; to expend profusely; to live a rollicking sort of life; to waste; to squander. *Wayiti qongqololo ngokuyicita yonke imali yake, wada akaba nanto eseleyo*: He recklessly squandered away his money until he had nothing left.

**uku QONGQOLOZA**, *v.t.z.* To make an echoing sound; to call out loud, as in the open country.

**uku QONGQOTA**, *v.t.x.z.* To knock with a rapping sound, as when knocking for admission at a door.

**i QONGQOTI**, *n.x.z.* A bird which pecks at trees; a woodpecker.

**u QONGQOTWANE**, *n.x.* A large black

beetle, which makes a knocking noise to call its mate. The name is derived from *Ukuqongqota*: To knock; from this habit of the insect.

**uku QONONDISA**, *v.t.x.* To direct attention towards an object; to point out an object to another.

**i QONQA**, *n.x.* A hook; a crook.

**um QONQO**, *n.x.* The spinal marrow.

**i QONQONYA**, *n.x.* Procrastination, or delay in acting. *Yasinda inyama-kazi ngokuba bendi neqogonyu ukuyibinza*: The buck escaped because I hesitated to strike it.

**uku QONQOZA**, *v.t.x.* To knock, as at a door; to make a knocking sound.

**i QONYA**, *n.x.* A caterpillar which is found in the mimosa bush. It has a beautiful metallic appearance, like silver.

**uku QOPA**, *v.t.z.* 1. To notch, as a stick; to cut into strips, as a hide into thongs; to carve; to cut out in wood or stone.

2. To treat roughly; to irritate; to pick a quarrel.

**isi QOPAMUTI**, *n.z.* A woodpecker. Lit. One who *qopas* or notches trees.

**i QORO**, *n.z.* A notch; a nick, as in a stick or tally.

**isi QORO**, *n.z.* The tail-like girdle worn round the loins by the Zulu men.

**uku QOPOLOZA**, *v.t.x.* To perseveringly struggle against difficulties in the performance of an enterprise although seemingly without avail.

**uku QOQA**, *v.t.x.* 1. To slightly carve a walking stick, so as to beautify it.

2. To notch, as a tally stick.

z. *uku Qopa*.

**uku Qoqa**, *v.t.z.* To collect together in one place, as cattle, &c.

**i Qoqa**, *n.x.* A description of spear or assegai, carved ornamentally.

**u QOQOQO**, *n.x.z.* The windpipe. z. Cane sticks, or rattan. From its joints resembling those of the windpipe.

**uku QOQOZA**, *v.t.z.* 1. To overpower; to overcome.

2. To make a rapping noise, like a blind man with a stick in feeling his way.

**uku QOSHA**, *v.t.x.* To button up, as a coat or garment.

**uku QOSHELA**, *v.t.x.* 1. To gather up; to gather an army into close compact, so as to form one body or mass of men; to bring the different divisions of an army into one body, or

a regiment, when forming a square to receive cavalry.

2. To gather up the tools at the close of day, so as to leave off work.

i QOSHA, n.x. A flat button, about the size of a shilling. Hence used also to denote a piece of money. z. i *Qotya*.

uku QOSHELISA, v.t.x. To cause to gather up.

uku QOTA, v.t.z. 1. To grind fine, as crushing a stone or cement to powder.  
2. To work a thing perfectly round, as the knob of a stick.

uku QOTAMA, v.i.z. To sit in a cowering posture, as the African natives when they sit over a fire kindled on the ground to warm themselves.

QOTE, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qote*: To die in numbers, as people in battle, or as in a plague, or cattle during a fatal epidemic.

izi QORO, n.z. Hail. x. *Izicoto*.

u QORO, n.z. A thong made from the skin of an animal which has not been properly dressed, and is stiff and difficult to use.

uku QOTUKA, v.i.x. To cause abrasion of the skin.

uku QOTULA, v.t.x. To chafe; to abrade the skin.

i QOTYA, n.z. A flat button. x. i *Qosha*.

uku QOTYAMA, v.i.z. To crouch in sitting; to squat, as a person sitting with his knees drawn up, so that he is supported on his feet, and does not reach the ground in sitting.

isi QOVA, n.z. A crest of feathers on a bird; a plume of feathers on a person's head, as a war plume.

isi QU, or, in QU, x. Used with the genitive of the per. pro. for *myself, herself, &c.* *Isiqu sami*: Myself. *Isiqu sako*: Himself. *Isiqu sako*, nomziimba, nompefumlo: Thyself, thy soul and body. *Inqu yake*: Himself.

2. The very personification of a thing, as, *Inqu yenkohlakalo*: The personification of wickedness; wickedness itself. z. isi *Qu*: The stump of a tree; the lower or thick end, as of a bundle of grass; the substance or the individuality of a thing.

ubu QU, n.x. The personality, substance, or individuality, of a person or thing.

i QUBA, n.x. Old, rotten manure. x. *Gquba*.

um QUBA, n.z. Dry, dusty manure, which has been trodden into dust in the kraal or fold. x. um *Gquba*.

uku QUBA, v.i.x. To bathe; to plunge into water.

uku QUBA, v.t.x.z. To urge forward. *Quba inkomo*: Drive on the cattle. *Quba lomsebenzi*: Urge on that work. — *Qutywa* is the passive form. See the letter B, for the change of b into ty.

uku QUBELA, v.t.x.z. 1. To drive for another.

2. To drive towards a certain place. *Ndiqubele inkomo zami*: Just drive my cattle for me. *Ziqubele emanzini inkomo*: Drive the cattle to the water.

uku QUBISA, v.t.x.z. To help to cause to drive.

uku QUBISANA, v.t.x.z. To meet with; to come in contact with. *Uku qubisana nento*: To meet with a thing.

i QUBU, n.x.z. A protuberance; a prominence or tumour on the body; any swelling forth on the body, hence, applied to the downy feathers on the breast of a bird or fowl.

isi QUBU, n.x. Speed; swiftness.

uku QUBUDA, v.i.x. To bow down; to bend the head forward in a posture of reverence or respect to another.

uku QUBUKA, v.i.z. 1. To break out on the body, as an eruption or rash.

2. To break forth, as a fountain; to burst forth, as a buck or fox from its cover when hunted.

uku QUBULA, v.t.x. To lay hold of; to seize suddenly; to surprise a person by coming upon him suddenly. z. To drive away with violence.

i QUBUQUBU, n.z. A small tumour, or pustule.

uku QUBUTA, v.t.z. To cover the head, as with a shawl, or with the blanket worn by the natives as a karosse, so as to prevent the face from being seen. x. *Uku Gqubutela*.

uku QUBUTYA, v.t.x. To elbow; to jostle, as in pushing with the elbows in a crowd.

i QUDE, n.z. A domestic cock. x. *Inkunzi yenkoko*: Lit. The male of fowls.

i QUBU, n.x. A large antelope, the koodoo.

i QUGANE, n.x. A description of beetle.

- uku **QUKANISA**, *v.t.x.* To gather up, as crumbs when swept from a table.
- isi **QUKAQA**, *n.z.* A log of wood.
- u **QUKULUBODO**, *n.x.* A somersault. To turn a somersault is expressed thus, *Yenza uqukulubodo*: Make a somersault.
- uku **QUKUMBELA**, *v.t.x.* To hem a garment.
- um **QUKUMBULO**, *n.x.* The hem of a garment.
- uku **QUKUQELA**, *v.t.x.* To proceed in a line along a road or path, as oxen or people following each other.
- isi **QUKUVANA**, *n.x.* A short thick thing or person.
- uku **QUKUZA**, *v.t.z.* To strike gently; to touch gently.
- i **QULÁ**, *n.x.* A small round button.
- uku **QULA**, *v.t.z.* To strike so as to rebound, as a stick thrown against a wall, or as shields are often struck together by the different warriors when going to battle for the purpose of causing excitement.
- i **QULA**, *n.x.* A well of water.
- isi **QULA**, *n.x.* The calf of the leg.
- i **QULAQOSHA**, *n.x.* A small button with a flat base, and round or conical top; from *Iqula*: a round button; and *Iqosha*: a flat button.
- uku **QULEKA**, *v.i.z.* To faint.
- uku **QULELA**, *v.t.z.* 1. To pour out freely, especially any slowly flowing liquid, as honey.  
2. To pour out a volume of sound, as in singing; to pour a volley, as a regiment in firing.
- i **QULO**, *n.z.* A cluster of living things, as a swarm of bees when they cluster on the branch of a tree, or a crowd of people when seen at a distance in motion, so as to present the appearance of surging to and fro. *x. Isiqueweqe.*
- um **QULU**, *n.x.z.* A heap of things; a mass; a package; a bundle or bale of things.
- isi **QULUBA**, *n.x.* The calf of the leg.
- uku **QUMA**, *v.t.x.* To hide on the person, as under a garment.
- uku **QUMA**, *v.t.x.z.* To rise in columns or masses, as smoke or dust. *z.* To explode from heat; to burst forth, as crackling sparks from a fire.
- isi **QUMA**, *n.x.* 1. A heap of grain. *Isiguma senqolowa*: A heap of wheat.  
2. A bunch of grass, or herbs, or flowers, so named because it spreads out like a small heap at the top.

- uku **QUMBA**, *v.t.x.* To be angry.  
*z.* 1. To swell up; to swell from flatulency.  
2. To swell with anger; to be displeased, so as to be sulky or grumpy.  
3. To swell out, as a bud on a tree.
- uku **QUMBELA**, *v.t.x.* To be angry with; to be angry on account of.
- um **QUMBI**, *n.x.z.* The first swelling out of the Kaffir corn, previous to its full development; a bud on a plant, specially the swelling protuberance of a plant, as that of the rhubarb plant.
- uku **QUMBISA**, *v.t.x.* To affront; to make angry. *z.* To cause to swell; to displease; to cause flatulency.
- i **QUMBU**, *n.z.* The large white ant when swollen with eggs; the Queen ant. From *uku Qumba*: To swell out.
- uku **QUMBUSA**, *v.t.z.* To stab; to pierce.
- i **QUME**, *n.z.* The wild hemp plant.
- uku **QUMISA**, *v.t.x.* To raise in columns of smoke or vapour.
- u **QUMQUMU**, *n.z.* The Cape gooseberry.
- uku **QUMUKA**, *v.i.z.* To start away wildly as cattle when they start off from the pasture lands for home, or for water to the river. Hence, To burst out into a fit of laughter.
- isi **QUMUZA**, *n.z.* Grubs of young bees while still in the comb, before being winged.
- uku **QUMZA**, *v.t.x.* To crush any hard substance.
- uku **QUNDA**, *v.t.z.* To blunt the edge or the point of an instrument, as a knife or assegai.
- isi **QUNDU**, *n.z.* A heap or mound of grass or weeds growing in the bed of a river.
- isi **QUNGA**, *n.z.* A long description of grass used for thatching.
- uku **QUNGA**, *v.t.z.* To pour from on high into a vessel, so as to mix the contents; to milk from the cow into a vessel containing a portion of coagulated milk, that the new milk may at once curdle. In this state it is very delicious.
- isi **QUNGE**, *n.x.* A state of confusion, used especially to denote confused talk; an uproar.
- um **QUNGE**, *n.z.* An animal with black stripes, as a zebra, or a cat, when thus marked.
- i **QUNGEQU**, *n.x.* A large grass lizard.



- i QUNGO, *n. z.* A disease supposed to attack one who has killed a chief.
- isi QUNGQU, *n. z.* A large round basket.
- uku QUNQULUZA, *v. i. z.* To be stark naked.
- uku QUNQUTA, *v. i. z.* To run with a steady gait.
- uku QUNQUTEKA, *v. i. z.* To go as one heavily laden; to move painfully.
- uku QUNTSULA, *v. t. z.* To twist out of joint, as a limb.
- i QUNUBE, *n. x.* A kind of wild raspberry.
- isi QUNYANA, *n. x.* 1. A small heap.  
2. A small bunch of flowers or herbs. The diminutive of *isi Quma*.
- uku QUPA, *v. t. x.* To shorten a narrative or speech.
- isi QUPPE, *n. x.* A small portion of time.
- uku QUQA, *v. i. x.* To trot, as a horse.
- uku QUQELA, *v. t. x. z.* To go often to the same place; to frequent a place.  
Lit. To be trotting towards a place.
- uku QUQISA, *v. t. x. z.* To trot; to cause to trot.
- um QUQU, *n. x. z.* Chaff; any husk or capsule of plant or grain.
- i QUQU, *n. z.* A stench; foetor coming from a putrid carcase.
- uku QUQUBALA, *v. t. x.* To lie down indolently or carelessly, as one indifferent to danger, although near at hand; to gather the person up, as for sleep, as if indifferent to passing events.  
z. 1. To sit huddled up, as from cold or indolence, or one shirking work.  
2. A state of indecision which prevents action, in which a person is always *intending* to perform something, but never does it; to be undecided and uncertain in action.
- i QUQULUBANA, *n. x.* A very poor destitute person.
- i QUQULUBAZANA, *n. x.* A very poor destitute woman.
- i QUQULUSANA, *n. x.* A small, short, stumpy person or animal; a little ugly man; one of the commonalty.
- uku QUQUZA, *v. t. x.* To move about quickly, as a dog or kitten in play. z. To importune; to annoy by importunity.
- uku QUSHA, *v. t. x.* To efface; to remove any marks from the surface of a book or table; to rub out, so as to render illegible.
- uku QUSHEKA, *v. t. x.* To cover, so as to hide from observation. *Yiqusheke*

- enceni: Thrust it under the grass.
- uku QUTA, *v. i. x.* To blow, as a wind steadily from one point of the compass, as a steady breeze.
- uku QUTA, *v. i. x.* To hold out the hand to receive punishment, as a boy at school. z. To pull out hair from the person.
- uku QUTISA, *v. t. x.* To cause a boy to hold out his hand for punishment.
- uku QUTYUDWA, *v. p. x.* The passive of *Uku-gubuda*: To bow the head. For the mutation of *b* in the active form into *ty* in the passive, see under the letter B.
- uku QUVA, *v. i. x.* To bud as buds of leaves before bursting. *Seiqala ukuguva imiti*: The trees have begun to bud. Used as an adjective thus: Into *eguvileyo*: Any thing with a convex or rounded surface, like a bud.
- i QUVA, *n. x.* A bud; also a stiff curl of the hair; any small protuberance.
- uku QUZA, *v. t. z.* To fly about wildly, as a dog barking and snapping, without actually attacking.
- i QUZU, *n. z.* A leaflet of the wild hemp.
- uku QUZULA, *v. t. z.* To wrench; to twist off, as a branch from a tree.
- ili QWA, *n. x.* Ice; sleet. z. Snow.
- in QWABA, *n. z.* A separate heap, as of grass.
- uku QWABAQWABA, *v. i. z.* To shrug the shoulders.
- uku QWABAZA, *v. t. x.* To tap lightly with a stick; to filip with the finger.
- i QWABE, *n. z.* A musical instrument which is beaten like a drum.
- u QWABI, *n. z.* One who plays the *iqwabe*.
- um QWABULO, *n. x.* The name of a sea urchin. It is used figuratively to denote a person without eyebrows.
- um QWAIBA, *n. z.* A strip of meat dried in the sun. Named by the South African colonists *biltong*.
- QWAKA, *v. t. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qwaka*: To strike a sudden effectual blow, so as to produce the purpose intended, whether it be that of felling to the ground, or of killing. *Ndamti qwaka ndamkahlala pantsi emhlabeni*: I struck him down to the ground.
- isi QWAKA, *n. z.* A person of brute violence in appetite, strength, habits,

&c.; an unfeeling man; one of brutal conduct.

ubu QWAKA, *n.z.* Brutality; inhumanity.

uku QWAKANISA, *v.t.x.* To harrow cultivated land.

isi QWAKANISO, *n.x.* A harrow; a garden rake.

isi QWALA, *n.x.* A lame person.

uku QWALELA, *v.i.x.* To become lame; to be lame; to go lame.

u QWAMBA, *n.z.* Cream. x. u *Camba*.

isi QWANGA, *n.z.* The diaphragm.

i QWANGA, *n.x.* A castrated animal.

i QWANINGI, *n.z.* A tree with many thorns of the shape of a fish hook. It is called by the Dutch colonists *Wacht een beetje*: that is, "Wait a little;" from its taking hold of the clothes of a person, and detaining him in passing it.

i QWARA, *n.x.z.* A zebra.

um QWASHU, *n.x.* A kind of tree; a sort of milk wood.

uku QWATA, *v.t.z.* To clear all off, as grass from a field, or as fire devouring, or an army destroying all before it.

isi QWATO, *n.z.* A clearing; a place like a desert.

u QWATO, *n.z.* A place from which all animal and vegetable life has disappeared; a desolation; a desert.

uku QWEBA, *v.t.x.* To accumulate property; to lay up in store. *Ezizinto ozi-qwebileyo kanti zoba zezikabanina?* Whose then shall these things be which thou hast laid up? z. To make a sign to a person by a motion of either head, hand, or feet; to wink with the eye.

uku QWEBELA, *v.t.x.* To provide for or lay up for a special purpose.

uku QWELA, *v.t.x.* To fully accomplish any purpose or undertaking, usually applied to the taking away cattle so that none are left. *Inkomo ndiziquelile zonke*: I have taken all the cattle. Or applied to the complete emptying of a vessel or measure of its contents so that nothing remains.

in QWELE, *n.z.* A vigilant herdsman, who is jealously suspicious of danger to his flock or herd.

um QWELE, *n.z.* A walking stick.

um QWEMESHA, *n.x.* A girdle made of small rings of brass strung on a string or small thong, worn round the loins by the uncivilized Kaffirs.

uku QWENGA, *v.t.x.* To rend in pieces; to tear, like a beast of prey. z. To protect from danger or violence.

isi QWEQWE, *n.x.* 1. An ornamental bead worn on the forehead; a frontlet between the eyes.

2. Any dense mass either of living things or inanimate objects, as a swarm of locusts, or a dense forest. z. *Igulo*.

u QWEQWE, *n.x.* An outer shell or crust, as the cover of a book, or a crust of bread.

uku QWESHA, *v.t.x.* To abscond; to elope; to go away clandestinely. Applied to cattle or horses when they run away to the place from whence they have come.

QWI, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qwi*: To fall suddenly so that life appears to be extinct. *Wati-qwi siduli*: He swooned as in a fit.

i QWIQWI, *n.x.* A peculiar smell.

uku QWITA, *v.t.x.* To strike fire with flint and steel.

u QWITELA, *n.x.* A very tempestuous wind; a hurricane; a whirlwind.

QWITI, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qwiti*: To fall suddenly to the ground, as a person in a fit.

## R.

R in Kaffir is a guttural to which there is no corresponding sound in English. It has two sounds: one is comparatively a soft guttural which corresponds to the *g* in the Dutch language, as in the word *Goedheid*: Goodness; and occurs in the Kaffir words *Razula*: To tear; *Rana*: To suspect. The other sound of R is a guttural which has no corresponding sound in any European language, being peculiarly deep and harsh; it is pronounced by contracting the aperture of the throat, and forcibly expelling the breath, so as to produce a harsh rustling of the epiglottis; it is always followed by an aspirated vowel, and is pronounced with a strong aspiration; it occurs in the words *Iràtshi*: Pride; and *Iràrà*: Bitter.

RA, x. A particle of comparison affixed to nouns and adjectives. It usually denotes diminution of quality, but sometimes only that of a general resemblance or likeness. *Ubukosi*: Chieftainship. *Ubukosira*: That

which partakes of the nature of chieftainship, or a sort of chieftainship. *Ubutongo* : Sleep. *Ubutongora* : A little sleep ; drowsiness. *Itongora* : A sleepy sort of person.

i **RABULA**, *n.x.* A left tributary of the Keiskama River.

uku **RABULA**, *v.t.x.* To sip at any thing. *z.* To gulp down ; to swallow greedily.

uku **RADULA**, *v.i.x.* To kick up as a horse. *z.* To speak or pronounce a language incorrectly.

i **RAFU**, *n.x.* Tribute ; taxes.

u **RAFU**, *n.x.* A five-shilling piece.

uku **RALA**, *v.i.x.* To be angry.

**RALAGAQA**, *v.t.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ralagaga* : To come together in conflict.

i **RALAKAZI**, *n.x.* A cow with a white throat.

i **RALAKAZI-ELIBOMVU**, *n.x.* A red cow with a white throat.

i **RALAKAZI-ELIMNYAMA**, *n.x.* A black cow with a white throat.

uku **RALAKUMA**, *v.i.x.* To be fierce ; to rage with anger.

isi **RALARUME**, *n.x.* A fierce wrathful man. *z.* i *Raliyani*.

ubu **RALARUME**, *n.x.* Fierceness ; rage.

uku **RALELA**, *n.x.* To be angry on account of.

i **RALASI**, *n.x.* Barley.

ubu **RALUTYA**, *n.x.* Indecorous conduct.

i **RAMBA**, *n.x.* A puff-adder.

uku **RAMCELA**, *v.t.x.* To eat or drink in a slovenly manner.

i **RAMCWA**, *n.x.* A beast of prey.

uku **RAMUKA**, *v.i.z.* To dry up, from being scorched from the sun, as a garden where vegetation is dried up.

uku **RAMULA**, *v.t.z.* To scorch ; to singe ; as *Ramula inkuku* : Singe the fowl. *x.* *Rauka*.

i **RAMUNWA**, *n.z.* A fierce ravenous beast.

uku **RAMZELA**, *v.t.x.* To make a noise like a pig in eating. *Onomatopoeitic*.

uku **RANA**, *v.t.x.* To suspect ; to have suspicion of guilt. *z.* To hear a slight sound.

i **RANANA**, *n.z.* A person with large bushy whiskers, or a large beard.

uku **RANELA**, *v.t.x.* To suspect a certain person. *Ndiyamfranela u James* : I suspect James.

uku **RANELEKA**, *v.n.x.* To be suspected ; to be in such circumstances, or to act so as to cause suspicion.

i **RANISI**, *n.x.* A domestic goose.

isi **RANO**, *n.x.* A suspicion ; a surmise evil. *z.* A conjecture.

uku **RANUKA**, *v.t.x.* To go on the tramp seek work.

i **RANUKA**, *n.x.* A servant who comes from a distance ; a foreign servant.

uku **RANUKELA**, *n.x.* To arrive at a certain place in search of employment.

uku **RAPUNA**, *v.t.z.* To do a thing hurriedly and imperfectly.

uku **RAQA**, *v.t.x.z.* 1. To surround, as if apprehending a thief ; to encircle.

**RARA**, *adj.* Bitter. The prefix changes with the spec. of the noun qualified.

**Ukutya okutara** : Bitter food.

**Amazini atara** : Bitter words. Into *erara* : A bitter thing.

i **RASIDE**, *n.x.* The name of a water fowl resembling the stork.

i **RATSHA**, *n.x.* A proud, vain person.

uku **RATSHA**, *v.i.x.* To be proud ; to be haughty and supercilious.

i **RATSHI**, *n.x.* Pride ; haughtiness.

**RATYA**, Used with *Ukuti*, which see at No. 8 of its meanings. 1. *Ukuti ratya* : To splash against, as the dashing of water against the side of a ship.

2. The dusk at evening tide. Lit. The first splashing of the darkness.

i **RATYARATYA**, *n.z.* One who walks with a quick and vigorous step, rushing roughly by.

**RATYARATYA**, *v.i.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ratyaratya* : To make a rough hoarse sound, as small stones when rattled inside a box.

uku **RATYELA**, *v.t.x.* To make preparatory arrangements for marriage.

uku **RATYAZA**, *v.t.x.* 1. To splash water in throwing it from a vessel.

2. To be restless so as not to remain long in one place ; to wander about from place to place, or from house to house. *z.* To rustle ; to make a rustling sound, as corn or trees when agitated by wind.

i **RAU**, *n.x.* A monkey, the brown species. *z.* A small shield used more as an ornament in travelling, than for warlike purposes.

ama **RAU**, *n.x.* A description of ear-bead worn by the Kaffirs.

isi **RAU**, *n.z.* A strong feeling or emotion, whether of grief, compassion, indignation, or ill-will, &c.

uku **RAULA**, *v.i.x.* To surround ; to encir-

cle, as a place surrounded or besieged in war.

RAUKA, *v. t. x.* To singe with fire. *z.* *Ramula.*

RAULA, *v. t. x.* To compass; to surround. Yate impi yama-Mpondo *yairaula* aba-Tembu: 'The army of the ama-Mpondo surrounded the aba-Tembu. *z.* To excite emotions, as of pity, indignation, &c.

u RAULELA, *v. t. x.* To surround; to encompass for; to encompass a place named. Hambani, *niraulale* isixeko: Go ye, and surround, or encompass, the city.

uku RAUZA, *v. i. z.* To feel ambitious; to seek after praise. *v. t.* To commend; to praise; to applaud; to extol in words; to magnify.

uku RAUZELA, *v. i. x.* To itch, to smart with a burning sensation. *v. t.* To sting; to cause a burning sensation, as the stinging of a nettle.

uku RAXA, *v. i. x.* To be stifled or choked by water, as a person when drowned.

uku RAXA, *v. t. x.* To choke or suffocate by any liquid, as by water.

uku RAYA, *v. t. x.* To parch, as peas on the fire. *z.* To be rough in speech.

uku RAYYA, *v. t. z.* To sing and leap vehemently in the native dances; to surpass others in violence of gesture and loud singing in a dance.

uku RAZULA, *v. t. x. z.* To tear; to rend, as a garment. *Wayirazula* inguboyam: He tore my garment.

ama RA, *n. x.* Rumours. The word usually denotes some misconduct on the part of the individual respecting whom the rumours are afloat. *Ndive amaire ngaye*: I have heard rumours respecting him. Implying some misconduct on his part. The singular is *Uluve*.

u REBE, *n. x.* A shark. *z.* A hawk. The original idea is that of a devourer.

isi REBI, *n. z.* A noisy person; one boisterous in speech. Hence, one who often tells untruths; a liar.

uku REDEBA, *v. t. x.* To scratch the back of the head.

i RELB, } *n. x.* A sword. Properly a  
isi RELB, } short handled assegai, which is never thrown, but reserved for hand-to-hand conflict as a stabbing spear. The sword is not used in native warfare, but this word for a

short stabbing assegai has been adopted to denote the sword as used by civilized nations. *z.* A line or row of people, when walking in single file.

RELEKEKE, *v. t. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti relekeke*: To appear suddenly on the opposite side of a river, or at some open space in a thicket.

isi RELKELE, *n. z.* A large *umkonto*, or spear, used for stabbing in war. *x.* isi *Rele*.

i RELEHELE, *n. x.* A flimsy texture, through which the light can be seen. Gauze or muslin would be called, Into *elirelelele*: A thing which is *irelelele*.

ubu RELETTA, *n. x.* Shameful, indecorous conduct.

uku REMA, *v. i. z.* To speak hastily and facetiously, so as to provoke laughter; to speak jocosely.

i REMA, *n. z.* One who utters words for the sole purpose of exciting merriment; a *vorl-maker*.

uku RENGGA, *v. t. x.* To make public a private matter.

i RENGGA, *n. x.* A sickle; a reaping hook.

uku RENQA, *v. t. z.* To surround with mats an open fire, such as is made in the open air when travelling, so as to keep off the wind.

uku RENYA, *v. t. x.* 1. To gnaw like a dog.

2. Applied frequently to the gnawing of hunger. *Lamiranya ipango*: He was gnawed with a feeling of hunger.

uku REQA, *v. t. x.* To saw; to hack with a knife.

ama REBEKI, *n. x.* Flying reports; indistinct intimations of an occurrence.

uku RESHA, *v. i. x.* 1. To insinuate; to impute evil conduct to another.

2. To attempt to seize, or strike a person or thing, but to miss your aim.

izi RESHU, *n. x.* Insinuations; imputations.

uku REXENGA, *v. t. z.* To go stealthily about in a person's hut when the owner is away, for the purpose of pilfering.

uku REXEZA, *v. t. x.* To commit adultery. *z.* uku *Pinga*.

um REXEZI, *n. x.* An adulterer. *z.* um *Pingi*.

um REXEZIKAZI, *n. x.* An adulteress.

- n REXEZO, *n. x.* Adultery.
- i REZA, *n. x.* The name of a bird.
- uku REZA, *v. t. z.* 1. To milk into the mouth, as Kaffir boys are in the habit of doing, sitting under the cow, and milking into the mouth.  
2. To rain softly, as when rain falls in soft showers.
- um REZO, *n. x.* 1. The last drain of milk from the cow in milking.  
2. Fine, small rain.  
3. A train, as of a garment.  
4. The plural *Imirezo* denotes the tails of the monkey or other small animals worn on the neck and breast of the Zulu men.
- uku RILA, *v. t. z.* 1. To entangle so as to hook a person or thing; to take in a noose.  
2. To button.
- uku RILELA, *v. t. z.* To button up; to fasten with a button.
- uku RINA, *v. t. x.* To dress so as to give a finished appearance to any thing; as hair when dressed, or a horse when well rubbed down. When a Kaffir has rubbed himself over with red clay and fat so that his body presents a red glossy appearance, he is said to *rina*, or dress himself *Lomtu sekerinele*: That man has dressed his skin with red clay.
- uku RINCISA, *v. t. x.* To snare, as a bird in a trap.
- uku RINTYELA, *v. t. x. z.* To catch in a thong or lasso.
- uku RIQIZA, *v. i. z.* To hesitate; to prevaricate, as a person detected in a falsehood.
- i RIXIXIXI, *n. x.* A slovenly or dirty place or person.
- i RIWA, *n. x.* A green rich pasturage.
- um RO, *n. x.* A yellow sprew.
- uku ROBA, *v. i. x.* To look through an opening; to peep.
- i ROBA, *n. x.* An orifice; an opening or aperture, as through a wall.
- isi ROBA, *n. x.* A rent; a hole in a garment. *z.* A crevice, or an opening in a roof or wall through which light enters.
- i ROBOTYA, *n. z.* A very poisonous adder. *x. i Bululu.*
- uku ROBOZA, *v. t. x.* To burst in, as a cask by a person standing on its end.
- uku ROOZOISA, *v. i. x.* To sound like a bell on oxen or houses. Its original meaning denotes the rattling sound

- made by the chains or other ornaments worn by the heathens in their dances. *Onomatopoeitic.*
- RODO, *x.* Adieu; farewell.
- uku RODOMISHA, *v. t. x.* To kill by cutting the throat.
- isi ROGOLA, *n. x.* Redness. The heavens are said to be *inrogola* when very red, or the face when burnt by the sun. *z.* A burning.
- uku ROLA, *v. t. x. z.* 1. To drag along on the ground.  
2. To bring out to view; to draw out. *Rola imali yako*: Bring out your money.
- uku ROLELA, *v. t. x.* To drag towards a certain place. *Yirotele emlanjeni*: Drag it to the river. *z.* To draw another on, by going before him.
- um ROLELI, *n. x.* A leader of others. *x. um Kokeli.*
- isi ROLI, *n. z.* A person or animal which lags behind.
- um ROLO, *n. x.* A long stick which is usually carried bound up with the bundle of assegais which the Kaffirs carry with them for defence. The name is derived from *Ukurolo*: To draw out; as the Kaffir instinctively draws out this stick for defence or attack on every occurrence of apprehended danger, when not of a serious character, so as to require the assegai or spear. *z.* A cave; a hollow tree.
- i ROLO, *n. z.* The cork tree, so named because of the rough appearance of the bark.
- ubu ROLO, *n. z.* Roughness, or unevenness of surface.
- i ROLODA, *n. z.* Any living thing, man, or animal, or reptile which is of a dirty red or earth-coloured appearance.
- uku ROLONGA, *v. t. x.* To scoop out, as a round hole in the ground, or a pumpkin.
- uku ROLOZA, *v. t. x.* 1. To take any thing out from a bag.  
2. To talk in a loose, careless manner.
- uku ROLUBA, *v. t. z.* To make a trail on the ground, as in dragging a block of timber on the ground, or as a snake, when leaving a slimy trail behind it.
- uku ROMA, *v. i. z.* To snore.
- uku RONGOZA, *v. i. z.* To sing in joyous mirth, as when on a hunting expedition or a public dance.

**isi Ronqa**, *n.z.* A small enclosure placed before the door of a hut, to turn aside the wind; any shelter from the wind, such as is erected in Africa temporarily when travelling.

**isi Roro**, *n.z.* A prostitute; a whore.

**uku Roqa**, *v.t.x.* To roast, as coffee or beans.

**isi Roqoba**, *n.z.* A very rough broken piece of country.

**uku Roqola**, *v.i.x.* To bend or double up the person, from pain, or cold, or weakness.

**u Roqolo**, *n.x.* A person, or an animal, bent up with pain, cold, or debility.

**uku Roqoloza**, *v.t.z.* To finish up; to consume, as in eating or drinking; to drain, or eat up the whole.

**u Roqotyeni**, *n.x.z.* A rock lizard.

**uku Roza**, *v.t.x.* To be dissatisfied; to murmur; to complain.

**uku Rohisa**, *v.t.x.* To cause dissatisfaction; to raise murmurings and complaints.

**u Rohodo**, *n.z.* A paramount chief, as a colonel in an army, but not the king or chief ruler in the nation.

**uku Robonyi**, *v.t.x.* 1. To clean a bone by scraping off all the flesh.

2. To question a person in a searching manner on any subject.

**uku Rota**, *v.i.x.* To act valiantly; to be courageous.

**i Roti**, *n.x.* A valiant, courageous man.

**isi Rotoza**, *n.x.* An inquisitive disposition.

**uku Rotta**, *v.t.z.* 1. To draw out from between other things; to unsheath, as a sword when drawn from its sheath.

2. To draw along the ground, as dragging bushes.

**um Rotta**, *n.z.* A deep narrow hollow made by a stream of water; a ravine.

**uku Rota**, *v.t.x.* To move back; to retreat; to recede.

**i Rota**, *n.x.* The oil of a tobacco pipe.

**uku Roxisa**, *v.t.x.* To draw back; to cause a retreat.

**uku Roza**, *v.t.x.z.* 1. To walk at a short distance from each other, in rotation, so as to form a line.

2. To flow gently, as a stream of water trickling down a hollow place.

**ama Roza**, *n.x.* 1. A constellation of stars which are in a line. Hence applied to the belt in Orion.

2. A row, as of beads or pearls.

**im Roza**, *n.x.z.* A gentle trickling; a gentle flowing down.

*Ulogazi lako limrozo yinina?*

*Ulogazi lako lipalele tina.*

Thou art He whose blood is flowing for what?

Thou art He whose blood is spilt for us. From the first Christian hymn written in the Xosa, composed by the native convert UNTSIKANA.

**uku Kuba**, *v.i.z.* To make a loud, continued noise, as the roaring of the ocean, or as the excited song of battle when in a rush the war cry is raised, and the host rushes to the battle, or the sound of a mighty waterfall, or when the roar of a storm is heard in the atmosphere.

**i Rubo**, *n.z.* A war song sung by warriors when approaching their chief or going out to battle.

**uku Rubuluza**, *v.i.x.* To move forward on the belly, as a snake. *z.* To suck up, as from a cup standing on a table.

**uku Rubuza**, *v.i.z.* To make a rushing sound, as in wading through a river, or when milk is flowing in large quantity into the milk pail from the cow, or when the assegai, or Kaffir spear, passes through the air with a whizzing sound when thrown with force. *Onomatopoeic.*

**uku Ruda**, *v.i.z.* To be purged; to have relaxed stools, as in dysentery.

**uku Rudisa**, *v.t.x.* To purge; to cause diarrhoea.

**uku Rudula**, *v.t.x.* To drag along the ground.

**isi Rula**, *n.z.* A glutton; a ravenous person.

**i Ruluwa**, *n.x.* Gunpowder.

**uku Ruma**, *v.t.x.* To propitiate by an offering, so as to remove the evil effects arising from the anger of a tutelary god or spirit. The Kaffir is sometimes under dread of having offended the spirit presiding over some river which he has crossed, or where he has bathed, and that he is consequently afflicted with some disease; and in order to propitiate the river god, he proceeds in silence and measured paces to the river, or if unable to go himself his nearest relatives go for him, and cast some article of value, or at other times cast the seed of the Indian corn into the river, as if sowing it on the land. In so doing he is said to

*ruma* the river. *Ndaruma* umlaumbo ngamaci ami : I propitiated the river with my earrings. Those also who attend at the offering of a sacrifice to the spirits of the departed leave behind them an offering either of money, or any article of dress or other article, as an offering, and thus they are said to *ruma*, or make an offering.

i RUME, *n.z.* A large cave or den.

u RUME, *n.z.* A long range, as a long verandah to a house ; a long story ; a long song ; anything of unusual length.

uku RUMA, *v.t.x.* To sprain, as a limb.  
z. To cut off the whole ear of an ox.

uku RUMKA, *v.i.x.* To be sprained.

uku RUQA, *v.t.z.* To rub or daub on, as paint, plaster, &c.

uku RUQISA, *v.t.x.* To drag along the ground, as a load of bushes, a log of timber, or a dead body.

uku RUQUKA, *v.i.x.* To tire of ; to become weary of, as of food, or the company of a person.

uku RUQUA, *v.t.x.* To weaken ; to weary ; to tire out, as by pain.

uku RUQUZELA, *v.i.x.* To slip or creep along, as a snake on the belly.

uku RURA, *v.t.x.* To disjoint, as the cutting up of meat, by separating the joints of the animals.

z. 1. To drag away with violence ; to pull or carry away.

2. To entice or allure to evil.

i RURUNELI, *n.x.* A governor of a colony. This word is Kaffirized from the English word Colonel. The Kaffirs for many years after the arrival of the British settlers of 1820 knew no higher authority than that of Colonel Somerset, who was "Commandant," Commander-in-Chief, on the frontier of the colony. They called him *Ruruneli* Somerset ; thus Kaffirizing the word *Colonel* into *Ruruneli* ; and thus the word became a synonym for, Governor of the colony.

RUTU, *v.t.x.* U-ed with *Ukuti*, which see at No. 8 of its meanings. *Ukuti rutu* : To snatch suddenly. *Yiti rutu isirele sako* : Draw thy sword.

uku RUZULA, *v.t.x.* To pull from another person by force, as when two persons are contending for the possession of a thing.

RWADA, *adj.x.* Raw ; underdone in

cooking. *Inyama irwada* : Meat not properly cooked, or raw, uncooked meat.

uku RWAMBUZA, *v.i.x.* To make a noise i eating, as a cow in long grass, in a mealie garden. *Onomatopoeic*.

i RWANA, *n.x.* A description of assegai.

i RWANQA, *n.x.* A man who has large bushy whiskers, or a thick, large beard.

i RWANQAKAZI, *n.x.z.* Any animal with a shaggy mane ; a cow with a white belly.

i RWANQAKAZI-ELIBOMVU, *n.x.* A red cow with a white belly.

i RWANQAKAZI-ELIMNYAMA, *n.x.* A black cow with a white belly.

i RWANQANA, *n.x.* A person with small, scanty whiskers.

i RWANTSA, *n.x.* A description of grass.

i RWANTSI, *n.x.* A description of large fluted water rush ; any thing fluted in shape is an *irwantsi*.

uku RWAPULUZA, *v.t.z.* To seize and snatch away from a person with violence ; to take hold of, as with claws, like a fierce animal.

uku RWAQABALA, *v.i.z.* To frown ; to be dejected ; to be out of sorts ; to look grim and sullen ; to lower, as a gloomy sky.

uku RWAQELA, *v.t.x.* To draw in ; to contract ; to shorten ; to draw back. *Rwaqela inyawo zako* : Draw in, or back, your feet. *Rwaqela intambo* : Shorten the rope. z. To frown at.

uku RWAQWAZA, *v.t.z.* To make a rustling sound, as of water falling on a rock beneath a small waterfall.

uku RWAQWAZELA, *v.i.x.* To grow rapidly. Applied more generally to the growing of annual plants. *Umbona urwaqwazele* : The maize has grown rapidly.

uku RWAQWLAZA, *v.t.z.* To squander ; to be prodigal in expenditure ; to waste ; to expend extravagantly.

uku RWABA, *v.t.x.* 1. To persuade.

2. To accumulate by trading ; to get gain by trade. Usually applied to itinerant trading.

z. To claw the flesh.

uku RWEBELA, *v.t.x.* To lay up the profits of business ; to accumulate and lay up by trade.

uku RWEBESHA, *v.t.x.* To obtain a thing clandestinely, or by deceptive representations ; to obtain things

from another by an underhand proceeding.

**uwa** **RWEBI**, *n. x.* A trader; an itinerant or travelling trader.

**uku** **RWECA**, *v. t. x.* To slightly touch a person, so as to call his attention secretly to a thing, or as a person slightly touching another's ear, so as to tickle it. *z.* To smoke the wild hemp.

**iku** **RWELA**, *v. t. x. z.* To scratch with the nails; to claw.

**iku** **RWEMPA**, *v. t. x.* To scratch with the nails of the fingers, so as to tear the flesh; to claw.

**iku** **RWEXA**, *v. t. x.* 1. To cause irritation on the skin by any rough friction, as a rough garment. *Ingubo eivexayo*: A rough garment that causes irritation.

2. To cause a grating sound by rubbing against, like a file or saw.

**u** **RWEXESHE**, *n. x.* A species of caterpillar.

**i** **RWEXU**, *n. x.* A grey or grizzled coloured animal. *Izinkomo izingamawexu*: Grey or grizzled cattle.

**Rwi**, *v. t. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti rwi*: To move with rapidity, as a shooting star, or a bullet from a gun.

**uku** **RWICA**, *v. t. x.* To tack work, as a garment; to sew in a loose or slovenly manner.

**uku** **RWINGELA**, *v. t. x.* 1. To concentrate all a person's energies in the performance of an enterprise.

2. To gather up into a concentrated mass the divisions of an army, when massed for action.

**i** **RWITSELA**, *n. x.* A fastening for the native sandal, a kind of primitive shoe made from the skins of beasts, called a *veldt schoon*, or field shoe, by the Dutch.

**uku** **RWINTYELA**, *v. t. x.* To catch in a noose or lasso.

**uku** **RWIGILIZA**, *v. t. x.* To lay hold of any person or thing, and drag it away.

**uku** **RWITSHA**, *v. t. x.* To strangle; to suffocate.

**isi** **RWITSHO**, *n. x.* A strangling.

**uku** **RWIXA**, *v. i. x.* To speak in a loud, sharp, angry tone.

**uku** **RWIXA**, *v. t. x.* To swallow; to gulp.

S.

The letter S has one uniform sound in Kaffir, like *s* in the English word Silver.

**uku** **SA**, *v. t. x. z.* 1. To dawn. Lit. To morning. *Sekusile*: It is morning.

2. To become light and clear after rain, or after misty and foggy weather. *Izulu lisile*: The heaven has become clear.

**uku** **SA**, *v. t. x.* To convey; to remove from one place to another. *Yisa lomntwana ku nina*: Take this child to its mother.

**uku** **SA**, *n. x.* The morning. *Ukusa kwanamhla*: This morning. Lit. The morning of this day.

**SA**, *x.* This particle is used in several senses, in combination with the auxiliary verbs and verbal prefixes. When used in the *affirmative* it denotes that the verbal action is, or was, or would be as yet incomplete, or still being performed, at a certain time referred to; as,

1. To *prepare* for an action. *Ndisamka*; I am preparing to depart, or just on the point of departing.

2. To *continue* an action. *Ndisasebenza*: I am still working.

3. It denotes, *still further, above that*. *Usafuna ntonina?* What do you want more, or above, what you have? *Uyihlo usahlelina?* Is your father still or yet alive?

4. In the *negative* form of the verb it is used to denote that the action of the verb will be performed no longer, or no more. *Anisayi kubona yena*: Ye shall see him no more. *Andisayi kuteta*: I will say no more. By referring to the Grammar, it will be seen that *sa* is used with all the tenses of the verb, both negative and affirmative.

5. The particle *sa* is inserted between *uku*, the sign of the infinitive, and the root of the verb *Ukusa*, To become light, in the sense of, "While it was yet morning." *Sa suka kwakusasa*: We started very early in the morning. Lit. While it was still getting light. *Uz' uvuke kusasa*: Arise early, in the dawning of the day.

6. As an exclamation. *SA!* It is used to urge dogs to fight, or to increase their speed in hunting.



uku SA, *v.i.x.* To be rude, impertinent. The perfect form of the verb, *sile*, is used as the adjective for Rude, impudent. *Isile lentombi*: That girl is rude, immodest.

isi SA, *n.x.z.* Kindness; help; assistance; benevolence.

uku SABA, *v.i.x.z.* To flee from. When the verbal prefixes and the aux. verbs which form the tenses end in *a*, they are changed into *e* before *naba*. *Ndesaba*: I fled. *Wesaba*: He fled.

u SABA, *n.z.* A dried up tree, grass, or any vegetable substance.

uku SABALALA, *v.i.z.* To lie about in confusion; to be scattered; to be thrown about in disorder. *x. uku Tshabalala*.

uku SABALALISA, *v.t.z.* To scatter in confusion; to throw things into disorder. *x. uku Tshabalalisa*.

uku SABELA, *v.t.x.z.* 1. To answer a call. *Sabela wakubizwa*: Answer when you are called. Hence, To echo. *Iliwa iyasabela*: The rock echoes. Lit. The rock answers.

2. *x.* To flee to a place of refuge; to seek protection. *Masisabele entabeni*: Let us flee to the mountain.

uku SABISA, *v.t.x.* To cause to flee. *z.* To make afraid; to terrify, as by threats.

i SABISO, *n.x.* A fleeing from; a retreat. *z.* That which causes fear or apprehension; a tale or narrative for frightening people or children with.

i SACT, *n.x.* A reason why; the purpose or object in view in any undertaking; that which stimulates to action as the ultimate object in view.

in SADA, *n.z.* Abundance; a large number. *Akunkomo yinsada*: It is not mere cattle, but a host of cattle.

SAKA, *v.i.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti saka*: To fly in pieces, as a handful of corn when thrown from the hand; to break, as a shell from a gun in war, or as a broken heart.

um SAKABO, *n.z.* A young snake.

uku SAKAZA, *v.t.z.* To scatter; to strew, as in scattering seed in sowing a field.

SAKU, *aux.v.x.* When we. *Sakuqala ukuteta*: When we began to speak.

SAKUBA, *aux.v.x.* If we. Used before a verb thus: *Sotinina ukugqiba*

umsebenzi wetu *sakuba* silihala kangaka? How shall we accomplish our task, if we delay thus?

i SAKUBALO, *n.z.* A small bird, whose habitat is marshy ground where flaggy rushes grow. It has from five to six long feathers in its tail of a very beautiful appearance whereof the plumes of the Zulu warriors are made.

SAKUBONA, *interj.z.* A form of salutation, meaning, "We recognise you that is, You are our friend."

uku SALA, *v.i.x.z.* To remain behind. *Wasala ekaya*: He remained at home. Into *eselezo*: That which remained; the remainder.

uku SALEKA, *v.t.x.* To spread thinly over, as a thin covering over another thing.

uku SALELA, *v.i.x.z.* To remain behind on account of some circumstances referred to, or for some purpose. *Wasalela u Yise*: He remained on account of his father.

i SALELO, *n.x.z.* The remainder; the remnant. *Isalelo sabantu*: The remainder of the people.

uku SALISA, *v.t.x.z.* To leave behind; to leave a part of the whole; to cause to remain. *Ndiya kusalisa inxenyeyemali*: I will leave a part of the money. *Abantu ababe saliswe yinkosi*: The people who were left by the chief.

i SALELO, *n.x.* The remainder; the remnant.

i SAMBEMBE, *n.x.* Palpitation of the heart, caused by fear or excitement.

i SAMPU, *n.x.* 1. A silly person. 2. A person or animal with a distended abdomen.

i SAMVEMVE, *n.x.* The waterwagtail.

u SANA, *n.x.* An infant; a baby. *z.* A scent, or whiff, as of something burning.

SANANA, *n.x.* A spot, or mark, as on the person.

i SANDA, *n.x.* A threshing floor; a place where corn is threshed out.

i SANDAKELA, *n.x.* A careless, indolent, dishonest person.

i SANDANDA, *n.x.* The rump of an animal.

i SANDEKELA, *n.x.* An honourable man; one of the aristocracy.

i SANDI, *n.x.* A sound; a report, as of a sound in the air.

i SANDLA, *n.x.* The hand.

u SANDO, *n.z.* A long creeper about the thickness of the finger, the fibres of which are very strong.

i SANDO, *n.x.* A hammer. See *Ando*, under the letter A.

SANDU, } *x.* These words are properly  
SANDULA, } adverbs of time, partaking, however, of the nature of idiomatic verbs. They are derived from SA, and ANDULA, which see, and express the time at which the action of the verb was performed, or will be performed. *Safika lisand' ukutshona ilanga*: We arrived just at the setting of the sun. *Lowa ngumntu osandul' ukuvela pesheya kwolwandle*: That is a man that has just arrived from across the sea. *Ilanga lisand' ukuvela*: The sun has just now appeared.

SANGA, *x.* See *Ukunga*, at No. 2 of its meanings.

in SANGA, *n.z.* One who squints; a cross-eyed person.

uku SANGANA, *v.i.x.* 1. To be soon angry; to manifest an irritable temper. *z.* To be at cross purposes with another in speaking or acting.

2. *x.* The decline of the day. *Iyasangana imihla*: The days shorten. Applied especially to the decline of the sun. *Ukusangana kwe-linga*: The decline of the sun.

uku SANGANISA, *v.t.x.* To misrepresent; to misstate for the purpose of deception. *z.* To get at cross purposes; to confuse; to confound.

um SANGANISO, *n.x.* A misrepresentation; a statement made with the intention to deceive. *z.* A cross purpose.

i SANGO, *n.x.z.* 1. A gateway; the main entrance to a cattle kraal.

2. An eye or loop in a cord or thong.

i SANGORE, *n.z.* A flower of a species belonging to the genus *asclepias* or *stapelia*, so called from its peculiar shape, the *calix* or *corol* being covered like an umbrella when expanded, and having four openings, like gates, at the sides of the *calix*.

i SANGU, *n.z.* The leaves of the wild hemp, which are smoked by the natives, and produce a most intoxicating effect.

in SANGU, *n.z.* The stalk of the wild hemp.

SANGWANA, *n.x.z.* A small gateway or entrance to a garden or cattle kraal.

i SANQA, *n.x.* 1. A halo round the sun or moon.

2. A fabulous story.

3. A fairy ring on the grass.

i SANQAWWE, *n.x.* A white circular spot on the forehead of an animal.

in SANSA, *n.z.* A white speckled animal. *Inkomo ensansa*: A white speckled ox.

in SANSAKAZI, *n.z.* A female animal with white speckles on its body.

in SANTSA, *n.x.* A small speckled bird of the finch family. *z.* i *Sansa*.

uku SANTSULISA, *n.x.* 1. To dun a person for debt; to prosecute and pursue a person without mercy or consideration; to take all a man has for debt.

2. To pursue an enemy or foe, as an army until it be destroyed.

3. To drive away to a distance, to give no rest either to a person or cattle, but again and again to follow and drive away; to pursue.

i SANTYA, *n.x.* Rushing speed. The word implies a rushing impetuous speed which is not lasting or enduring in its character. *Ihashe linesantya*: A swift horse.

i SANUSE, *n.x.z.* An enchanter; a sorcerer; one who supplies charms to protect the person from evil influences; one who is supposed to be possessed of supernatural powers.

i SANXA, *n.x.* A species of hawk; a falcon.

i SANZWILE, *n.x.* The mocking bird.

uku SAPAZA, *v.t.z.* To squander; to be prodigal in expenditure; to give away food, money, &c., with prodigal liberality; hence, to be loose in talk, to speak so carelessly and fluently as to have little regard for truth.

u SAPO, *n.x.z.* A family. Plur. *Intsapo*: Children.

ubu SAPO, *n.x.z.* Sonship.

u SAPOKAZI, *n.x.z.* A young heifer of about one year old.

i SAPUKA, *n.x.* A fool or dolt.

i SAQAKA, *n.z.* A cow which gives but little milk.

uku SASA, *v.i.z.* To run wild with joy; to be excited with pleasurable feelings.

u SASALE, *n.z.* A wild white rose tree.

uku SASAZELA, *v.t.z.* To urge on to attack; to set on, as a dog when urged on to follow game.

- u SATANA, *n.x.z.* Satan. Kaffirized from the English.
- uku SATANISA, *v.t.x.* To impose upon; to imitate the devil.
- ubu SATASATA, *n.x.* Imposture; fraud.
- u SATYANA, *n.x.z.* Small children; little children. A term of endearment, meaning dear children.
- uku SAULA, *v.t.x.* To throw clay, as practised by boys by placing a small portion on the end of an elastic twig, and throwing it with force from it at any object.
- uku SAUZA, *v.t.z.* To rail, rate, scold in a vehement and unbridled manner.
- i SAVU, *n.x.* The name of a bird. Also the name of a tree.
- SAZA, *x. 1.* Then we, and we. Spec. 4, sing. See *Ukuza*, at No. 2 *b* of its meanings.
2. Tense form of the verb, 2nd person plu. It precedes a principal verb with a conjunctive force. *Saza safika ke*: And we arrived, or we then arrived.
- SA, *x.* A particle which denotes that the action of the verb to which it is prefixed has, or had, or will have already taken place, previously to, or simultaneously with, some other event referred to. SA is probably derived from *Sala*: To remain; or from its perfect tense *Sele*. The full form of *Sele* is used when the 3rd per. sing. spec. 1st, and 2nd spec. plu., are the nominative of the verb, while with all the other persons and specs. *se* only is used. Examples:—*Wasele suka*, wabakonzake: And she arose, and ministered unto them. *Sendifikile*: I am already arrived. *Sendiya-kuba ndifike kade*, kungeka biko eloxesha: I shall have already arrived long before that time. *Sendiya kwenjenjanina?* What must I do?
2. *Se* denotes that the speaker has at length come to a decision on some matter in which he is now ready to act. *Sendiya kuvumake*: I will now consent. *Ndiseendi hamba ke*: Well, I will go then.
- um SEBE, *n.x.* The eyelash. *z. 1.* A ray of light as from the sun.
2. A dart; an arrow.
- i SEBE, *n.x.* The branch of a tree.
- um SEBELANGA, *n.z.* The rays of the sun,

- as often seen at sun-rise and sunset.
- uku SEBEZA, *v.i.x.* To whisper.
- uku SEBENZA, *v.t.x.z.* To work; to toil; to labour; to perform any operation of service.
- uku SEBENZELA, *v.t.x.z.* To work for; to perform on account of.
- um SEBENZI, *n.x.z.* Work; labour; operation; service; pursuit; occupation.
- uku SEFA, *v.t.x.z.* To sift, as corn or meal. Kaffirized from the English.
- uku SEKA, *v.t.x.* To support, as a foundation supports a building.
- i SEKANE, *n.z.* A long thin spear.
- uku SEKELA, *v.t.x.* To place for support, to lay a foundation; to sustain; to prop up, as a buttress against a building.
- uku SEKELEZA, *v.t.x. 1.* To obtain a reward or recompense, as for labour wrought.
2. To make a detour for any purpose, as in taking game or in catching a horse, or to avoid being seen.
- isi SEKELEZO, *n.x.* A reward; a recompense.
- um SERELO, *n.x.z.* A foundation; that which is placed to support another thing or a building.
- SEKO, Compounded of the particle *sa*, which see, and *ko*, present, meaning, "still here, or still present." It is preceded in use by the verbal prefixes. *Ndiseko*: I am still here. *Baseko*: They are still here.
- i SEKO, *n.z.* One of three stones so placed by the natives in cooking, when on a journey, that they form a sort of tripod stand for the pot.
- isi SEKO, *n.x.z.* That which is placed as a support for any thing; a foundation of a building.
- uku SELA, *v.t.x.z.* To drink. *Sela amanzi*: Drink water.
- i SELA, *n.x.z.* A thief.
- ubu SELA, *n.x.z.* Theft; thievishness. *Ubusela balomntu bukulu*: The thievishness, or the thievish propensities, of that man are great.
- SELE, see *Se*.
- i SELE, *n.x.* A frog. *z. i* *Selesele*.
- isi SELE, *n.x.* A corn pit; a store for corn excavated in the cattle kraal. *z.* A small shallow hole.
- in SELE, *n.z.* The honey bear: *ursus mellivorus*.
- um SELE, *n.x.* A water furrow; a drain.

- i SELESELE *n.z.* A toad; a frog. *x. i Sele.*
- u SELO, *n.z.* A hoof of horse or cattle, so called on account of its cavity which is used as a drinking vessel by an army when going out to war.
- i SELWA, *n.x.* A calabash. Used when dry and hard as a large bottle to hold and prepare milk for drinking as thick milk. *z.* The seeds or fruit of the calabash.
- u SELWA, *n.z.* A calabash. *x. i Selwa.*
- uku SELWA, The passive form of the verb *Ukusela*: To drink, &c. This word is also used to describe the waning of the moon after the full. *Inyanga iselwe.* This form of *Ukuselwa* is the objective form of the verb *Ukusa*: To dawn; and when applied to the moon is literally, The moon is overtaken by the morning; meaning that before it sets, the morning appears; thus using the phrase, *Inyanga iselwe*, to denote the waning of the moon after the full.
- i SEMA, *n.z.* A convolvulus which has a large bulbous root which is dried and eaten like a turnip, by boys who herd the cattle.
- i SEME, *n.x.z.* A large wild bird which is much prized as game, called by the colonists the Pauw.
- i SENDE, *n.x.z.* A testicle.
- isi SENDE, *n.x.z.* Hernia.
- u SENDO, *n.x.* The flank of a beast. *z.* A border or edge, as the edge or border of a garment.
- um SENDO, *n.z.* The hairy side of a skin.
- uku SENG, *v.t.x.z.* To milk a cow, or any other animal.
- SENGATI, *adv. x.z.* Compounded of *Se*: Already; and *Ngati*: It seems as if. It expresses:—It already seems as if; thinking it might; as if already. *Sengati intliziyo yam ingaqoboka*: It seems as if my heart would already break. *Jengokuba sengati sivumile, kanti asivumanga*: Just as if we had already consented while we consented not.
- um SENG, *n.x.z.* A very brittle soft description of tree, called by the colonists a cabbage-wood tree.
- uku SENGELA, *v.t.x.* To milk for another; to milk into any vessel. *Sengela etungeui*: Milk into the pail.
- in SENGETE, *n.z.* The white flint quartz.
- um SENGI, *n.x.z.* A milkman; one whomilks.
- um SENGIKAZI, *n.x.z.* A milkmaid.
- in SENSANE, *n.z.* A gnat; a musquito.
- in SENSE, *n.z.* A sharp, clever person.
- in SEPE, *n.z.* An antelope called the springbok.
- um SESENE, *n.x.* A finger ring.
- uku SETYENZWA, *v.p.x.* To be wrought. The passive of *Ukusebenza*: To work. Into *esetyenzwayo*: A wrought thing; a manufactured article, as distinguished from that which is in a state of nature. For the mutation of the *b* into *ty*, see the letter B.
- uku SETULUKA, *v.i.x.* To slide down on a sideling place, as a vehicle on a sideling road, slipping down from its own weight or gravity.
- um SETULUKA, *n.x.* A sideling place on a road which is at so acute an angle, that a vehicle in passing would be in danger of sliding down, and of upsetting, from its own gravity.
- uku SEZA, *v.t.x.z.* To give drink; to cause to drink; to drench.
- uku SEZELA, *v.i.x.z.* To sniff; to scent; to smell.
- uku SHENXA, *v.i.x.* To move on one side; to move out of the way.
- uku SHENXISA, *v.t.x.* To remove a person or thing out of the way, or on one side.
- uku SHENXISELA, *v.t.x.* 1. To remove a thing for another.  
2. To remove a thing out of the way, or on one side, into a certain place mentioned. *Zundishenzisele lonto endlweni*: Please remove this thing for me into the house.
- in SHESHEMBA, *n.x.* That which is tall and lanky.
- uku SHINGA, *v.t.z.* To practise wickedness; to act basely; to live a lawless life.
- i SHINGA, *n.z.* A bad base man; a scoundrel.
- uku SHICKLELA, *v.t.x.* 1. To make an impression by pressing. Hence,  
2. To seal a letter; also to print by a printing machine.
- SHICKENEYO, *adj. x.* This word is from *Lushica*: Tough, which see. It denotes strength of fabric, toughness of material. As, *Iqiya eshickeneyo*: A strong closely woven cloth or fabric.
- uku SHINTA, *v.t.x.* To set on one side, usually applied to the setting aside of food for the purpose of pilfering, as sometimes practised by servants.
- uku SHINTELA, *v.t.x.* To set aside food for the purpose of pilfering it for another; as food which is set aside sily for another.

- SHINYE, v.t.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti shinye* : To become dense. *Amafu ate shinye* : The clouds became dark, thick, and dense. *Lite shinye iblati* : The forest became dense.
- SHINYI, v.t.x.** Used with *Ukuti*, which see at No. 8 of its meanings. 1. *Ukuti shinyi* : To shut or close up. Hence, to hold fast; to hold with a firm grasp, by closing up the hand. *Umte shinyi* : Hold him fast.
2. Applied also to standing corn when standing thick and luxurious. *Ate shinyi amazimba* : The corn stands thick. *Lit.* It closes up, forms a thick mass.
- uku SHIYA, v.t.x.z.** To leave behind; to allow to remain; to abandon; to forsake.
- uku SHIYELA, v.t.x.z.** To leave; to allow to remain for another. *Ndiyakumshiyela inkomo* : I will leave a cow for him. *Zundishiyele ukutya* : Please leave some food for me.
- i SHIYI, n.x.z.** The eye-brow of the human eye.
- uku SHIYISELA, v.t.x.z.** To out-do another in competition; to win in racing or running.
- uku SHOBA, v.t.x.** To abuse; to revile; to curse.
- i SHOBA, n.x.** Abuse.
- um SHOLOGU, n.x.** A ghost; the spirit of a departed person.
- uku SHUBA, v.t.x.** To suck out the last drop of milk from the cow by the calf. *Inkonyana ishubile* : The calf has sucked all the milk. A woman's word for, "to finish." The women of the Amanqika tribe of Kaffirs never use the word *Ukuqiba*, which is the proper word for "To finish," but use *Ukushuba*. This arises from the custom of *Ukukhlonipa*, (which see), the syllable *qi* in *qiba* being also one of the syllables in the name of their great chief *Unqrka*, from whom their tribal name is taken.
- uku SHUDULA, v.t.z.** To break loose the ground, either by tramping as a horse, or by scraping with the foot as one sitting uneasily; to paw up the ground, as a horse when anxious to start on a journey.
- uku SHUKA, v.t.z.** To dress askin by rubbing it, that it may become soft for use; to full; to mill; to curry, as leather. **z. uku Suka.**
- i SHUKELI, n.z.** Sugar. **x. i Shwekile.** Kaffirized from the English.
- um SHUKI, n.z.** A fuller; a carrier. **z. um Suki.**
- uku SHUKUMA, v.t.x.z.** To move about, as from side to side, as the branch of a tree in the wind.
- uku SHUKUMISA, v.t.x.z.** To move about; to cause any thing to be moved; to shake. *Umte ushukunyiswa ngumoya* : The tree is shaken by the wind. *Izinto ezingenaku shukunyiswa* : Things which cannot be shaken. See *uku Shukunyiswa*.
- uku SHUKUNYISWA, x.** The passive of *uku shukumisa*. To cause to shake, or to be moved. For the change of the *m* into *ny*, see under the letter *M*.
- uku SHUMAYELA, v.t.x.z.** To publish; to declare; to deliver a set speech; to preach; to give off news.
- uku SHUMAYEZA, v.t.x.z.** To cause to hear; to declare to others; to inform; to give notice; to make acquainted with any matter; to proclaim to.
- uku SHUMPOLA, v.t.x.** To take hold of and twitch the flesh of another; to pinch severely.
- i SHUMI, n.x.z.** Ten. See *Lishumi*. *Abantu ba lishumi* : Ten people. *Inkomo ezi lishumi* : Ten head of cattle. *Lit.* People, cattle, that are ten.
- uku SHUNQUKA, v.t.x.z.** To break off short, or suddenly.
- uku SHUNQULA, v.t.x.z.** To break any thing off short.
- SHUSHU, adj.x.** Hot. This word is often contracted, and used as an interjection, when applied to the weather. Thus :—*Shu!* O how hot it is! As in the case of other adjectives, the prefix changes with that of the noun it qualifies. *Amanzi ashushu* : The water is hot. *Ilanga lishushu* : The sun is hot. *Umzimba wam ushushu* : My body is hot.
- uku SHWABANA, v.t.x.z.** To dry up; to wrinkle; to wither.
- uku SHWABANISA, v.t.x.z.** To dry up; to cause to wrinkle, or to dry up like a dry leaf.
- uku SHWABULELA, v.t.x.** To curse; to execrate; to devote to evil; to imprecate.

SHWAKA, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings.

*Ukuti shwaka*: To suddenly disappear. Bate *shwaka*: They suddenly disappeared. *z.* To break in pieces; to fly into pieces.

ku SHWAKAMA, *v.i.z.* To become partially dry, so as to change from a watery state to a moist one. Udaka *lushwakeme*: The clay has become partially dry.

ku SHWAKAMISA, *v.t.z.* 1. To make partially dry.

2. To moisten what was previously dry.

i SHWEKILE, *n.x.* Sugar. Kaffirized from the English word. *z.* i *Shukeli*.

ku SHWENYA, *v.i.x.* To dry up; to shrink together, as a dry leaf.

i SHWESHWE, *n.x.* A concubine; a kept miss; one who lives with a man enjoying all the privilege of a wife, but who is unmarried, and whose children are illegitimate.

ibu SHWESHWE, *n.x.* Concubinage.

SI, *x.* 1. Verbal prefix, and verbal medial of the 1st per. plu., and of spec. 4 sing. As the verbal prefix it is the nom. to the verb, and as the verbal medial it is the accusative. As a verbal prefix it is *prefixed* to the verb; thus: *Siteta*: We speak. *Isicaka siyasebenza*: The servant is working. As the verbal medial it is *inserted between the tense form of the verb and the root*; thus: *Baya-ebulala*: They are killing us. *Isizwe basifudusile*: They have removed the nation.

2. *Si* is the euphonic syllable of the 1st per. plu., and nouns of spec. 4 sing. The euphonic syllable is the *substantive verb* when prefixed to nouns and adjectives; thus: *Isitya sikulu*: The basket (it) is large. *Lomntu usisidenge*: That man (he) is a fool.

ma *Si*, *n.x.* Thick milk. This kind of milk, as prepared by the Kaffir, is much used as an article of food, and very nutritious. It is prepared by being allowed to remain in a "milk sack," made from the hide of a newly-slaughtered cow or ox, until it ferments; the thick or curd part of the milk then rises to the surface, and after being well shaken and manipulated, it is poured off

from the whey, and is considered very delicious article of food.

um *Si*, *n.x.z.* Smoke; also steam; visible vapour.

u *SIBA*, *n.x.* A feather; also a pen.

uku *SIBEKELA*, *v.i.x.z.* To become overcast with clouds. *Izulu lisibekela*: The heavens are overcast. *z.* To cover up. *Sibekela imbiza*: Cover the pot.

*SIBOZO*, *adj.x.* Eight. The prefix changes with that of the noun qualified. *Abantu abazibozo*: Eight people. *Inkomo ezibozo*: Eight head of cattle.

uku *SIBUKULA*, *v.t.z.* To uncover, as by taking the cover from a pot.

i *SIGQU*, *n.x.* A trap for birds.

isi *SIHLA*, *n.x.* A blemish; a scar.

uku *SIKA*, *v.t.x.z.* To cut with a knife.

*SIKA*, *x.* One of the genitive forms before proper names, when the noun referred to is one of spec. 4, sing. *Isicaka sika Kama*: Kama's servant. *Isitya sika James*: James's basket.

in *SIKA*, *n.x.* A pillar; a pole forming one of the supports of a native hut. *x.* in *Tsika*.

ubu *SIKA*, *n.x.z.* The winter season.

in *SIKAZI*, *n.z.* A female animal.

uku *SIKEKA*, *v.i.x.z.* To have the quality of cutting. *Imela isikeka kakuhle*: The knife cuts well.

uku *SIKELA*, *v.t.x.* To cut for another. *Sisikele apa*: Cut for us here.

uku *SIKLELELA*, *v.t.x.* To confer favours; to bless by conferring favours.

i *SIKELO*, *n.z.* A sickle; a reaping hook. Kaffirized from the English.

i *SIKIZI*, *n.x.* A vile thing; an abomination; that which excites disgust and abhorrence.

uku *SILA*, *v.t.x.z.* To grind in a mill, or as the natives on a stone by crushing with another stone.

um *SILA*, *n.x.z.* 1. The tail of an animal.

2. *x.* A messenger of a chief, or of a court of justice sent on official business; a sheriff's officer when armed with authority to seize goods or chattels. A person thus armed with authority is called an *Umsila*, because when sent by a native chief or court, to demand property which is confiscated by order of the chief, he carries a stick or rod, to which is attached the white tail of an ox, or he wears it on his right leg as an

- emblem of authority. In the Zulu country, the white tail is fixed on the top of a shield for the same purposes.
- in *SILA*, *n.z.* Dirt; filth. *x.* in *Tsila*.
- isi *SILA*, *n.z.* The tail of a bird, or a domestic fowl.
- uku *SILEKA*, *v.i.x.z.* To have the quality of being easily ground into flour, as wheat or any other grain which is easily ground into fine flour. *Lenqolowa ayisileki*: That wheat will not grind well.
- uku *SILELA*, *v.i.x.* To grind for another. *Ndiyamsilela uBawo*: I am grinding for my father.
- SILE*, *adj.* Forward; immodest. See uku *Sa*.
- um *SILI*, *n.x.z.* A grinder; one who grinds corn; a miller.
- i *SILIMELA*, *n.x.* See isi *Limela* under the letter *L*.
- uku *SIMAMA*, *v.i.z.* To stand firm; to maintain one's ground amidst opposition; to stand firm while others fall, or give way.
- i *SIMBA*, *n.x.z.* A cake of cow-dung. It is usually applied to a cake or lump of cow-dung, but can be used to denote a cake generally, by adding the name of the substance of which it is composed. Thus, *Izimba sobulongwe*: A cake of cow-dung. *Izimba sesonka*: A cake of bread.
- in *SIMBA*, *n.z.* A species of civet cat, the skin of which is much prized by the natives.
- SIMBI*, *x.* Another of a different sort, referring to a noun of spec. 4, sing. *Sisando simbi*: It is a different hammer.
- in *SIMBI*, *n.z.* 1. Metal; but more generally applied to iron.  
2. Beads in general.  
*x.* in *Tsimbi*.
- um *SIMBITI*, *n.x.z.* A tree of a very hard kind of wood, of the *Lignum Vitæ* species.
- uku *SIMBUKA*, *v.i.z.* To be loosened from the ground so as to be removed, as in the digging up of a tree.
- uku *SIMBULA*, *v.i.z.* To loosen from the ground. *Simbula umuti*: Loosen and remove the tree.
- isi *SIMBULA*, *n.z.* A description of dark beads.
- uku *SIMELELA*, *v.i.x.z.* To support the person with a stick in walking.
- isi *SIMELELO*, *n.x.z.* A walking-stick.
- um *SIMELELO*, *n.z.* A garden; a piece of cultivated land. *x.* in *Tsimi*.
- uku *SIMULA*, *v.i.z.* To hurl, as a spear, or assegai.
- uku *SINA*, *v.i.x.z.* To dance. Used principally by the Fingoe tribes.
- uku *SINAZA*, *v.i.z.* To make a breach as in a wall; to make a gap as in a fence or hedge.
- uku *SINDA*, *v.i.x.z.* 1. To go beyond the strength or ability of a person; hence, To foil; to master; to overcome. *Lomtwalo nyandisinda*: That burden masters me, it is beyond my strength.  
2. To escape narrowly from accident or peril. Lit. To go beyond it. *Usindle ekufeni*: You have narrowly escaped death.  
3. To smear with the hand the earthen floor of a house with fresh cow-dung, which from its adhesive properties, when properly applied, makes a new covering to the floor, which generally continues good for about a week. This is the native mode of cleansing their house floors; and as it is very seldom that planks or boards can be obtained on a Mission station, where there are no sawyers to fell and saw the timber into plank, this is the mode necessarily adopted weekly, or oftener, in cleansing the earthen floors of the Missionaries' houses; thus giving them a *new carpet* every week!
- i *SINDA*, *n.z.* A description of brass armlet.
- uku *SINDASINDEKA*, *v.i.x.* To be overwhelmed; to feel oppressed under a load.
- in *SINDE*, *n.x.* 1. Uncultivated land, as distinguished from that which is cultivated.  
2. The red substance which is found in the honey-comb, called the bread of bees.
- uku *SINDISA*, *v.i.x.z.* To save from danger, or evil; to deliver from peril. Lit. To place beyond the reach of danger.
- um *SINDISI*, *n.x.* A saviour; a deliverer; one who delivers from danger or evil.
- uku *SINDEZELA*, *v.i.z.* To overburden; to lay a greater burden upon one than he is able to bear; to weigh upon; to bear or press heavily against.

- u SINDISO, *n.x.z.* Salvation; deliverance from danger.
- um SINDO, *n.x.* Anger; wrath arising from excitement. *z.* A loud noise made by persons who are under excitement, arising either from joy, anger, or sorrow; uproar.
- isi SINDO, *n.z.* Weight; influence.
- um SINDWANA, *n.x.* A little wrath. *z.* A little noise.
- in SINDWANE, *n.z.* A small stem of a plant like the violet, used for perfumery; the little violet flower bell.
- uku SINEKA, *n.x.z.* To grin; to show the gums in laughing.
- SINGA, Tense form of the verb, 1 per. plu. We may or can. *Singahamba*: We can go. *Singabonana*? Can we, or may we be allowed to, see?
- uku SINGA, *v.i.x.z.* 1. To watch bees in their flight, so as to follow and discover the nest or hive.
2. To have the attention fixed in a certain direction. Hence,
3. To proceed towards a certain place. *Usinga pina*? Whither are you bound? *Ndisinga e-Xesi*: I am going towards the Keiskama river.
- u SINGA, *n.x.z.* The tendon found on the under side of the shoulder-blade of an ox, from which the native thread is made with which the karosses of the natives are sewn. Hence this word is used to denote thread in general.
- um SINGA, *n.x.z.* A stream; a current of water. From *Ukinga*: To proceed in a certain direction.
- isi SINGA, *n.x.z.* A small thong or reim, by which calves are fastened by the leg when young.
- SINGA BANGA, *x.* We wish they would. *Singa banga fika*: We wish they would arrive. See *Singasinga*.
- um SINGAKAZI, *n.x.z.* A very powerful stream of water; a flood of water.
- SINGA LINGA, *x.* We wish it would. Spec. 2 sing. *Singa linga baleka ihashe*: We wish it (the horse) would run. See *Singa singa*.
- SINGA NINGA, *x.* We wish you would. 2 per. plu. *Singa ningavuma*: We wish you would consent.
- SINGA SINGA, *x.* Tense form of the verb. 1 per. plu. We wish. *Singa singa sinjalo*: We wish we were so. *Singa singa bona, umqondiso ovela kuwe*: We are desirous of seeing a sign

- from thee. This is, properly speaking, the Optative mood of the verb. (See Grammar.) It is the repetition of *nga*, with the Verbal prefixes and Verbal medials. Used thus: *Singa lingafika ihashe*: We wish the horse would arrive. *Banga singahlelwe yingozi*: They wish us harm. *Ninga singabulwana*? Do you wish us to be killed?
- uku SINGASINGA, *v.i.x.z.* To be on the alert; to look out in every direction; to observe things attentively.
- uku SINGATA, *v.t.x.z.* To take in the arms, as the taking a child in the arms. *Waba singata abantwana ngengalo*: He embraced the children in his arms.
- uku SINGATISA, *v.t.x.z.* To assist another person to take a child in the arms; to place a child in the arms of another.
- uku SINGA UNGA, *v.i.x.* I wish you would. 2 per. sing. *Singa ungahamba*: I wish you would go. See *Singa singa*.
- uku SINGISA, *v.t.x.z.* To direct towards, as the directing of the attention towards a certain place. *Bakangela basingisa entabeni*: They directed their attention towards the mountain.
- uku SINGISELA, *v.t.x.z.* To direct towards an object; to draw the attention towards any object.
- in SINGISI, *n.z.* A kind of turkey-buzzard; a large black bird with white tips to the wings, and a neck like a turkey. *z.* *Intsikisi*.
- in SINI, *n.z.* 1. Gum of the mouth.
2. One who is derided.
- isi SINI, *n.x.z.* An opening between the front teeth.
- um SINJANE, *n.z.* The name of a shrub.
- uku SINTILA, *v.i.x.* To keep watch; to stand as a sentinel. Kaffirized from the English.
- i SINTELA, *v.x.z.* A sentinel.
- um SINTSANA, *n.x.z.* A diminutive species of the tree called the Kaffir-broom. It bears a very beautiful red flower.
- um SINTSI, *n.x.z.* A large species of Kaffir-broom, which grows to a tree, and which, like the *umsitsana*, bears a beautiful red flower.
- uku SINYA, *v.i.x.* 1. To wear away. Applied to the wearing away of the teeth of a cow, or of an ox, or of any animal, by old age.
2. To wear away, or become blunt



from use, as a saw, or any instrument.

z. To become less; to wane. *Inyanga isinyile*: The moon is waning, i.e., is growing less.

i **SINYE**, n.x. A bladder.

uku **SINYEKA**, v.n.x. To be in the process of wearing; to be worn away, either by use, as an instrument, or by old age.

z. To become less; to become scarce; to diminish. *Abantu bayasinyeka kukuba*: The people are diminished by death.

um **SIPA**, n.x.z. A sinew; a tendon.

in **SIPANA**, n.z. The indigo plant.

**SIPOHLONGO**, adj. x. Eight. The prefix changes with the spec. of the noun qualified. *Abantu basipohlongo*: Eight persons. *Amadoda asipohlongo*: Eight men. *Izindlu ezisipohlongo*: Eight houses.

uku **SISA**, v.i.x. To continue at a party or revel the whole night, until the morning of the next day. From *Ukusa*: To dawn. Lit. To cause the morning to appear. z. To remove stock, as cattle or sheep to new pasturage.

i **SISA**, n. x. Benevolence; kindheartedness; liberality. It is often used with *Ukwenza*: To do; to express its action. When thus used, or in connexion with an active verb, it is preceded by *nge*, the instrumental particle of nouns whose initial vowel is *i*. *Ukwenza ngesisa*: To act benevolently. *Wasinceda ngesisa*: He helped us liberally. *Namkele ngesisa, nikelani ke kwangesisa*: Freely ye have received, freely give.

**SISIPINA**, adv. x. Which? Which of the two? Spec. 4 sing. *Sisipina isitya usitandayo*? Which of the baskets do you prefer? *Sisipina sikulo kuzo zombini izindlu*? Which of the two houses is the greatest?

**SISO**, per. pro. x. Spec. 4 sing. It is it, or, it is he. *Siso isizwe sakowetu*: It is (it) our nation. *Siso isicaka sake*: It is (he) his servant,

uku **SITA**, v.t.x.z. 1. To shade; to hide from view by intercepting the vision, as when standing between the object and the beholder. *Indlu iyandisita*: The house intercepts my view.

2. To be in a warm or sheltered situation. *Lendlu isitile*: This

house is warmly situated, is in a sheltered position.

uku **SITAKALA**, v.i.x.z. To become obscure; to be lost to view. *Ilanga lisitakele*: The sun has become obscure.

uku **SITRKA**, v.i.x.z. To be obscure. Often applied to the action of the mind. *Lento iyandisitika*: That matter is not properly comprehended by me; it is obscure to me.

uku **SITELA**, v.t.x.z. 1. To hide away purposely from view; to hide away in a certain place. *Sitel' apaya*: Hide away there. *Intaka isitele enceni*: The bird has hidden away in the grass.

2. To be out of sight. *Indlu isitelwa yinduli*: The house is hidden by the hill.

uku **SITIBALA**, v.i.x. To be cloudy. Applied to the sky or atmosphere. *Izul' lisitibele*: The sky is obscure, cloudy.

um **SIRO**, n. x. A gathering of persons to a feast or dance, as to a wedding festival, which usually lasts for several days. On these occasions the guests bring cows for milk, and corn for food, together with horses for riding and sport. An *Umsito* denotes a festival, a meeting for hilarity and sport, which is of several days' continuance.

uku **SIZA**, v.t.x.z. To help; to assist; to succour; to administer aid to a person in destitute circumstances.

i **SIZA**, n. x. A site for a house. Applied by the Kaffirs to denote the circle marked out for inserting the rods for building their huts, which are circular, but also applicable to the site, or ground plan, of any house.

uku **SIZAKALA**, v.i.x.z. To receive help; to be helped; to be assisted. *Bate basizakala ngamazwi ake*: They received help from his words.

u **SIZANA**, n. x. An object of pity; a poor, indigent person.

u **SIZI**, n. x. z. Sympathetic sorrow; sympathy. The word *Usizi* has a peculiarity in its use; the word *Beta*: To beat, being used in connexion with it, thus: *Ndibetwa lusizi ndakubona isifo sako*: I have sympathetic sorrow when I behold thy affliction. Lit. I am beaten, or smitten, by sorrow. *Ndilusizi ngenxa yake*: I sympathize with him. Lit. I have sympathetic sorrow on his account.

**SIZI, n.x.z.** Any black substance, either in powder or liquid, as soot, ink, &c. Hence, *z.* Gunpowder.

**SIZILA, v.t.z.** To pound, or crush into powder or dust; to rub against, as a wheel against a stone, or as any thing trodden under foot and crushed, as a worm or snail.

**SIZO, n.x.z.** Help; assistance; succour.

**SIZWA, n.z.** 1. A young, unmarried man, who has not yet received a ring of hair on the head, which ring denotes manhood.

2. An ox whose horns are not fully grown.

**i Skolo, n.x.z.** A school. Usually applied to Mission stations, as places of instruction, every Mission in South Africa having been commenced by the establishment of a school for education. Kaffirized from the English word School, as such a thing as a school was unknown until the Mission stations were commenced.

**u So, x.z.** A particle prefixed to nouns, to express, "The father of." *Uso-mfazi ka Moses*: The father of Moses's wife. *Uso-mandla*: The father of strength,—meaning the source of power,—the Almighty. The word for *his* or *her* father in the *Xosa*, is *Uyise*; but in *Zulu* Kaffir it is *Uyiso*; and doubtless the syllable *So*, used both by the *Amazosa* and *Amazulu*, is a contraction from *Uyiso*, the *Zulu* for *his* or *her* father. When prefixed to abstract nouns, it denotes, the source of, as, *Uso-bulumko*: The source or father of wisdom. *Uso-bukosi*: The source or father of authority or rule.

**li So, n.x.z.** The eye. The plural is *Amehlo*: Eyes.

**n So, n.z.** The kidneys. *x.* in *Tso*.

**n So, n.x.** The dawn of day. From *Ukusa*: To dawn. *z.* To-morrow.

**a So, n.x.** A large round bead. *So* named from its resembling the pupil of the eye, *Amaso* being, according to the analogies of the language, the plu. for eyes, *Iliso* being the singular; although, in practice, *Amehlo* is used.

**u So, n.x.z.** The face; the countenance. See *Ebusweni*.

**SOBABINI, adj.x.** We both. 1 per. plu.

*Besihamba sobabini*: We went, both of us.

**SOBAHLANU, adj.x.** All five. 1 per. plur. *Tina sobahlanu*: All five of us.

**SOBANE, adj.x.** All four. 1 per. plu. *Siya kuza sobane*: We will come, all four of us.

**SOBASIXENXE, adj.x.** All seven. 1 per. plu. *Sabizwa sobasixenze*: We were all seven of us called.

**SOBATANDATU, adj.x.** All six. 1 per. plu. *Sayalwa sobatandatu*: We were warned, all six of us.

**SOBATATU, adj.x.** All three. 1 per. plu. *Sitsho sobatatu*: We all three say so.

**um SOBO, n.x.z.** The name of a wild fruit plant very abundant in old gardens.

**um SOBOSOBO, n.x.z.** The name of the fruit of the *Umsobo*.

**i Soco, n.z.** A small cooking pot.

**SODWA, adv.x.** He, she, or it alone. Spec. 4 sing. *Sisicaka sodwa*: It is only the servant, or it is the servant alone.

**i Soka, n.x.z.** A bachelor; a young unmarried man.

**uku Soka, v.t.x.z.** To give presents to circumcised lads by the men assembled to receive them as acknowledged men, after the rite of circumcision has been performed. *z.* To circumcise.

**ubu Soka, n.x.z.** Bachelorship; celibacy.

**uku SOLA, v.i.x.** 1. To feel a dislike to a person or thing; to be discontented or dissatisfied, so as to reject the company of a person. *Andi sayikuhlala kulomzi, kuba ndibasola abantu bawo*: I refuse to remain in that place, because I dislike the inhabitants.

2. To accuse another of stinginess or niggardliness.

*z.* To blame; to find fault with; to grumble about; to scold; to be dissatisfied with.

**uku SOLONGA, v.i.x.** To make as if searching for something lost.

**i SOLONTSI, n.x.z.** A sweet pumpkin, called the Ceylon pumpkin, from having been introduced into South Africa from the Island of Ceylon. Kaffirized from the English.

**i SOLOTYA, n.x.** Any ornament which hangs on a dress like fringe.

**uku SOMA, v.i.x.** To speak a foreign language. *z.* To make an assignation

- with a female. Used only in a bad sense.
- u SOMAKOLWA, *n.x.* The father of believers. See So.
- u SOMANDLA, *n.x.* See So.
- in SOMASOMANE, *n.z.* Small talk; insignificant utterances.
- uku SOMBA, *v.t.z.* To intercept another, by making a détour, and so meeting him unexpectedly.
- i SOMBE, *n.z.* An obstruction; that which intercepts.
- uku SOMBOZA, *v.t.z.* To speak evil of; to abuse.
- uku SOMBULULA, *v.i.x.* To escape or slip from the grasp; to pull away from the hold of another person by a twist or wrench. Ndambamba, kodwa wasombulula esandleni sam: I seized him, but he slipped away from my hand. z. To unfold; to loosen; to unravel.
- uku SOMBULULISA, *v.t.x.* To rescue from the grasp of another, by causing the person or thing to slip from his grasp.
- uku SOMBULULISANA, *v.t.x.* 1. To slip away from the grasp of each other.  
2. To assist each other to slip away from the grasp of another.
- i SOMI, *n.x.z.* A red-winged sprew.
- u SOMFAZI, *n.x.* The father-in-law of a husband. Usonfazi wako: Thy father-in-law. Lit. The father of thy wife. See So.
- u SOMVËSHI, *n.x.* A species of hawk.
- uku SONDELA, *v.t.x.z.* To approach; to draw nigh. Sondelani apa: Come near here.
- uku SONDELANA, *v.t.x.z.* To approach each other.
- uku SONDEZA, *v.t.x.z.* To cause to approach; to bring near.
- i SONDO, *n.x.* The lower edge of a garment. z. A footprint of an animal; track or trail, as of a wagon wheel.
- i SONDLLO, *n.x.* See is Ondlo, under the letter O.
- u SONDODA, *n.x.* The father-in-law of a wife. Usondoda wako: Thy father-in-law. Lit. The father of thy husband. See u-So.
- uku SONGA, *v.t.x.z.* 1. To fold a garment; to roll up, as a coil of things.  
2. To turn back an animal or person from the path they are pursuing. Songa inkomo zingangeni entsimini: Turn the cattle, that they go not into the garden.

3. To turn away a person from purpose by persuasion. Anisa kundisonga kulomsebenzi nakany: You will not succeed in dissuading me from that enterprise,—never.
- uku SONGELA, *v.t.x.z.* 1. To turn any person, or any animal, for another. Ndisongele inkomo zinganger entsiwini: Turn the cattle for me so that they may not enter the cultivated land.  
2. To fold a garment for another.  
3. To use threatening language to another.
- izi SONGELE, *n.x.z.* Threatenings; menaces.
- i SONGO, *n.x.* Savour.
- i SONGO, *n.z.* Arm ring; circlet of fur worn round the body; a hoop; a large ring, as the band of a wheel.
- i SONGOLOLO, *n.x.z.* A species of millipede; a long black annulose worm, common in South Africa.
- i SONKA, *x.* See is Onka, under letter O.
- i SONKWANA, *x.* See is Ontwana, under letter O.
- uku SONTA, *v.t.x.z.* To twist a rope; to spin a cord. z. To keep Sunday; to go to a place of worship. Zuluized from the English *Sunday*.
- i SONTA, *n.z.* Sunday; the day of worship. Zuluized from the English.
- i SONTA, *n.z.* The same as i Sondo.
- um SONTA, *n.x.z.* A thread; anything twisted or spun.
- um SORTWANA, *n.x.z.* A small thread; a fine thread.
- in SONYAMA, *n.x.z.* The best part of the meat behind the shoulder, on the ribs, which is always cut off for the chief when an ox is slaughtered.
- i SOYA, *n.x.* 1. A pleasant flavour, as of food.  
2. That which in women excites sensual desires in men. Applied thus to women: Umfazi onesoya: A woman who attracts lovers. It does not mean a beautiful woman, but one who has that peculiar expression, mannerism, and action which excites sensual desires in men.
- i SOYIKISO, *n.x.* Fear; dread; alarm; panic.
- isi SU, *n.x.z.* The abdomen; the stomach; the womb.
- ulu SU, *n.x.z.* 1. The stomach; the paunch in animals. See u Lusu.  
2. The skin of a goat.
- SUBA, *x.* A contraction of Sukuba, which see.

uku SUBA, *v.t.x.z.* To take a handful of any thing, as a handful of corn or sugar.

uku SUBUKULA, *v.t.z.* To take off the cover from a vessel.

in SUDU, *n.z.* Abundance.

uku SUDUKA, *v.i.x.z.* To stand aside out of the light

uku SUDUSA, *v.t.x.z.* To remove a thing which intercepts the light, so as to allow the light to fall on any place or object.

uku SUKA, *v.i.x.z.* 1. To arise from a sitting or recumbent position to a standing posture.

2. To remove out of the way. When used in the imperative it means, "Get out of my way." It also means, "Leave me;" "Go out of my sight." *Suka endlwini yam:* Go out of my house. When used thus it denotes an insulting way of speaking.

3. To arise from resting on a journey, so as to proceed onwards. *Sasuka kona sahamba kwada kwa-semini:* We arose from thence, and pursued our journey until mid-day.

4. SUKA is also used conjunctively as an auxiliary verb, and denotes that the action of the succeeding verb took place at the time, or immediately after some event referred to as having previously taken place. *Basuka, bazishiya intambo zabo, bamlandela:* Straightway they left their nets, and followed Him. *Wasuka watsho:* Then said he.

5. It often denotes the rise or commencement of an event, or of a series of events. *Kwaza kwasuka umbuzo pakati kwabo ngako ukuhlambuluko:* Then there arose a question among them about purifying. *Ukusuka kwalonto kwanje:* The rise, or the commencement, of that affair was thus.

uku SUKA, *v.t.x.* To dress a hide, so as to soften it; to dress a hide for leather; to curry; to full; to mill. *z. uku Shuka.*

uku SUKASUKA, *v.i.x.z.* To go from one place to another, without tarrying long in any place; to wander about from place to place; to go to and fro; to be restless.

uku SUKELA, *v.t.x.z.* 1. To arise, or to leave a place, and proceed to another place for some special purpose.

*Ndiya kumsukela umntwana wam:* I will go after my child. *Usukela inyamakazi:* He has gone after game.

2. To pursue, as in pursuing an enemy when flying. *Sisukel' impi:* We are pursuing the enemy.

um SUKI, *n.x.* A fuller; a currier. *z. um Shuki.*

in SUKU, *n.x.* Days. *Ngezinzuku:* In those days.

u SUKU, *n.x.* A day of twenty-four hours.

*Usuku* is distinguished from *Imini*, as including the whole period of the diurnal motion of the earth, whereas *Imini* means day, as distinguished from night. *z. A day,* consisting of the hours between sunrise and sunset.

ubu SUKU, *n.x.z.* Night. The *ablative* is formed as that of the names of places, by changing the initial vowel into *e*. *Ebusuku:* In the night.

SUKUBA, *x.* This is a compound word, from *Suka:* To arise, and *Ukuba:* If. It denotes contingency connected with the performance of some action, or the existence of some circumstance or circumstances of time, place, &c., in the future, to which it refers.

1. It is used to express, "Supposing that," "If it should happen that." *Ukuba kusukuba ku kufa umntu:* Supposing a man die. *Umntu osukuba esifa:* Supposing a man be sick.

2. "Whosoever, whensoever, whatsoever." In these significations it still retains its contingent sense. *Usikelelwe osukuba engaxakaniseke ngami:* Blessed is he whosoever shall not be offended in me. *Lowo usukuba enako kuyakupiwe yena;* kanti *osukuba* engenako, *uyakuhlutwa kwaoko anako:* Whosoever hath, to him shall be given but whosoever hath not, from him shall be taken away even that which he hath. *Into usukuba nyibopayona:* Whatsoever thou shalt bind. *Xeshikweni ndisukuba ndikutyela into:* Whenever I reveal to thee a thing. *Ndokulandela apo usukuba uye kona:* I will follow thee where-soever thou goest. See KUSUKUBA. It will be seen by the above examples, that SUKUBA is usually pre-

ceded by the Pronominal verbal prefixes, or the Relative pronoun which is the nom. of the verb with which *Sukuba* is connected.

uku *SUKULA*, *v.t.x.* To bring a knife or surgical instrument to a fine, keen edge by sharpening. *z.* To use incantations, such as mixing seed with certain preparations, for the purpose of causing the land to be fruitful.

um *SUKULO*, *n.z.* A medicine used in the process of the *Ukusikulo*.

uku *SULA*, *v.t.x.z.* 1. To wipe away, or to wipe off from an article, so as to cleanse it. Hence,

2. To remove, or clear up, a charge or suspicion of guilt. *Sula elotyala*: Withdraw, or clear up, or prove that accusation.

uku *SULULA*, *v.t.x.z.* 1. To befoul; to implicate in a charge of guilt; to endeavour to transfer guilt to another. *Yinina ukuba ufun' ukundisulela ngetyala lako?* Why do you endeavour to implicate me in your guilt?

2. To spread a contagion; to communicate disease to another. *Bayasisulela ngesifo sabo*: They impart their sickness to us.

isi *SULO*, *n.x.z.* Anything to wipe with; a towel.

isi *SULU*, *n.x.z.* A thing easily obtained below its real value; a lucky chance; a windfall; an unexpected present, or an unexpected good fortune.

u *SULU*, *n.z.* Scorn; contempt.

uku *SULUNGA*, *v.i.x.* To silently bear contempt or scorn.

uku *SULUNGKA*, *v.t.x.* To clear of impurities or imperfections; to beautify by removing defects.

i *SULUNGKO*, *n.x.* A beautiful thing; that which is free from defects of its kind.

uku *SULUZA*, *v.t.z.* To twist, as a fibre between the fingers.

um *SULWA*, *n.x.* An innocent person; one free from guilt. *Ukuba 'msulwa*: To be pure. *Lit.* To be one cleansed. From *Ukusula*: To wipe away, or wipe clean.

in *SUMASUMANE*, *n.z.* An old tale or story.

in *SUMO*, *n.x.* A fairy tale; a child's tale; a fable; anything of romance.

in *SUMPA*, *n.x.z.* A wart; a mole on the body.

um *SUNDU*, *adj.x.z.* A dark brown, or dun

colour. *Inkabi ensundu*: brown ox.

um *SUNDU*, *n.x.z.* An earth worn brown colour.

i *SUNDU*, *n.x.z.* A water palm; pa in *SUNDUKAZI*, *n.x.z.* A dark brown-coloured cow.

um *SUNDULO*, *n.x.z.* The strong running along the upper part of the neck of an animal, giving to the head.

um *SUNDULU*, *n.x.z.* An earth worn

uku *SUNDUZA*, *v.t.x.z.* To push a violently and forcibly away; to check an advance.

uku *SUNDUZANA*, *v.t.x.z.* To resist proach of any person or thing; to resist and contend with an enemy or principle which seeks a place in the affections or the mind. It is followed by the conjunction which is prefixed to the person or influence which is resisted. *nduzane nokuwa kwentliziyo*: He resists the convictions of his heart.

uku *SUNGUBALA*, *v.i.z.* To creep through a gap, or through a thicket in a particular position.

uku *SUNGULA*, *v.t.x.* To commence a ration or enterprise; but applied to commencing agricultural operations by digging or ploughing in the spring of the year.

i *SUNGULU*, *n.z.* A needle or awl, the natives use in making baskets; a kind of stiletto. *landa*.

in *SUNGUZI*, *n.x.z.* A path passing through a forest overshadowed by trees overhead; a path overgrown with luxurious vegetation.

in *SUNSU*, *n.z.* 1. A pustule, or eruption on the face, or other part of the body.

2. Large drops of rain, which fall separately in falling.

in *SUNSUBA*, *n.z.* A mass of pustules on any part of the body.

in *SUNTSU*, *n.x.z.* 1. A drop, as of sweat. 2. Spots, marks, or pustules on the body.

i *SUNTSWANA*, *n.x.z.* The diminutive of *Suntsu*. A small particle, or word, in *Suntsu*.

uku *SUSA*, *v.t.x.z.* 1. To remove anything from one place to another.

2. To send away; to depart.

- isi SUSA, n.z.** The cause or origin of a matter. Umbuze *isisusa* salondawo: Ask of him the cause of this matter.
- uku SUSELA, v.i.x.z.** To start, as on a journey. Applied especially to the starting of young birds, when first leaving the nest for flight.
- um SUTU, n.x.** One of the Amasutu tribes; a tribe of natives living north of the Great Orange River.
- isi SUTYA, n.z.** A long assegai, or spear.
- uku SUZELA, v.t.x.z.** To sting, as a bee, or wasp.
- uku SWABULA, v.t.z.** To jeer; to chafe; to insult.
- uku SWABUZELA, v.t.z.** To act with violence; to destroy with violence.
- uku SWAGA, v.t.z.** To seize and cast down.
- i SWANA, n.z.** A person with a diseased or defective eye.
- um SWANE, n.x.z.** The contents of the stomach of an animal after death.
- uku SWELA, v.i.x.z.** To want; to be deficient in; to lack; to be destitute of.
- i SWELE, n.z.** Garlic; onions; leeks; shalots. x. *Intswele*.
- uku SWELEKA, v.i.x.z.** To be scarce; not to be obtained without difficulty.
- u SWELO, n.x.z.** Want; destitution. It is generally used in the plural, which is formed by the prefix being changed into *in*. *Inswelo* zam zikulu: My wants are great; I am destitute.
- in SWEMPE, n.z.** A quail. x. *Isagwiti*.
- um SWENDO, n.z.** Nap on a woollen blanket, or on a garment.
- isi SWENYA, n.z.** A bunch of corn twisted together, as a bunch of maize cobs, tied together by the leaves to hang up to dry.
- um SWI, n.x.** 1 A blue-coloured bird.  
2 A blue bead.

## T.

The letter T in Kaffir, as in English, is a dental, and is sounded as *t* in Take, Tame, &c.

**TA, v.i.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ta*: 1. To move with a hopping motion, like a grasshopper.

2. Applied to the action of the sun when it shines with intense heat and seems to *strike* the ground, so as to scorch up vegetation. *Ilanga lile ta lada loma ilizwe*: The

sun shone, or fell, with intense heat until the country was burnt up.

**uku TA, v.t.x.z.** To pour into a vessel at its neck or mouth. Applied more especially to pouring milk into the narrow neck of the milk-sack, which is accomplished by placing the thumbs on the edge of the milk-basket, or milk-pot, and thus improvising a lip to the vessel through which the milk flows in a small stream into the neck of the milk-sack. *Yita emvabeni ubisi*: Pour the milk into the sack.

**ili TA, n.x.** A stream of light. Applied to the shining of the sun from between clouds when seen in a single ray or stream of light. Also applied to a stream of light as often seen in Africa issuing from a fire lighted by travellers among trees, for a bivouac at night.

**isi TA, n.x.z.** A stack or heap of corn not yet threshed out.

**um TA, n.x.z.** A familiar phrase, or fond expression to a child or favourite. *Umta ka bawo*: Child of my father.

**in TABA, n.x.z.** A mountain.

**in TABALALA, n.x.z.** A large quantity; many; a great number, in opposition to a few.

**uku TABATA, v.t.x.z.** 1. To take hold of; to take a thing so as to retain it. *Tabata umntwana*: Take the child.

2. To begin to take; retaining its original sense of taking hold of, but peculiarly applied. When thus used the impersonal pronoun *ku* is prefixed. *Kutabata kuso isahlukwana sesihlanu, kude kube esisitoba*: Beginning at the fifth verse unto the ninth. *Kutabata eapilweni samazulu kude kube kwesinye isipelo sawo*: Beginning at one end of the heavens, until it reach unto the other end thereof.

**i TAPA, n.x.z.** A plain; a flat piece of country.

**i TAFELE, n.x.z.** A table. Kaffirized from the English word Table.

**in TAKA, n.x.** Birds in general. *Intaka zezulu*: Birds of heaven. z. The female of a bird, named *Ujojo*.

**i TAKANE, n.x.** A kid of a goat.

**uku TAKATA, v.t.x.z.** To bewitch; to secretly practise evil towards another.

**ubu TAKATA, n.x.** Bewitchery.

**ubu TAKATAKA, n.x.z.** 1. Feebleness; weakness of body.

2. Softness, in a good sense, as a tender, impressible heart.
- um TAKATI, *n.x.z.* A wizard; a witch; one who bewitches.
- in TAKAZANA, *n.x.* Small birds.
- uku TAKAZELA, *v.i.x.z.* To utter a joyous exclamation of satisfaction at any event. The huntsman *takazelas* when his dog seizes the game. The warrior also *takazelas* when he shouts the victory.
- in TAKOBUSI, *n.x.* A honey bird. This bird will lead a person to the nest of bees in a forest by going from tree to tree in the direction of the nest, and uttering its cry to call attention; when near the nest, it will sit until the honey is abstracted, expecting what the honey-seeker seldom denies to it, that a small portion of the comb and honey may be left on the ground for its share, to be eaten at its leisure. *z. Ungende.*
- in TAKUMBA, *n.x.* A flea. *z.* A cunning, shifty character.
- i TAKUTAKU, *n.x.* A soft, flimsy substance.
- i TALA, *n.x.z.* A shelf; a ledge, as in a rock.
- ubu TALA, *n.x.z.* Flatness of surface in a rock; flat, rocky surface.
- um TALA, *n.x.z.* A species of coarse swamp grass; a kind of sedge.
- uku TALALISA, *v.i.x.* To be indifferent or unconcerned about a matter; to be without care or anxiety.
- i TALATALAKAZANA, *n.z.* A bold girl, whose eyes are looking everywhere.
- i TAMA, *n.z.* A mouthful of any liquid.
- um TAMA, *n.z.* A mouthful of food. *x. um Tamo.*
- uku TAMBA, *v.i.x.z.* 1. To become soft. *In-tambo itambile:* The reim or thong is soft.
2. To tame down; to become subdued. *Umntu etambileyo:* A gentle person; one who is easily entreated or persuaded.
3. To move in regular or measured circles, as soldiers in exercising, or as vultures when in their flight they make gyrations round their prey.
- i TAMBA, *n.x.* 1. A mealie cob when partially ripe and dry.
2. A person who is subdued and submissive.
- um TAMBAMA, *n.x.* The decline of day the afternoon.
- in TAMBANANE, *n.x.* A species of hawk the sparrow-hawk.
- uku TAMBEKA, *v.i.x.z.* To be in an oblique position; to walk or stand out the perpendicular. *Isihlalo sitabekile:* The stool is leaning over one side.
- uku TAMBKISA, *v.i.x.z.* To place or set thing out of the perpendicular.
- uku TAMBISA, *v.i.x.* 1. To anoint the body.
2. To lubricate, as a vehicle, or as machinery, with fat or oil, or any anti-friction matter.
3. *x.z.* To tame; to subdue; to soften.
- isi TAMBISO, *n.x.* An anointing. *Ioli le-sitambiso:* Oil for the anointing.
- u TAMBO, *n.x.* A net. *Utambo lokubamb' intlanzi:* A fishing net.
- ama TAMBO, *n.x.z.* The plural of *Itambo:* A bone. It is the name of a small white bead very generally worn by the Kaffirs, and so named because they resemble bone in their substance.
- in TAMBO, *n.x.z.* A thong; a rope; a reim.
- um TAMBO, *n.x.z.* A vein; an artery.
- u TAMBO, *n.z.* A snare for birds, made of string.
- i TAMBULO, *n.x.* A kind of timbrel; a musical instrument.
- in TAMO, *n.x.z.* The neck.
- i TAMO, *n.x.* A mouthful; a bite of
- um TAMO, bread. *z. um Tama.*
- i TAMSAŊQA, *n.x.* A lucky occurrence; an unexpected benefit, whether arising from unforeseen circumstances, or conferred by one person on another. This is the meaning attached by a heathen Kaffir to this word. It has, however, been long used by missionaries in the sense of "a blessing," and the verb, *Ukutamsangela*, from which it is derived, as the verb to bless, or confer blessings.
- uku TAMSAŊELA, *v.i.x.* To confer benefits; to bestow unexpected benefits upon another.
- uku TAMSAŊELEKA, *v.n.x.* To be in circumstances of good luck; to be prosperous. It is used as a verbal noun, thus: *Umntu onokutamsangeleka:* A prosperous person. *Lit.* A person who has prosperity.
- uku TAMSAŊELEKA, *v.n.x.* To be the re-

ipient of benefits, or favours; to be in a prosperous condition.

uku TAMSAHQELISA, *v.t.x.* To cause blessings or benefits to be conferred upon another.

um TANA, *n.x.* A contraction of *Umntwana*: Child. Used in familiar conversation for "My child." *Caca tana*: Cheer up, child.

uku TANA, *v.i.x.* To be placed suddenly in intimate relationship with a person or object, the nature of which relationship is determined by *Tana* being followed by a verb of the class of those used with the aux. verb *Ukuti*. *Ndatana gwaqanomntu owandibuza, ukuti ndinguhana, ndisinga pina?* I suddenly met with a person who enquired of me, who I was, and whither I was proceeding. *Kwalapa ndatana piti nenewadi yam*: It was here I suddenly lost my book.

um TANA, *n.x.* A small tree; a shrub.

in TANA, *n.z.* A description of parasitical plant or creeper, the bark of which is very tough and flexible.

um TANAM, *n.x.* My child; a contraction from *Umntwana wam*.

TANOI, *adv. x.* First in order of time. = *Matanci*, which see.

uku TANDA, *v.t.x.z.* 1. To wind round. *Tanda intambo*: Wind the string.

2. To love; esteem; admire. The original idea, to wind round, is retained; to love is to wind the affections round the object loved.

3. To will; to desire.

um TANDA, *n.z.* A large cave.

uku TANDABUZA, *v.t.x.* To doubt; to hesitate about a matter; to be in a state of indecision. It is a compound word, from *Tanda*: To desire; and *Buza*: To inquire. Lit. I desire or wish to make inquiry. *Ndisatandabuza ngalontu*: I am still in doubt about that matter. *Andisa tandabuzi*: I am no longer in doubt. *z.* To make inquiry into a matter.

uku TANDANA, *v.t.x.z.* To love one another; to reciprocate love.

in TANDANE, *n.z.* A fatherless child.

izi TANDANI, *n.z.* Persons who love each other.

uku TANDATA, *v.t.z.* 1. To lay things side by side, as timbers or trees, to form a raft to cross a river, which is often

done by the *Zulus* when the rivers are flooded.

2. To think and reason logically and consecutively on any subject. Lit. To lay the thoughts in order, side by side.

TANDATU, *adj.x.* Six. The prefix varies with the spec. of the noun referred to. *Abantu balandatu*: Six persons. *Amahashe matandatu*: Six horses. *z. Isitupa*.

isi TANDATU, *n.x.* The sixth. *Umhla ovesitandatu*: The sixth day. *Ngemini eyesitandatu*: In, or during the sixth day. *Indlu eyesitandatu*: The sixth house. *z. Isituka*.

uku TANDAZA, *v.t.x.z.* To pray; to intercede.

uku TANDAZELA, *v.t.x.z.* To pray for; to intercede.

uku TANDAZELANA, *v.t.x.z.* To pray for one another.

uku TANDEKA, *v.i.x.z.* To be loveable; to be beloved; to have such qualifications as cause love and admiration. *Hai ukutandeka kwetabanakele zaku Yehovah wamikosi!* How amiable are Thy tabernacles, O Lord of hosts!

uku TANDELA, *v.t.x.z.* To love for, or on account of. *Ndimtandela ukulunga kwake*: I love him for his goodness.

in TANDOKAZI, *n.z.* A favourite wife; one who is loved by the husband above his other wives.

u TANDO, *n.x.z.* Love; affection.

in TANDO, *n.x.z.* Desire; will; lust; affection.

isi TANDU, *n.z.* A smithy; a forge.

uku TANDULULA, *v.t.z.* To unfasten, by unwinding that which has been fastened by winding a cord round it.

i TANE, *n.z.* Young bees while still in the honey-comb.

i TANGA, *n.x.* A cattle place, where the cattle are sent from home, for better pasturage.

i TANGA, *n.x.z.* The thigh.

i TANGA, *n.x.z.* A pumpkin; the name of the gourd tribe of plants generally.

in TANGA, *n.x.* 1. A house for strangers; the house generally occupied by the unmarried men of a native kraal or village.

u TANGA, *n.x.* The seed of pulpy fruit, such as the pumpkin and water melon.



- um TANGALA, *n.z.* A fence made of stones.
- in TANGANYE, *n.x.z.* Of the same age, or standing. *Inkomo ziyintanganye*: The cattle are the same age. *Ababafana, bayintanganye*: These lads are of the same age, or standing.
- u TANGO, *n.x.z.* A fence; a hedge.
- in TANJANA, *n.x.z.* A small thong, or reim.
- uku TANTAMISA, *v.i.x.* To walk warily, as in a narrow path.
- uku TANTASA, *v.i.x.* To carry on the palm of the hand.
- uku TANTATA, *v.i.x.* To step jauntily; to step from stone to stone, in crossing a river. *z.* To master; to overcome; to surpass.
- imi TANTATO, *n.x.* Stones placed as stepping stones in crossing a river.
- um TANTATO, *n.x.z.* 1. A bridge; any contrivance for crossing a river.  
2. A narrow, dangerous path.
- um TANTIKAZI, *n.z.* A young heifer of one year old. *x. u Sapokozi.*
- uku TANYAZA, *v.t.z.* To press gently between the finger and thumb, as when pressing fruit, to see if it is ripe.
- uku TAPA, *v.t.z.* To pull out, as grass from a house, or honey from a rock.
- i TAPILE, *n.x.* A potato. Kafirized from the English word.
- TARU, *v.i.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti t̃pu*: To appear suddenly and unexpectedly. *Nxa ebesateta wati t̃pu umninawe wake wambiza*: While he was yet speaking, behold, his brother came and called him.
- nku TAPUKA, *v.i.x.* To come out from a passage or tube. *Umsi uyatapuka*: The smoke comes from the chimney.
- uku TAPULUZA, *v.i.x.* To cause to come forth in abundance, as smoke from a chimney, or in large numbers, as ants from the ground.
- uku TAPUZELA, *v.i.z.* To come forth in puffs, as steam from an engine, or as smoke from a chimney.
- i TARU, *n.x.* Mercy; tender kindness. Often used in supplication without the prefix. *Taru 'nkosi!* Mercy, Lord!
- nku TARUZISA, *v.i.x.* To seek mercy; to implore for mercy.
- uku TATA, *v.t.x.* To take a thing in the

hand; to lay hold of a thing. Contracted from *Ukutabata*: To lay hold of a thing.

i TATA, *n.x.* The nostril. *x. 1.* A barbed spear.

2. A pert, forward person.

um TATA, *n.x.* A large river, which forms the boundary between the *Abatembu* and *Amampondo* tribes of natives. *z.* Brittle, as applied to wood; brackish, as applied to water.

uku TATABULEKA, *v.i.z.* To walk grandly; to walk with a strutting gait.

uku TATAMBA, *v.i.x.* To hop about like a flea; to move with a hopping jumping motion, like a grasshopper.

u TATAMELA, *n.z.* A tall person, tree.

uku TATAMISA, *v.t.x.* To carry carefully.

uku TATANA, *v.t.z.* To take one another; marry by Christian rites.

i TATASHOLO, *n.x.* An effeminate person; one unaccustomed to active exercise; a person deficient in energy.

ubu TATASHOLO, *n.x.* Softness; effeminacy —  
TATATA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tatata*: To walk with heavy, cautious steps, as a person carrying a full vessel in his hand, the contents of which he is fearful of spilling.

uku TATAZELA, *v.t.z.* To do a thing hurriedly and hastily.

isi TATI, *n.x.* A reflection of fire, causing a light in the atmosphere. *z.* Trefoil; clover.

um TATI, *n.x.z.* 1. The name of a very durable wood of the African forests. It is much prized for firewood, from the resinous substance it contains, which makes it very inflammable. It is the *Sneeze-wood* of the Cape colonists.

2. The name of the river on which the Newtendale Mission Station is built.

i TATISITUPA, *adj.z.* Six.

TATU, *adj.x.z.* Three. The prefix changes with the spec. of the noun which is qualified. *Abantu abatatu*: Three persons. *Imilambo mitatu*: Three rivers.

isi TATU, *adj.x.z.* Third. The prefix varies with the spec. of the noun qualified. *Umhla wesitatu*: The

- third day. *Inyanga yesitatu*: The third month.
- in TATTANA, *n.x.z.* A small mountain.
- uku TATTATWA, The pass. of *Ukutabata*. For the change of the *b* into *ty*, see the letter B.
- isi TAUWA, *n.x.* A dolt; a stupid person.
- i TAZANA, *n.z.* A moderate supply, but not a sufficiency.
- ama TE, *n.x.z.* Saliva; appetite.
- i TEBE, *n.x.* The rump of a beast.
- z. A thin piece of flesh cut from the flank.
- ama TEBE, *n.z.* Fat of animals.
- in TEBE, *n.z.* The water lily; the *Arum*.
- x. *Inyibiba*.
- isi TEBE, *n.x.z.* A small closely woven mat, used as a kind of tray by the Kaffirs to serve up meat on at meals.
- i TEBU, *n.z.* A bay of the sea; an estuary of a river where it enters the sea.
- i TEGWANE, *n.x.z.* A river bird.
- uku TEKELA, *v.t.z.* To apply to another for food, or any other necessary of life when in circumstances of destitution.
- um TEKELEKAZANA, *n.z.* A woman of short stature.
- um TEKELEKAZI, *n.z.* A tall woman of a fine figure.
- uku TEKELEZA, *v.t.z.* To fasten or tie together.
- in TEKELEZA, *n.x.* A long thong or rein.
- um TEKELI, *n.z.* An applicant for food; a visitor.
- i TEKETEKE, *n.x.* Any soft jelly-like substance.
- uku TEKETISA, *v.t.z.* To sport with a young child by childish talk.
- u TEKU, *n.z.* Boldness; free and easy manners, bordering on impertinence.
- uku TEKULA, *v.i.z.* To speak or act in a bold, outspoken, impudent manner; to jeer; to chafe by sarcasms.
- uku TELA, *v.t.z.* To pour, as water, &c.; to pour out of a vessel.
- uku TELEKELELA, *v.i.x.* To guess at a thing; to infer.
- in TELEKELISO, *n.x.* An inference; a guess.
- uku TELEKELELISA, *v.i.x.* To cause a person to draw inferences; to cause guessing or reasoning on any subject.
- nku TELEKISA, *v.t.x.* To abet; to urge on to strife; to excite to war.
- uku TELELA, *v.t.x.* To join a company, either for war, or any other purpose of co-operation.
- z. To pour into; to pour out for.
- uku TELELANA, *v.t.x.* To join together for co-operation in any purpose; to form a union as among workmen; to form a confederacy.
- um TELELO, *n.z.* A description of tree.
- x. Um *Tentsema*.
- um TELELO, *n.z.* A preparation mixed with the snuff a girl takes, to cause her to love a man who is paying his addresses to her.
- uku TELENGA, *v.i.x.* To be astonished at; to wonder at. It is the objective form of *Ukuti nga*: To be astonished.
- isi TELETI, *n.x.* A street. Kaffirized from the English.
- uku TELEZA, *v.i.x.* To slip; to slide.
- i TELEZI, *n.z.* Any conduct which would tend to unfit a person for war, or for a successful hunt.
- in TELEZI, *n.z.* Medicines which are sprinkled as charms on the troops before starting for war.
- ubu TELEZI, *n.z.* Slipperiness. Londelela *inobutelezi*: That path is slippery. Lit. It has slipperiness.
- uku TEMBA, *v.t.x.z.* To hope; to trust; to rely on.
- i TEMBA, *n.x.* Hope; trust.
- uku TEMBEKA, *v.i.x.* 1. To be in a hopeful state. Ewe ke kuko *ukutembeka* kuye: Yes, there is hope of him.
2. To give grounds of confidence. When used adjectively it often denotes that the person spoken of is one in whom confidence might be placed, that he is one who is *faithful* in that which is confided to him. Isicaka *sitembekileyo*, silumkileyo: A faithful and just steward, or servant.
- uku TEMBELA, *v.i.x.z.* To hope for; to trust upon another for help, or for some promised good. *Sitembela* wena ukuba nguwe oyakusineda: We rely upon thee for help.
- uku TEMBISA, *v.t.x.z.* To raise expectation by promised help, or promised favours or gifts; to cause to hope or trust; to promise.
- isi TEMBISO, *n.x.z.* A promise.
- isi TEMBU, *n.x.z.* Each of the wives of a polygamist which he marries after his first wife, is called an *isitembu*.

um TEMBU, *n.x.z.* One of the Abatembu tribe of Kaffirs, called by the Colonists, Tembookies.

uku TEMBULUKA, *v.t.z.* To perform an action in a slow, hesitating manner, as one unwilling to do it.

uku TEMBUZA, *v.t.z.* To visit the huts of his different wives by a polygamist.

ubu TEMBUZANE, *n.z.* Freckles on the face.

uku TEMELEZA, *v.t.z.* To do a thing seriously, earnestly, devoutly.

uku TENA, *v.t.x.z.* To castrate.

isi TENA, *n.x.z.* A brick.

uku TENDA, *v.i.x.* To revolve as a wheel.  
z. To roll out; to develope.

in TENDA, *n.x.z.* 1. The hollow part of the palm of the hand.  
2. Any thing circular which rolls round in moving, as a wheel.

i TENDE, *n.x.* The head, eye, or source of a fountain.

isi TENDE, *n.x.z.* The heel of a human foot.

um TENDE, *n.z.* A stripe; applied especially to a stripe, or stream of light, as, *Untende wokusa*: The beams of the morning. *Umtende wezulu*: A galaxy of light; a line of light in the heavens.

in TENDELE, *n.x.z.* A partridge.

um TENDELEKO, *n.x.* A family or social feast on any special occasion. This word has been adopted to designate the Sacrament of the Lord's Supper. *Umtendeleko wenkosi*: The family repast of our Lord.

in TENDELEKO, *n.x.* A fence; a wall round an enclosure.

uku TENESA, *v.t.z.* To wilfully neglect a parent or a chief.

in TENETYE, *n.x.* A red coloured hare.  
z. A rock rabbit.

uku TENGA, *v.t.x.z.* To buy.

uku TENGELA, *v.t.x.z.* 1. To buy for another person, or for some particular purpose.  
2. x. To give a large price for an article. *Uyitengele lonto*: You have paid for that article.

uku TENGISA, *v.t.x.* To sell. Lit. To cause to buy.

in TENGO, *n.x.z.* A purchase; a mercantile transaction; a sale; a buying.

in TENGU, *n.x.z.* A small black bird which eats bees.

in TENJANA, *n.x.z.* The diminutive of *Itemba*: Hope. A small faint hope.

um TENO, *n.z.* A castrated animal.

in TENTE, *n.x.z.* A tent. Kaffirized from the English.

um TENTE, *n.z.* Grass which has been burnt or cut, the stubble of which hurts the naked foot.

uku TENTESA, *v.i.z.* To put a high price on a thing, so as to cause dissatisfaction with the article offered for sale.

uku TENTETA, *v.t.x.* To gash; to make a deep cut.

um TENTSEMA, *n.x.* A description of tree.  
z. um *Telelo*.

uku TESA, *v.i.z.* To walk, act, or speak, in a slow, drawling way; to be nice, dainty, fastidious.

uku TETA, *v.i.x.* To speak; to utter speech.  
z. 1. To make a formal address; to deliver an oration, as a chief addressing an army before going to war.  
2. To scold; to chide; to blame; to clamour.  
x.z. To investigate and adjudicate a case at law, as a magistrate or judge.

uku TETANA, *v.t.x.* To speak with each other; to converse.

uku TETATATA, *v.t.x.* To babble; to talk nonsensically.

isi TETATETE, *n.x.* A babbler; one who speaks nonsense.

isi TETE, *n.x.* A last will; the last words of the head of a family when dying, whether referring to the disposal of property, or given as advice and warning to the survivors.

in TETE, *n.x.z.* A grasshopper.

uku TETELA, *v.t.x.z.* To intercede for; to advocate; to plead for another.

um TETETELI, *n.x.z.* An advocate; an intercessor.

um TETETI, *n.x.z.* One who pleads for another.

um TETI, *n.x.* A speaker; one who speaks.

isi TETI, *n.x.z.* A speaker of an assembly; a chief speaker.

uku TETISA, *v.t.x.z.* To reprove; to find fault with; to scold.

uku TETISISA, *v.t.x.z.* To help another to speak.

uku TETISISANA, *v.t.x.z.* To render mutual help in speaking.

isi TETO, *n.x.* A commandment; an ordinance.

um TETO, *n.x.* A law; a statute; an ordinance.

in TETO, *n.x.z.* Speech; an utterance; a declaration; a deliverance in words.

uku TEZA, v.t.x. To fell and carry fire-wood for fuel. Applied especially to the gathering of wood for fuel by the Kaffir women, and binding it into bundles like large fagots which they carry to their homes on their heads.

uku TEZELA, v.t.x. 1. To cut or gather fire-wood for another person. *Ndiyamtezela u Ma*: I am gathering fuel for my mother.

2. To gather or fell fire-wood in any specified locality. *Siya kutezela ehlalini lasem Bashe*: We are going to gather or to fell fire-wood in the forest near the Bashe river.

uku TI, aux.v.x. The root of this monosyllable verb, To be, or to do so, is used in a variety of senses and combinations, both with the verb and several other parts of speech; as:—

1. To say; to express in words. *Ubuti nina?* What did you say? *Nditi 'mna*: I say; this is my sentiment. When used in this sense it forms its perfect tense by changing its final vowel into *e*, in the affirmative, and *a* in the negative; thus following in its conjugation the changes of verbs which end in *a*, from which, however, in other respects and combinations it widely differs. *Ndite*: I said. *Ute*: He said. *Akatanga luto*: He said nothing.

2. To have an opinion on a matter. When thus used it is inferential, and generally refers to some previously stated circumstances, or to some thing that has occurred, which has caused the opinion to be formed. *Sendisiti ulixoki*: Now I am convinced that he is a liar. *Nditi 'mna uposisile*: My opinion is that you have made a mistake. *Uti nina wena ngoko?* What is your opinion now? *Haianditi luto*: Really I have no opinion to express.

3. When the passive form of UKUTI is used with the impersonal Pronominal verbal prefix *ku*, it means, *It is ordered, requested, or commanded*. *Kutwa, manditete nawe*: I am ordered or requested to speak with thee. *Kutwa, uz'umkeke kusasa*: It is ordered that you leave in the morning.

4. In this the passive form, UKUTI sometimes precedes nouns which are the characteristic names of persons, places, or things. *Ababantu,*

*kutiwe ngaba-Kristu*: These people are called Christians. *Iitade esikutiwa yi-Nazarete*: The city which is called Nazareth. *Isahluko saba-Kristu, abakutiwa, ngama-Wesley*: The denomination or section of Christians named Wesleyans.

5. UKUTI means, *To do thus; to do so*. *Yiti*: Do so. *Ndite ndesuka*: I did so; I arose. It is thus extensively used as a kind of *prefatory predicate* to the subject of a sentence, in which are included the action of the verb, or it may be, of several verbs; or to some circumstances connected with the action of the verb or verbs in the sentence, to be afterwards expressed by the verb or verbs of the real predicate. Thus the action of UKUTI is *thrown forward* to all the circumstances of the sentence. *Yati inqanawa yahamba ebusweni kwamanzi*: And the ark went upon the face of the waters. *Bati ababantu bahlalel bati cwaka*: And those persons (did so) they remained silent. *Woti osukuba ebulala, abe netyala ematyaleni*: Whosoever shall kill, shall be in danger of the judgment. *Bati, bakufika kulondawo, baqala ukusebenza; baka izindlu, balima amazimba, balungisa zonke izinto zokohlala*: They did so, when they arrived at that place; they built houses, they cultivated lands, and prepared the place for habitation. Here *BATI*, at the beginning of the sentence, is a sort of *prefatory predicate* to each of the verbs in the sentence. *Baza bati kodwa abantu, bakufika, babulala abanye*: But when the people arrived they (did so) slew the other people. This idiomatic use of *Ukuli* as a *prefatory predicate* is very frequent in Kaffir; and, when properly used, it gives great beauty and force to the language.

6. Used with the impersonal Pronominal verbal prefix *ku*, in the past tenses, it means, *It came to pass*. *Kute akuqibela ukuteta wasuka kona*: It came to pass when he had finished speaking he departed thence. *Kwayekute akuba ebefikile waseleqala ukulwa*: And it came to pass that as soon as he arrived he commenced the fight.

7. UKUTI is often used to express *hypothesis* or *supposition*. *Bendite ufika nabo* : I thought you arrived with them. *Niti ninake kaloku?* What do you now think? *Kungati umhlaumbi bangafikele e Fenisi* : If by any means they might arrive at Phenice.

8. There is a class of verbs, or verbal particles, which are always preceded by *ti*, the root of UKUTI, in the sense of "to be," or, "to do so." These verbs, or verbal particles, have no proper infinitive, the sign of the infinitive, *uku*, being supplied by *Ukuti*. They particularize the kind of being or action referred to, but without being affected by conjugation or government, this being supplied by *Ukuti*, which takes all the verbal prefixes and tense forms of the verb, like any other of the monosyllabic class to which it belongs. As, *Xa kuti gipu* : When the day breaks. *Bati shwaka abantu* : The people suddenly disappeared. *Kwakuti gip' ukusa* : Just as the day began to break. These verbal particles, which are thus preceded by *Ukuti*, will be found under the letter of the alphabet where they occur in the Dictionary.

9. It is often used in what would in English be a *redundant* mode of expression, but which, as an idiom of the Kaffir language, gives force to the sentence. It is thus used after verbs which express saying, speaking, writing, reading, calling, testifying, &c. When thus used it is generally in the infinitive mood, and in the same *voice* to which the principal verb belongs. *Uyanqina kuzo intliziyo zabo ngokuti*, *baluzapo luka Tixo* : He bears witness with their spirits (saying) that they are the sons of God. *Jengokuba kubaliwe emtetweni ka Yehovah ukutiwa* : As it is written in the law of the Lord, (to be said).

10. UKUTI is also used in combination with other verbal and pronominal particles, which will be noticed and explained in their proper places in the Dictionary; such as, *Kungati*, *Ekutini*, *Ngati*, &c.

ulu TI, *n.x.z.* A long rod. The plural is *Izinti*. It is the name of the rods

used for constructing the native huta.

ubu TI, *n.x.z.* Poison. x. The material said to be used by witches and wizards in effecting their evil designs upon their victims. It is the name of the substance or substances, professedly discovered by the *Amaqira*, or witch doctors, as the bewitching matter used by the persons whom by their incantations they profess to discover as the witch, or wizard.

um TI, *n.x.* A tree. z. *Umuti*.

uku TIBA, *v.t.x.z.* 1. To check; to restrain; to interfere with another when speaking, and refuse to listen, or prevent others from listening; to refuse to be influenced by another.

2. To stifle convictions or feelings.

in TIBANE, *n.x.* 1. The name of a bird.

2. A description of bulb, eaten by the Kaffirs in time of hunger.

isi TIBILI, *n.z.* The buttock or rump of an ox or cow.

TILE, *adj.x.* This word is used with nouns, to denote, "a certain person," or, "a certain thing." Its prefix varies with the noun referred to. *Umntu otile* : A certain man. *Into etile* : A certain thing. *Izinto ezitile* : Certain things. *Abantu abatile* : Certain persons.

in TILE, *n.x.* A flat strip of country, or a small valley running parallel with the river, on its immediate banks, and situated near the river's level, suitable for cultivation. z. *Ifenya*.

uku TILIZA, *v.i.x.* To moderate; to subside.

i TILONGO, *n.z.* A trumpet. x. i *Xilongo*.

uku TIMBA, *v.t.x.* To take spoil in war; to take captive. z. *uku Tumba*.

aba TIMBI, *n.x.* Those who take spoil in war.

uku TIMLA, *v.i.x.* To sneeze. z. *uku Timula*.

TINA, *pro.x.* We ourselves. When used as a nominative to the verb, it precedes the verbal prefix, which is the usual nominative; it gives emphasis, and distinguishes from others. *Tina, sihleli kamnandi* : We ourselves are very comfortable. Sometimes it is used as the *objective* to the verb. *Bayasizonda tina* : They thoroughly hate us.

ama TINDALA, *n.x.* Waverings of purpose; doubts; misgivings.

- uku TINDIZA, *v.t.x.* To be unsettled in opinion or purpose; to waver in opinion or purpose.
- uku TINGAZA, *v.t.x.* To hesitate; to be of doubtful mind as to the performing of some action.
- isi TINGATINGA, *n.x.* Perplexity, or embarrassment of mind. *Wasesitingatingeni wakohlwa ukuba angenza ngakupina*: He was perplexed, and knew not what to do.
- in TINI, *n.x.* An otter. z. um *Tini*.
- um TINJANA, *n.x.* A company of young girls. Applied more especially to those who accompany a bride to the marriage.
- uku TINJWA, *v.p.x.z.* To be taken captive. The passive of *Ukutimba*: To take captive; to take spoil. See under the letter B, for the change of the *mb* into *nj*.
- aba TINJWA, *n.x.* Captives; those who have been taken captive in war. From the passive of *Ukutimba*: To take captive in war.
- uku TINSILA, *v.t.z.* To throw on the ground; to drop it down, as a load from the shoulder.
- uku TINTA, *v.t.x.z.* To hinder; to obstruct; to intercept.
- uku TINTELA, *v.t.x.z.* To keep back for; to keep back from; to hinder from.
- uku TINTELEKA, *v.n.x.z.* To be hindered; obstructed.
- uku TINTITA, *v.t.x.* To hesitate in speaking; to stammer. z. To beat a garment or blanket, to remove the dust from it.
- uku TINTINYA, *v.t.z.* To feel with the fingers, as to feel a man's muscles; to examine by feeling what is inside a parcel; to sound a person as to his purpose or meaning; to sound the depth of a river before crossing it.
- um TINTO, *n.x.* Buttermilk. z. um *Bobe*.
- isi TINZI, *n.x.* The tip of any part of the body. *Isitinzi sendlebe*: The tip of the ear.
- isi TITITI, *n.z.* A foolish, helpless person; one who is unapt and wanting in ability in an undertaking.
- u TIXO, *n.x.* God. This word is probably of Hottentot origin. It is found, with some slight variation of pronunciation, both in the Hottentot and the Namaqua languages.
- uku TIYA, *v.t.x.z.* 1. To entrap; to set a trap for game.  
2. To hate; to detest.

3. To give a name to a child. When thus used, it is followed by *Igama*: Name. *Ukutiya igama*: To give a name. *Tiya lomntwana igama*: Give this child a name.
- isi TIYA, *n.x.* A small garden, usually a small mealie garden.
- uku TIYELA, *v.t.x.z.* To entrap; to ensnare birds or game.
- um TIYELI, *n.x.z.* One who sets traps for game; a fowler; a trapper.
- isi TIYO, *n.x.z.* A snare; a trap.
- in TLAFUNO, *n.x.* The temples of the head.
- in TLAHLA, *n.x.* A fresh, bright, healthy appearance, indicative of health and beauty.
- in TLAKA, *n.x.* 1. Gum, as gum arabic.  
2. The white of the eye.  
3. The transparent part of the eye-ball.
- in TLAKANTLAKA, *n.x.* Any coarse substance, as, *Ungubo ontlakantlaka*: Coarse meal. *Ingubo ontlakantlaka*: Coarse cloth, as sackcloth, or a coarse garment.
- in TLAKONTLANE, *n.x.* A species of tree, which bears small berries. z. isi *Hlakoti*.
- in TLALO, *n.x.* A sitting; the period of staying at any place. From uku *Hlala*: To sit; to remain.
- in TLAMA, *n.x.* Dough for making bread.
- in TLAMBA, *n.x.* A scold; one who is always finding fault, with abusive words.
- in TLAMBI, *n.x.* A swimmer.
- in TLANDLOKAZI, *n.x.* A species of hawk; a falcon.
- u TLANGA, *n.x.* A tribe; a nation of people.
- in TLANGA, *n.x.* Marks left on the body from incisions made by the operation of cupping or tattooing.
- um TLANGALA, *n.x.* A civet cat.
- in TLANGANA, *n.x.* A joining; a junction; a place where two roads meet, and join together.
- in TLANGANISO, *n.x.* A congregation of people; an assembly.
- in TLANGO, *n.x.* This word is used with *Ubusi*: Honey; to denote the honeycomb. It has reference to the small cells of the comb. *Inilango zobusi*: Cells of the honeycomb.
- in TLANGOTI, *n.x.* 1. The side of the human body.  
2. The sharp edge of a sword.
- in TLANGU, *n.x.z.* A large antelope, named a *Reit-bok*.

- in TLANTSI, *n.x.* A spark of fire.
- in TLANKI, *n.x.* A fish.
- in TLAULO, } *n.x.* A fine, or pecuniary  
in TLAULELO, } punishment, paid for  
another; a ransom; a sum paid  
for the release of another from  
punishment.
- in TLIZIYO, *n.x.* The heart, of man or  
animal.
- in TLOKO, *n.x.* 1. The head, of man or  
animal.  
2. The principal part of a sub-  
ject; the beginning of a matter.  
*Intloko yalonto nipambane ngayo*  
*iyiyipina?* What is the point of  
the matter you are disputing  
about?  
3. The head or chief of a people.  
*Abazintloko zabantu:* These are  
the heads of the people.
- in TLOKOHLEZA, *n.x.* The spring season  
of the year.
- in TLOKOMO, *n.x.* A loud noise, as of peo-  
ple shouting, or of vehicles running  
on a stony road.
- in TLOLA, *n.x.* Spies of an army, who go  
out to reconnoitre before an attack  
is made.
- in TLOMBE, *n.x.* A description of hea-  
thenish dance.
- in TLONDI, *n.x.* Lewdness; the unclean  
wickedness of young people.
- in TLONHLO, *n.x.* The sides of the head  
running back from the temples on  
each side, until the hair is reached.
- in TLOYA, *n.x.* Whey of milk.
- in TLUMLELO, *n.x.* Sprouts. Usually ap-  
plied to the young sprouts of an  
old plant, especially to the shoots  
of old Kaffir corn stalks. which have  
been left in the ground after reap-  
ing, and have produced a second  
crop in the succeeding year, which  
in warm climates often takes place.
- in TLUNGU, *n.x.* Pain; physical suffering.
- in To, *n.x.z.* 1. A thing; any article;  
any inanimate substance.  
2. A subject; any matter of dis-  
cussion or conversation. *Lonto*  
*ubuteta ngayo:* The subject you  
were speaking of. *Eyonanto bebe*  
*pikisana ngayo:* The matter they  
were contending about.
- isi To, *n.x.z.* 1. The calf of the human  
leg.  
2. The whole leg of an animal.
- ulu To, *n.x.z.* Thing. Used negatively to  
denote *nothing*. *Asiluto:* It is  
nothing; of no consequence.

- uku TORA, *v.i.x.z.* To bend; to stoop;  
bow down the person. *v.t.* To re-  
duce a swelling by fomenta-  
tion.
- i TORA, *adj.x.* Nine. The prefix varies  
with the spec. of the noun referred  
to. *Abantu abalitoba:* Nine per-  
sons. *Izindlu ezilitoba:* Nine  
houses. *Amadoda alitoba:* Nine  
men.
- isi TORA, *n.x.* Ninth. *Umntu owesitoba.*  
The ninth person.
- uku TOBEKA, *v.n.x.z.* To be humble, sub-  
missive, lowly. Lit. To be bowed  
down.
- uku TOBEKA, *n.x.* Humility; self-abase-  
ment. *Ukutobeka kwentliziyo:*  
Humility of mind, or heart.
- uku TOBELA, *v.t.x.z.* To bow or incline to-  
wards; to be submissive to. *To-  
bela intliziyo zenu ngakanye u Ye-  
hovah:* Incline your hearts towards  
the Lord.
- uku TOBISA, *v.t.x.* To humble; to subdue;  
to bend.
- isi TOBO, *n.x.z.* A fomentation; a poultice  
for reducing a swelling or local in-  
flammation.
- um TOBO, *n.x.* A herb from which a poul-  
tice or fomentation is made.
- uku TOBOZA, *v.t.z.* To flatter; to soothe, as  
the soothing down of a person's  
anger.
- TOROTORO, *adj.x.* Softness. It denotes  
that which is soft to the touch;  
applied to a swelling on the person.  
*Isandla sadumba sada satofotofu:*  
The hand swelled until it was soft,  
or puffed up. Also applied to ripe  
fruit. *Iziqamo ezitofotofu:* Fruit  
which is soft from ripeness. The  
prefix changes with the spec. of the  
noun qualified.
- isi TOKAZANA, *n.x.z.* A small or young  
heifer.
- i TOKAZI, *n.x.z.* A heifer.
- in TOKAZI, *n.x.z.* 1. A large huge thing.  
Compounded of *Into:* Thing; and  
*Kazi:* The superlative form of  
comparison.  
2. A female.
- uku TOKOMBISA, *v.i.x.* To hang down the  
head as if ashamed. *Intloko, uyitokombise enge ulisela:* He held  
down his head as if he were a  
thief.
- isi TOKOTOKO, } *n.x.* Darkness; gloomi-  
ubu TOKOTOKO, } ness.
- uku TOKOZA, *v.i.z.* To be in an enjoyable

state of mind ; to enjoy oneself ; to be in good health ; to be refreshed, cheered, enlivened.

uku TOKOZA, *n.z.* Joy ; enjoyment.

uku TOKOZELA, *v.i.z.* To rejoice on account of, as on receiving joyous tidings.

in TOKOZO, *n.z.* Happiness ; enjoyment ; ease ; prosperity.

uku TOLA, *v.t.x.z.* 1. To pick up from the ground, as the finding and picking up any lost thing.

2. *x.* To shoot an arrow from a bow.

i TOLI, *n.x.* A calf, after the horns have appeared. *z.* i *Tole*.

um TOLO, *n.x.z.* A camelthorn tree ; a kind of mimosa, with very large thorns.

u TOLO, *n.x.* An arrow ; a dart. *Plu. Intolo*.

i TOLORITA, *n.x.* The prickly pear ; a species of the cactus tribe of plants.

uku TOMALALA, *v.i.x.* To be pacified ; to be quieted ; to be in a pacified frame of mind, from the persuasion or coaxing of another.

uku TOMALALISA, *v.t.x.* To pacify ; to calm ; to persuade, so as to remove apprehension ; to restore confidence where there has been apprehension of evil or of unfair dealings.

uku TOMBA, *n.x.* 1. To put forth shoots ; to thrust out a germ.

Applied to a female, to arrive at the age of puberty. *Intombi* : A girl, is derived from this word.

in TOMBAZANA, *n.x.z.* A little girl.

i TOMBE, *n.z.* The part of the native hut separated off as a place for goats to sleep in.

isi TOMBE, *n.z.* A likeness, or figure, of man, woman, or child ; a doll ; a puppet. *x.* *Isitomo*.

um TOMBI, *n.z.* A large fibre-bearing tree.

in TOMBI, *n.x.z.* A girl ; a maid ; a virgin.

um TOMBO, *n.x.z.* A fountain ; a spring of water.

isi TOMBO, *n.x.z.* The young sprouts, or shooting of the germ in corn ; the chit or sprout of corn, when under the process of malting, previous to the drying process.

imi TOMBO, *n.x.* 1. Malt.

2. Fountains.

um TOMBOTI, *n.x.* A tree of a very hard description of wood, which is scented and used as a perfume. Its sap is very virulent in its effect : if it enter the eye, it often causes blindness.

isi TOMO, *n.x.* An image carved in wood, or moulded in clay ; a doll ; a puppet. *z.* *Isitombe*.

i TOMOLOLO, *n.x.* A quiet, well-behaved person ; an amiable person.

ubu TOMVI, *n.x.* Restraint ; hindrance ; check.

um TONDO, *n.x.z.* The *penis maris*.

um TONDOLO, *n.z.* A castrated animal.

in TONGA, *n.x.z.* A stick used as a weapon of assault, or defence.

isi TONGA, *n.x.* A report, as of a gun ; a report or sound caused by an explosion, or by a concussion. *z.* A large round thing, usually applied to the sweet potato.

i TONGAKA, *n.x.* A person who indulges in sleep ; a sleepy person.

in TONGO, *n.x.* The gummy matter which exudes from the eye during sleep.

ubu TONGO, *n.x.z.* Sleep.

i TONGO, *n.x.* A dream. *z.* Ancestral spirit. The *Zulus* attach ideas to the *Itongo* of providential help and succour in extreme need, especially in circumstances of war, or of a long journey when food fails them. They say the *Itongo*, their ancestral spirit, will take care of them, that they die not.

um TONGOTI, *n.x.* The name of a tree, furnishing a very hard kind of wood ; a species of *Lignum Vitæ*.

isi TONGOTONGO, *n.x.* A threatening or horrific appearance. *Amazufu asuke asitongotongo* : The heavens became threatening in appearance.

um TONGWANE, *n.z.* A kind of wild melon tree, bearing fruit like a chestnut.

i TONGWANE, *n.z.* The fruit of the *Umtongwane*.

isi TONJANA, *n.z.* A small sprout or shoot.

in TONJANI, *n.x.* Derived from uku *Tomba* : To arrive at the age of puberty, but applied only to girls. The word denotes a heathen custom of a very lascivious character, at which public rejoicings and indecent dances take place in celebration of a girl having arrived at the age of puberty. These public lascivious dances are destructive of the purity and morality of the people ; and while no wonder can be felt at their celebration among the heathen in their own country, as they are but in accordance with the impurity and immorality of their national system and belief, it is matter for astonishment that these rites are allowed by a professedly Christian Government



throughout the colony, and that in the Native Locations which are in immediate connection with the Colonial towns.

**TOWONO, v.i.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tonono*: To go forward in a straight line. *Yiti tonono wena*: Proceed onwards straight before you.

**uku TOWSA, n.x.z.** To drip; to fall in drops.  
**i TOWSI, n.x.z.** A drop.

**uku TOWSILA, v.i.x.z.** To drop, as spattering drops of rain, or as tears from the eyes; to spatter.

**isi TONTA, n.z.** A sheaf of wheat; a large bundle of the ears of the Kaffir corn tied together.

**uku TONYA, v.t.z.** To exert a commanding influence over others; to take the lead in any undertaking.

**uku TOPA, v.i.z.** 1. To be smooth and sleek, as a horse in good condition.

2. To be agreeable and pleasant to the taste, as good cooked food.

**um TORI, n.x.** Anything agreeable to the palate; a relish; that which is savoury. x. 'Mnandi.

**uku TOTA, v.i.x.** To abandon a purpose, on account of alarming representations made by another as to its perils.

z. To close up tightly, as wattling for a hut.

**isi TOTAPA, n.x.** Hangings or appendages of a garment, as fringes for ornament.

**uku TOTISA, v.t.x.** To so alarm a person, as to the dangers or perils of an undertaking, as to cause him to abandon the enterprise.

**uku TOTORA,** } v.i.x.z. To totter in walking; to move slowly  
**uku TOTABALA,** } and feebly, as a person recovering from illness.

**um TOTO, n.z.** Name of a tree, the berries of which are first green, then red, and black when ripe.

**u TOTO, n.z.** Anything arranged with taste, so as to appear neat and orderly, as a well wattled hut, or a shelf of well bound books.

**i TOROLO, n.z.** A person lacking manliness; a weak-spirited, heartless person.

**ubu TOROLO, n.z.** Helplessness; want of manliness; weakness of mind.

**uku TOTONGA, v.t.z.** To lay hold of; to seize, and to thrust with a spear or assegai, so as to kill the *Umtotongo*, or bullock given to a bride by her father to bring her good fortune.

**um TORONGO, n.z.** A bullock given by the father to a bride to bring her good fortune, and which is usually slaughtered with her approval for herself and friends exclusively.

**isi TORONGOLO, n.z.** A person without strength; poor, feeble, and helpless, from weakness.

**uku TOTOSA, v.t.z.** To pet; to indulge; to humour.

**um TOTOVANE, n.z.** A tree which produces small red berries abundantly.

**in TOTOVIVANE, n.x.z.** A large green species of grasshopper, which smells very disagreeably when touched.

**uku TOTUYA, v.i.x.** To walk feebly; to totter.

**um TOVOTI, n.z.** The temple of the head.  
x. *Inlufuno*.

**um TOVUTO, n.x.** The jugular vein.

**uku TOZAMA, v.i.x.** To be in a moody, drooping, pensive, sleepy state.

**isi TOZELA, n.x.** A thing which is pleasant to the senses, delicious to the taste, fragrant to the smell, or pleasant to the ear; that which captivates the mind through the senses, as opium, producing pleasant hallucinations, or a pleasant stupor.

**in TOZWANE, n.z.** A tough kind of rush used for binding and tying the rods of which the native hut is built.

**isi TSABA, n.x.** A garland; a bandage of an ornamental kind round the head.

*Isisaba sentyatyambo*: A head-dress of flowers; a garland. A crown.

**uku TSAKA, v.t.z.** To eject spittle through the teeth. x. *Ukutshica*.

**uku TSALA, v.t.x.** 1. To pull; to draw towards a person.

2. To attract; to influence towards a particular course of conduct.

3. To race.

**uku TSALATSLALANA, v.t.x.** 1. To pull one against another.

2. To be at cross purposes one with another; to have a difference or misunderstanding with each other.

**uku TSALEKA, v.i.x.** To be drawn or influenced towards. *Intliziyo yam itsalekile kulonto*: My heart is inclined, or is attracted towards that object.

**uku TSALELA, x.** 1. To draw a person or thing towards another person or thing. *Isalele, ngakuwe*: Draw it towards you.

2. To pull for another.

**uku TSAMA, v.i.x.** To grow less; to de-

crease in bulk, as a swelling or tumour. Ukudumba *kutsamile* : The swelling has gone down.

um TSANTS'A, *n.x.* A hollow place running up a mountain; a small ravine or kloof.

in TSAPANTSAPA, *n.x.* A person given to hospitality.

in TSASA, *n.x.* The early morn.

in TSASELA, *n.x.* A long rank description of grass growing near rivers.

uku TSATS'A, *v.i.x.* To run quickly; to make speed.

in TSATSHANA, *n.x.* Children.

in TSATSHANYANA, *n.x.* Very small children.

uku TSAULA, *v.t.x.* To cause a thing to suddenly spring as with a jerk. Applied to the throwing of tenacious clay by boys from the end of an elastic stick, so as to strike an object. It also denotes the action of water when boiling violently, so that small jets are thrown up with a jerking motion.

i TSAWA, *n.x.* An edible bulb.

uku TSAZA, *v.t.x.* To ooze, or squirt out from internal pressure, as milk from a cow when the udder is full, or as perspiration from the body when it falls in large drops, or blood from a vein.

in TSE, *n.x.* A species of civet cat.

uku TSEBELELA, *v.t.x.* To whisper; to speak in a whispering tone.

in TSEBELELE, *n.x.* Whisperings; words spoken in a whispering tone, but not necessarily in the ear, like in *Tsebezo*.

uku TSEBEZA, *v.t.x.* To whisper in the ear.

in TSEBEZO, *n.x.* Whisperings in the ear.

in TSELE, *n.x.* Stepping places cut in a tree to ascend by.

in TSELE, *n.x.* A drinker; one who drinks.

in TSELWANA, *n.x.* The upper part of the hoof of an animal whose hoof is cloven, the ring or horny substance above the cloven part.

in TSENTE, *n.x.* Scales of a fish or reptile.

in TSETELELA, *n.x.* Whisperings.

uku TSHA, *v.i.x.* To burn, as with fire; to dry up, as a river; or be burnt up by the sun. Indlu *iyatsha* : The house is on fire. Umlambo *utshile* : The river is dried up.

TSHA, *adj.x.z.* New; young; healthy. The prefix changes with the spec. of the noun qualified. *Umnyaka omtsha* : The new year. *Inyang'a*

*entsha* : The new moon. *Isitya esitsha* : A new basket.

ubu TSHA, *n.x.z.* Youth; newness; freshness.

u TSHABA, *n.x.z.* An enemy; a destroyer; one who causes desolation.

ubu TSHABA, *n.x.z.* Enmity; malevolence.

uku TSHABALALA, *v.i.x.z.* To decay; to perish.

uku TSHABALALISA, *v.t.x.z.* To destroy; to desolate; to lay waste.

i TSHABANQA, *n.x.* An antelope; the steinbok.

uku TSHADULA, *v.t.z.* To sport; to frolic.

i TSHAFELI, *n.x.* A bird; the Cape Bunting.

uku TSHAKACA, *v.i.x.* To leap or jump as a monkey from one tree to another; to spring nimbly and smartly from one thing unto another; to hop, as a grasshopper.

um TSHAKAZI, *n.x.z.* A bride.

uku TSHALUZA, *v.t.z.* 1. To rove about from place to place.  
2. To be unstable, shift, slippery in character.

in TSHAMBULO, *n.x.* One who denies a thing, knowing it to be true.

uku TSHAMPUZA, *v.i.z.* To talk rapidly without regard to truth.

i TSHAMTSHAM, *n.x.* Any thing very white in appearance, as a whitened wall, or a white rock or precipice.

um TSHANAKAZI, *n.x.* A niece.

i TSHANDA, *n.x.* A place or mark on the head bare of hair.

uku TSHANELE, *v.t.z.* To sweep, as the sweeping of a room. *x. uku Tshayela*.

um TSHANELO, *n.x.* A brush for sweeping with. *x. um Tshayelo*.

isi TSHANGUBA, *n.x.* A ringworm.

in TSHAPANTSHAPA, *n.x.* A frivolous, volatile person.

uku TSHAPALAZA, *v.t.z.* To smear the floor of a house with cow dung. *x. Uku-sinda*. This smearing is the only method whereby the ground floor of a house made of earth can be preserved from breaking up, and is the process which on Mission Stations has to be adopted in the houses of the Missionaries where boards for floors can seldom be obtained.

uku TSHAPAZA, *v.i.x.z.* To drop, or spatter as rain, or the splashing of falling water on stones.

uku TSHATA, *v.i.x.* To marry.

uku TSHATELA, *v.t.x.* To marry for, or on account of,

uku TSHATSHELA, *v.t.x.* To entirely destroy, as cattle when they eat up and trample down growing crops.

uku TSHATISA, *v.t.x.* To marry; to join together in marriage.

in TSHATSHOBA, *n.x.* The flower of the mealie cob.

in TSHATSHONGO, *n.x.* The name of a bird.

uku TSHAULA, *v.i.x.* To move the eyebrows affectedly as an expression of pride.

i THAWE, *n.x.* One high in birth; one of the aristocracy.

uku TSHAYA, *v.i.x.* To smoke tobacco.

z. To beat; to whip; to flog; to punish.

uku TSHAYELA, *v.t.x.* To sweep, as with a brush. z. Uku *Tshanela*.

um TSHAYILI, *n.x.* A sweep; one who sweeps.

z. One who beats or whips, hence a wagon driver.

um TSHAYELO, *n.x.* A brush. z. um *Tshanelo*.

in TSHAYELELO, *n.x.* 1. A sweeping away; a clearing.

2. That which is preparatory to another action or event; a preliminary; an introduction.

uku TSHAZA, *v.t.x.z.* To frost bite. *Nditshazive*: I am frost bitten.

z. To be scorched; to be burnt as food in being cooked; to be covered over with a film or thin skin, which is nearly black, as from a burn. Hence the word denotes, both in the *Xosa* and the *Zulu*, the appearance of vegetables when they turn black from the action of frost.

uku TSHAZA, *v.n.x.* To be frost-bitten.

in TSHAZI, *n.x.* A comb.

TSHI, Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tshi*: To go past a place so rapidly that only an indistinct view is obtained of it; to pass very near to.

uku TSHEBELEZA, *v.i.x.* To glide along, as on a smooth surface; to slip along, as on slippery ground, or as a flat stone on water when thrown on the surface; to make ducks and drakes.

uku TSHEKA, *v.i.x.z.* To be purged, as when suffering from diarrhoea.

uku TSHELELA, *v.i.z.* To slip or slide forward, as when walking on a slippery road. *Figuratively*, To err; to fall into, or be overtaken by, a fault.

uku TSHELEZA, *v.t.z.* To cause to slip or

slide; to make smooth. *Iliti lokusila litshelwano*: The millstone is worn smooth.

ubu TSHELEZI, *n.x.* Slipperiness. *Indlela inobutshelwani*: The road is slippery. *Lit.* It has slipperiness.

in TSHEMBENXA, *n.x.* A crooked thing, as a crooked stick, or a crooked tree.

i TSHENGAKAZI, *n.z.* A cow that usually leads the herd when travelling.

in TSHENGULA, *n.x.z.* 1. A sharp edged thing, as a stone, or a knife, become so by use.

2. A Kaffir snuff spoon.

uku TSHENTSHISA, *v.t.x.z.* To change money by giving smaller money for a more valuable coin. Kaffirized from the English word, To change.

uku TSHETA, *v.t.x.* To cut off the rind of a pumpkin by chipping it with a knife.

uku TSHETSHA, *v.i.z.* To hasten; to make haste; to move with celerity; to be quick. x. *Ukuzama*.

isi TSHETSHE, *n.x.z.* A knife. *Obsolete*.

um TSHETSHE, *n.z.* A single string of beads, as purchased in a shop.

uku TSHETSHISA, *v.t.z.* To hasten another in the performance of an action; to drive or urge on; to accelerate movement; to expedite. x. *Ukuzamisa*.

um TSHI, *n.x.* A stripe, or scratch, made on the surface of anything.

uku TSHIBILIKA, *v.i.z.* To glide or slip away, so as helplessly to fall to the ground. x. uku *Tyibilika*.

uku TSHIBILIZA, *v.t.x.* To twist the body, as a native girl in dancing.

TSHIBU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tshibu*: To feel cold and chilly.

uku TSHICA, *v.i.x.* To spit. z. *Ukutsaka*.

uku TSHICELA, *v.t.x.* To spit upon.

i TSHILOLO, *n.x.* A man whose word cannot be relied on; a deceptive, shifty character.

uku TSHIKILA, } *v.t.x.z.* To turn the back  
uku TSHIKILELA, } on any object, as a person in hot anger.

in TSHIKIVANE, *n.x.* A person of a wicked and obstinate disposition.

uku TSHILA, *v.i.x.* To dance the dance performed by circumcised lads while undergoing the rite of circumcision. These *Ukutshila* dances are of a very lewd and licentious character, in which the females of the village where they are per-

formed take a prominent part, by making obscene gesticulations. z. To throw the head about, as a high spirited horse, or a haughty person.

in TSHINGA, n.x. An ornament made from the tufted end of the jackal's tail, usually worn by men on the head, and sometimes on the shin of the leg, in dancing or in hunting. It is of a tassel-like appearance, and in an accommodated sense may be used to denote, "a tassel."

uku TSHINGA, v.i.x. To act wildly; to act without regard to consequences; to set the law at defiance.

um TSHINGO, n.z. A whistle made of a reed; a reed. Umhlanga *wemishingo*: A bed of reeds.

i TSHINITSHINI, n.x. An uncertain, unreliable character; one not to be trusted; a cheat.

uku TSHINIZA, v.t.x. To promise much, and perform little; to cheat; to humbug.

in TSHINIZO, n.x. An imposition; a deception; a delusion.

uku TSHINTSHISA, v.t.x.z. See uku *Tshintshisa*.

isi TSHIPA, n.x. Anything which causes a whispering sound by its motion. *Onomatopoeic*.

in TSHIPITSHIPI, n.z. A person with a heavy, clumsy walk.

uku TSHIPIZA, v.t.z. To wipe away tears.

um TSHISO, n.x. A brand on cattle.

uku TSHITSHA, v.i.x. To fail; to miscarry in any project or undertaking.

uku TSHITSHILIZA, v.t.z. To slide on the ground.

uku TSHITSHISA, v.t.x. To cause failure; to frustrate; to make void.

uku TSHITSHIZELA, v.t.z. 1. To chase with dogs.

2. To shiver. Referring to quick or spasmodic motions in certain diseases of cattle.

i TSHIVELA, n.x. A cheat.

uku TSHIXA, v.t.x. To lock; to bolt.

uku TSHIXELA, v.t.x. To lock up, or to lock in, as in a prison.

isi TSHIXO, n.x. A lock.

uku TSHIXIZA, v.i.x. To grind the teeth.

Also used as a noun. *Ukutshixiza kwamazingo*: The grinding of teeth.

uku TSHIZA, v.t.x. To bespatter, as with mud or water.

uku TSHO, v.i.x.z. To say so. *Watsho*:

You said so. *Anditshongo*: I did not say so.

uku TSHOBA, v.i.x.z. To be restless; to be uneasy, as one continually moving from pain.

i TSHOBA, n.x.z. The bushy end of an animal's tail. *Figuratively*, A tassel.

uku TSHOBATSHOBA, v.i.x.z. The same meaning as *Ukutshoba*, but intensified; to be excessively restless.

uku TSHOBINGA, v.i.z. To void urine. x. uku *Tunda*.

u TSHODOLWANA, n.x. A thin, spare person.

uku TSHOKOZA, v.t.z. To eject from the stomach; to disgorge, as food which rises from the stomach when a person eructates wind. Applied especially to a kind of caterpillars, named *Amacimbi*, which eject that which they have consumed when a person moves or shakes the tree on which they are found.

uku TSHOLO, v.i.x.z. To speak so for a purpose. *Utsholo nina?* For what purpose do you say so?

in TSHOLO, n.x. A concert of voices; a vocal concert.

uku TSHOLOZA, v.i.x. To sing in concert; to sing in measured time, so as to lead the native dance. It is used especially to denote the singing and action of the women at a dance who stand and sing and beat time by clapping of hands, so as to lead the dance.

uku TSHONA, n.i.x.z. 1. To disappear. Abantu *batshonile* ele kwentaba: The people have disappeared on the other side of the mountain. This word is that which is used to denote the setting of the heavenly bodies. *Ilanga litshonile*: The sun has set. *Inyanga itshonile*: The moon has set. Lit. They have disappeared.

2. To sink in water. *Utshonile emanzini*: He has sunk in the water.

uku TSHONELA, v.i.z. To disappear in a certain place. *Watshonela apa umntwana wam*: My child disappeared here, in this place.

i TSHONGOLOLO, n.z. A millepede.

i TSHONGWE, n.z. A species of the stramonium plant. Its berries are very poisonous.

uku TSHONISA, v.t.x.z. To cause to sink in water, or to disappear.

uku TSHOTSHA, v.i.z. To bend the body, as

from severe pain in the stomach, or other parts of the body.

in TSHONTSHO, *n.x.* A disgusting thing or smell; that which creates disgust.

TSHONTSHO, *interj.x.* It serves you right. Used derisively towards a person who has got into trouble by indiscreet conduct.

uku TSHOTSHOBELA, *v.t.x.* To draw nigh rapidly to an object when in pursuit, or in warlike operations.

um TSHOTSHOBELA, *n.x.* A springing forward, as of one in battle, who springs forward with energy towards his opponent; a *coup de main*; a sudden effort; an unexpected attack.

uku TSHOTSHOBELA, *v.t.x.* To go about bent from pain.

uku TSHOZA, *v.t.x.* To make sure; to assure.  
i TSHUKELI, *n.x.z.* Sugar. Kaffirized from the English.

uku TSHULA, *v.t.x.* To pierce the ground with a sharp instrument, as when searching for something. Used especially to denote the searching for a corn pit in the cattle kraal by probing, so to as to discover the stone by which it is closed.

uku TSHULUKA, *v.t.z.* To come from a far distance.

in TSHUMAYELO, *n.x.* A declaration; an address; a speech, or sermon.

in TSHUNGUTSHA, *n.z.* The spawn of frogs.

uku TSHUTSHISA, *v.t.x.* To persecute; to annoy by evil acts.

ubu TSHUTSHISO, } *n.x.* Persecution.

in TSHUTSHISO, }

um TSHUTSHISI, *n.x.* A persecutor.

um TSHWA, *n.z.* A line or stripe.

in TSHWABANISO, *n.x.* A withering up; that which is shrunk up from being withered, as a withered limb.

uku TSHWALA, *v.t.z.* To gather up in haste, as the gathering together of clothes, upon the sudden falling of rain, which have been spread out to dry.

uku TSHWAYEZELA, *v.t.z.* To scrape acquaintance with another; to sneak or steal into company.

uku TSHWELA, *x.* To scratch out; to efface.

um TSHWELE, *n.z.* Roasted maize.

um TSHWELELE, *n.z.* A small owl, that has a very monotonous note at night.

uku TSHWELEZA, *n.z.* To enter and stand between contending parties, and

endeavour to make peace. *x. uku Lamla.*

in TSHWANYA, *n.x.* A withered, dried up thing.

uku TSHWEKA, *v.t.x.* To chop a pole, so as to straighten it; to chop a pole by sharpening the end to a point.

uku TSHWIRA, *v.t.z.* To cast from the person; to give up, as a thing stolen.

uku TSHWILA, *v.t.x.* To cut the ear of an animal, as a mark whereby to distinguish it from others.

in TSHYONTSHYO, *n.x.* A young animal, or bird, or fowl. The young of beasts and birds.

uku TSHYONTSHYA, *v.t.z.* To turn away; to dismiss, as one who speaks evil.

uku TSIBA, *v.t.x.* To leap.

uku TSIBELA, *v.t.x.* To leap over or towards an object.

in TSIKIZI, *n.x.* A large wild bird, of the turkey buzzard species. *z. Insignisi.*

in TSILA, *n.x.* Filth; that which defiles. *z. in Sila.*

in TSIMBI, *n.x.* Metal; more generally it denotes iron, in bars.

in TSIMANGO, *n.x.* A ring-tailed monkey.

in TSIMI, *n.x.* A garden; cultivated land. *z. in Simi.*

uku TSINA, *v.t.x.* To laugh with a grinning kind of laughter.

in TSINI, *x. 1.* Laughter.

2. The gums. It is usually applied to a grinning kind of laughter, in which the gums are exposed.

in TSINYANA, *n.x.* A small garden.

in TSITO, *n.x.* Warmth; shelter from cold.

uku TSITSA, *v.t.x.* To ooze through, from internal pressure, as water through a dam, or blood or sweat from the skin.

in TSIZI, *n.z.* Sorrow; trouble; grief; pain of mind; sadness. Umpefumlo wam unentsizi kakulu, wada wasekufeni: My soul is exceeding sorrowful, even unto death.

uku TSOBA, *v.t.x.* To be anxious and restless about the effecting a purpose.

i TSOLO, *n.x.* A sharp point; a peak.

Intongo etsolo: A sharp pointed stick; a goad. Intaba etsolo: A pointed or sugar-loaf mountain.

in TSOMI, *n.x.* A fable; a fiction tale.

i Tsomo, *n.x.* A large river in the Tembu country; one of the chief tributaries of the great Kie river.

- uku TSONKOTA, *v.i.x.* To speak mysteriously.
- i TSONKOTILO, *n.x.* An intricacy. Used to denote dark, mysterious, or ambiguous speech.
- uku TSONTELELA, *v.t.x.* To weave; to plait; to twist, as a rope.
- in TSONTELELO, *n.x.* That which is twisted or plaited; hence, a bracelet for the wrist, such being usually twisted of different coloured grasses, or woven of beads.
- in TSONTELO, *n.x.* A rope; a thong; anything to pull by, as the trace whereby a vehicle is drawn.
- Tsu, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tsu*: To whisper softly. Usually followed by *Indlebe*: Ear. *Wasondela wati tsu endlebeni yake*: He approached and whispered softly in his ear.
- in TSUBA, *n.x.* A leather or skin bottle. Applied to the Kafir milk-sack, which is made from the hide of a cow.
- in TSUMPA, *n.x.* A wart.
- ubu TSUMTSUM, *n.x.* 1. A description of red ant.
2. Any thing soft and pulpy, like ripe fruit.
- in TSUMTSWANA, *n.x.* That which is small of its kind, as small stones, &c. Not applied to animals or plants.
- i TSWELE, *n.x.* Onions; leeks.
- in TSWELESO, *n.x.* A need, want, necessity; a state that requires supply or relief.
- in TSWELO, *n.x.* Need; lack of anything; destitution.
- uku TSWINA, *v.t.x.* To speak in a strained, affected, or unnatural tone of voice.
- Tu! *interj.* 1. No more; the absence of the thing, as, *Tu! amanzi*: There is no water. *Tu! abantu*: The people are gone.
2. Used with the auxiliary verb, *Ukuti*, to enforce silence. *Yiti tu!* Be silent; keep silence. *Bati tu!* They kept silence.
3. When the vowel is aspirated, and when thus used with *Ukuti*, it denotes the suddenly coming upon an object so as to catch a sight of it. *Ndati ndakuti tu kongonyama*, *ndatuswa kunene*: When I caught a sight of the lion, I was much alarmed.

- uku TUBA, *v.i.z.* To be agitated as water, so as to cause discoloration by stirring a sediment.
- i TUBA, *n.x.z.* An opening; a passage. Used *figuratively* for an excuse or an alleged reason.
- isi TUBA, *n.x.z.* An opening.
- uku TUBELA, *v.i.x.* To go from place to place, to escape pursuit.
- um TUBI, *n.x.z.* The milk of a cow for two or three days after calving.
- in TUBI, *n.z.* Porridge made of meal and new milk.
- in TUBU, *n.x.* Young ants.
- uku TUBULA, *v.t.x.* To remove the hair from a skin, or to remove any small pieces of flesh, adhering to the skin of a beast, after it is flayed. *z.* To butt, thump, as a calf when sucking.
- uku TUBULEZA, *v.t.x.* To stoop under a small opening, so as to work a way, as through a thicket, or the underwood, or the low bushy part of a forest. *z.* To walk gracefully, as a person with flowing robes.
- uku TUBUZA, *v.t.z.* To break up by blows, as clods, or ridges, in a field which has been roughly ploughed.
- uku TUKA, *v.t.x.z.* 1. To curse; to abuse; to blaspheme.
2. To start; to be alarmed. *Ndatuka*, *ndakumbona*. I was alarmed when I saw him.
- uku TUKANA, *v.t.x.z.* To abuse each other.
- uku TUKELA, *v.t.x.z.* To abuse on account of. *Unditukela nina?* For what are you abusing me?
- um TUKI, *n.x.z.* An abuser.
- in TUKO, *n.x.z.* A blasphemy; a curse; abusive words.
- in TUKU, *n.x.* A mole.
- ubu TUKU, *n.z.* A discharge or humour of any kind.
- i TUKU, *n.z.* A large white maggot found in old rotten manure, which is the larvæ of a large black beetle.
- isi TUKULU, *n.z.* A stem of a native pipe.
- ubu TUKULULA, *v.t.x.z.* To untie; to loosen; to unfasten.
- uku TUKULULEKA, *v.i.x.z.* To loosen; to become loose.
- uku TUKUSA, *v.t.z.* To conceal; hide away. *Watukusa intambo esikoteni*: He concealed the thong in the long grass.
- uku TUKUTELA, *v.t.z.* To be angry. *Itukutele intliziyo yake*: His heart is angry.

- uku TUKUTEZA, } v.i.x. To have anxiety  
 uku TUKUTEZELA, } about a matter, to encourage anxious thoughts, to take anxious, carking care about a matter.
- isi TUKUTEZI, n.x. Anxiety of mind, that which disturbs the mind.
- isi TUKUTUKU, n.x. An imperfect apprehension of a subject. z. Agitation of mind, such as produces perspiration on the body.
- isi TUKUTUKWANA, n.x. A very slight apprehension of a subject.
- uku TUKUZA, v.t. x. 1. To burrow in the ground, as a mole.  
 2. To proceed on a journey on a dark night, so as to have to grope the way.
- in TUKWANE, n.x. A small yellow bird, with a white circle round the eyes.
- uku TULA, v.i.x.z. 1. To leave off speaking, to be silent.  
 2. To cease to rain. *Kwatula imvula*: It ceased raining.  
 3. v.t. To take down a thing, as from a shelf, or hook. *Tula incwadi*: Take down the book.
- uku TULEKA, v.i.x.z. To fall down, as an article from a shelf.
- u TULI, n.x.z. Dust.
- u TULIKAZI, n.x.z. 1. A great dust; a storm of dust.  
 2. The month of July, so named because of dust being so abundant during that month.
- uku TULISA, v.t.x.z. To silence, be still.
- in TULO, n.x.z. A salamander.
- isi TULO, n.z. A stool; a chair; a seat. Kaffirized from the English word, *Stool*.
- i TULU, n.z. The fruit of the *Umtulu* tree.
- um TULU, n.z. A wild medlar tree bearing a fruit which is apparently rotten when ripe.
- ubu TULU, n.x. Deafness. From *Ukutula*.
- isi TULU, n.x.z. A deaf person.
- uku TULULA, v.t.x.z. To pour out of a vessel. Applied more especially to the pouring out of thick milk from the milk sack. *Tulula amasi*: Pour out the milk.
- uku TULULELA, v.t.x.z. To pour into, or pour out in a specific place. *Uwatululele lamafuta emzimbeni wami*: She hath poured this ointment on my body.
- uku TUMA, v.t.x.z. To send; to despatch.
- i TUMA, n.x. Fruit of the *Umtuma* tree.
- um TUMA, n.x. A large tree of the stramonium species, very thorny. (*Solanum*.)
- uku TUMAKALALA, v.i.x. To be satisfied with a course of action.
- uku TUMBA, v.t.z. To take captive; to carry away captive. x. uku *Timba*.
- i TUMBA, n.x.z. A boil; a swelling; an abscess.
- in TUMBANE, n.x. A sty of the eye; a small ulcer on the lid of the eye.
- isi TUMBANJA, n.z. The side post of a Kaffir hut.
- ama TUMBU, n.x.z. The intestines.
- i TUMBU, n.x. One of the intestines.
- ubu TUMBU, n.x. The inside refuse or pulpy part of a pumpkin.
- uku TUMELA, v.t.x. To send for, or to send for some special business. *Utunyehwa nina?* Why, or for what purpose, are you sent? For the change of the *m* in the example, into *ny*, see the letter *M*.
- isi TUMUTUMU, n.z. A place of large extent, as a large assemblage of huts, or a large garden.
- uku TUNA, v.t.z. To make unpleasant, offensive, disagreeable, or ridiculous, as by an offensive remark, or by adopting an unbecoming dress.
- uku TUNDA, v.t.x. To void urine. z. uku *Tshobinga*.
- uku TUNDEZA, v.t.x. To drive an animal gently; to drive on tenderly.
- isi TUNDU, n.z. A large wicker basket.
- um TUNDULUKA, n.z. A tree with a fruit like a red plum, which is very acid before it ripens.
- uku TUNGA, v.t.x. To sew, to stitch.
- i TUNGA, n.x.z. A milk pail.
- uku TUNGATA, v.t.z. To sniff; to smell at a thing like a dog.
- in TUNGELE, n.x. A coarse kind of mat.
- um TUNGI, n.x.z. One who sews.
- in TUNGO, n.x. 1. The shin bone.  
 2. The inner part of the roof of a house.
- um TUNGO, n.x.z. A sewing, a seam, a piece stitched on to a garment.
- isi TUNGU, n.z. A bundle of grass, or leaves, or any other light material.
- i TUNGULU, n.x.z. The name of a wild fruit, the size and shape of a *magnum bonum* plum. It is found in abundance on the coast lands, in

and near the colony of Natal.

um TUNGULU, *n.x.z.* The tree bearing the fruit named *i tungulu*.

uku TUNGULULA, *v.t.x.* 1. Animals which are born blind, as the feline species, are said to *tungulula* when they first open their eyes.

2. To wake up to the apprehension of a thing or subject.

in TUNGUNONO, *n.z.* The secretary bird. *x. i Ngcangzosi.*

um TUNGWA, *n.z.* A tree, the fruit of which is used as a carminative medicine.

in TUNGWA, *n.z.* The fruit of the *um tungwa* tree.

in TUNJA, *n.x.z.* An opening; a hole through a roof, a wall, or a rock.

in TUNJANA, *n.x.z.* A small opening.

uku TURQA, *v.t.z.* To smoke, as a fire; to rise, as dust.

uku TUXSULA, *v.t.z.* To throw a burden on the ground, as a piece of timber from the shoulder, or a bundle of grass or clothes from the head.

ubu TUTU, *n.x.z.* Dulness; want of edge in an instrument.

uku TUTUBEZA, *v.t.x.* To blunt the edge of an instrument or knife.

uku TUTTYUTA, *v.t.x.* To beat severely; to belabour, as with a stick.

uku TUNUKA, *v.t.* To hurt a person by touching a sore place or old wound.

isi TUNUKU, *n.z.* A weak-minded individual.

isi TUNYWA, *n.x.z.* A messenger. Lit. One sent.

i TUNZI, *n.x.z.* A shady place; a shadow. *Itunzi lofuka*: The shadow of death.

isi TUNZI, *n.x.z.* The shadow of a person or thing. *Isitunzi sendlu*: The shadow of a house.

um TUNZI, *n.x.* Shade. *Masihlale em-tunzini*: Let us sit in the shade.

uku TUPA, *v.t.x.* To mention a matter to another; to refer to, and speak casually of, a matter.

i TUPA, *n.x.* The footprint of an animal with talons.

isi TUPA, *n.x.z.* The thumb. *z. Six.*

isi TUPANA, *n.z.* A short, thickset person. From *isi Tupa*: The thumb.

uku TUPAZA, *v.t.z.* 1. To walk as a thickset person; to stump along; to toddle, as a child.

2. To grope; to try to find the way in the dark.

um TUQWA, *n.x.* A tawny coloured ox. *z. um Tuqu.*

um TUQWAKAZI, *n.x.* A tawny coloured cow. *z. um Tuqukazi.*

uku TUSA, *v.t.x.z.* To startle; to frighten; to alarm.

i TUSI, *n.z.* Brass. *x. Ixina.*

in TUSI, *n.x.z.* An ox with white flanks.

in TUSIKAZI, *n.x.z.* A cow with white flanks.

uku TUTA, *v.t.x.* To rob.

uku TUTA, *v.t.x.z.* To carry things from one place to another.

isi TUTA, *n.x.* 1. An ancestral spirit.

2. A weak-minded, helpless person. Used to denote a clever person who does foolish things; a genius.

uku TUTELA, *v.t.x.z.* To carry for another, or to remove a thing to a place named or pointed out. *Zitutele endlwini ezizinto*: Take, or carry, these things into the house.

in TUTO, *n.x.z.* A load; a cargo; that which is carried or conveyed. *Intuto wenqwelo*: The load of a wagon. *Intuto wenqanawa*: The cargo of a ship.

TUTU! Used elliptically for *Makube tutu*: Let there be silence; hold your peace; be still. *Tutuni! bantwana*: Silence! children.

u TUTU, *n.x.z.* Ashes.

i TUTU, *n.x.* A robber; one who takes from another by force or violence. Usually applied to cattle lifters.

uku TUTUMBA, *v.t.x.z.* To throb, as a wound when suppurating; to ache.

uku TUTUMBELA, *v.t.x.z.* To throb violently.

uku TUTUMBISA, *v.t.x.z.* To cause an aching pain; to cause pain, either of body or mind.

in TUMBO, *n.x.z.* A throbbing pain.

uku TUTUMELA, *v.t.x.z.* To tremble with fear; to be nervous; to feel trembling anxiety.

uku TUTUNJISWA, *v.p.x.* The passive of the verb *Ukututumbisa*: To be in pain; to be made to feel pain. For the mutation of the *mb* into *nj*, see under the letter B.

u TUTUYA, *n.z.* A scabby pustule; any foul eruption on the skin.

isi TUTWANE, *n.x.z.* An epileptic fit.

in TUTWANE, *n.x.z.* A person afflicted with epileptic fits.

i TUTYANA, *n.x.z.* A small space. Dim. of *Ituba*: A space; an opening.



- Waychamba *itutyana*: He proceeded a little way.
- in TUVU, *n.z.* Scurf on the head.
- u TUVI, *n.x.z.* The excrement of the human species.
- uku TWA, *aux. v.x.z.* The passive of *Ukuti*: To say. Used, 1. To convey an order or a command issued to a third party through a person. *Kutwa makuhanjwe*: Orders are given that the journey commence.
2. Applied to names of places thus: Sadlula kwentaba *ekutwa* Yintabakandoda: We passed a mountain named, Intabakandoda.
- um TWA, *n.x.z.* A Bushman; one of the Bushman tribe.
- u TWA, *n.z.* A deep place in a river; a hollow in a rock, where bees are often found.
- i TWABI, *n.z.* Hicough.
- uku TWABULA, *v.t.z.* To beat a child. From *Umntwana*: A child; and *Bula*: To beat out corn.
- uku TWABULULA, *v.t.x.* 1. To stretch out, as when a skin is pegged to the ground to dry, or as a garment which is stretched to remove folds or wrinkles.
2. To stretch out, as a bird when stretching out its wings to fly.
- isi TWABULULO, *n.x.* A stretching out. *Isitwabululo samapiko entaka*: The spreading out of a bird's wings.
- uku TWABUZELA, *v.i.z.* To step out in walking.
- i TWABUZI, *n.x.* A description of bird.
- u TWAI, *n.z.* Cutaneous sores.
- uku TWAIZELA, *v.i.z.* To walk vigorously; to stride along like a tall man.
- uku TWAKULA, *v.t.x.* To chew hastily.
- i TWAKUTWAKU, *n.x.* 1. Any naturally hard substance, which, when saturated by, or steeped in water, becomes soft and yielding. Hence,
2. Applied to a person without strength of mind or will; one who soon yields to circumstances; a cowardly individual.
- uku TWAKUTWAKULA, *v.i.x.* To walk in a peculiarly jumping manner, as a person who is afflicted with *Chorea*, or St. Vitus's Dance. Used derivatively to describe another's walk when unsteady.
- uku TWALA, *v.t.x.z.* To carry; to bear a burden.
- in TWALA, *n.x.* A louse.

- uku TWALELA, *v.t.x.z.* To carry for another; to carry *towards* a person or place.
- uku TWALELANA, *v.i.x.* To be very angry; to be wrathful.
- um TWALI, *n.x.z.* A porter; one who carries burdens.
- uku TVALISA, *v.t.x.z.* To lay a burden on another.
- um TVALO, a burden; load; freight.
- um TWANA, *x.z.* See *Umntwana*.
- in TWANA, *n.x.z.* 1. A small thing; the diminutive of *Into*: A thing.
2. A small quantity of anything. *Ndipe intoana yamasi*: Give me a little milk.
- in TWANANA, *n.x.z.* A very small thing.
- isi TWANYA, *n.z.* Soft fruit.
- uku TWASA, *v.i.x.z.* 1. To come into view; to begin to appear in the heavens. *Inyanga itwasile*: The new moon has appeared; it is new moon.
2. It denotes the commencement of the seasons of Spring and Summer. *Intlokohlazi seitwasile*: The spring has commenced. *Litwasile ihlobo*: The summer has commenced.
3. It denotes the completion of a professional education, and the commencement of practice by the native doctors, and the professional witch finders, denoting that they have been fully instructed in the mysteries of their profession. *Eli qira litwasile*: That doctor has completed his education and commenced practice.
4. When *Ukutwasa* is used as a verbal noun in the ablative case it has an *adverbial* power, and means, Just about the commencement of any period referred to. *Ekutwaseni kwentlokohlazi*: About the commencement of spring.
- uku TWASISA, *v.t.x.z.* To initiate into professional practice, as old doctors do a young unpractised one.
- i TWATWA, *n.x.* A dressed hide, such as is used for making thongs; a fore-slag skin. *z.* Hoar frost.
- um TWAZI, *n.x.z.* A strong fibrous substance, found in forests; a kind of monkey rope, much used by the natives in building their houses.
- um TWEBELA, *n.x.* The wax-like substance used by the bees for filling any opening in the hive, and for closing it during the winter season, to keep out the cold.

uku TWEBULA, *v.t.x.* 1. To tear the pieces of flesh off a hide which adheres to it after it is taken from the animal.

2. To strip bark from trees.

uku TWESA, *v.t.x.* 1. To give advice to another.

*x.z.* 2. To place a burden on man or beast. Used principally to denote the assisting a woman to place a burden on her head, which is the mode usually adopted by Kaffir women in carrying a burden. In the latter sense this is a word more generally used by the Fingoe tribes.

uku TWETWA, *v.t.x.* 1. To creep along slowly and slyly, as a cat.

2. To speak softly, as when giving a hint; to speak as one fearful to speak openly.

in TWETWE, *n.z.* A pod of a seed-bearing tree, as of the mimosa tree.

i TWETWE, *n.z.* A state of shivering from fear.

i TWINA, *n.x.* A mongrel dog.

TYA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tya*: To come out to the open country, as when climbing a mountain a person reaches the top, and gets a view of the country which was previously hid from him. *Wati tya entabeni*: He came out on the top of the mountain.

uku TYA, *n.x.z.* Food of any kind. = *Ukudla*.

uku TYA, *v.i.x.* To eat; to take food. = *Ukudla*.

-isi TYA, *n.x.z.* A basket; a vessel.

um TYA, *n.x.* A cord for binding with; a thong.

uku TYABEKA, *v.t.x.* To plaster, as a house.

uku TYABUKA, *v.i.x.* To chafe, as in riding, so as to have an abrasion of the skin, resulting in an open sore.

uku TYABULA, *v.t.x.* To chafe, so as to cause an open wound or sore; to open the flesh by scourging.

TYAFA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyafa*: To sink into a soft substance, as a stone into soft mud. *Ndite tyafa cludakeni*: I sunk into the mud.

TYAFILE, *adj.x.* Weak; weakness; lassitude; want of vigour. From *Tyafa*: To sink. *TYAFILE* refers to a want of strength to bear up under trials. *Ndityafile*: I am weak.

ubu TYAKALA, *n.x.* Stupidity; recklessness.

isi TYAKALA, *n.x.* A stupidly reckless person.

uku TYAKATYA, *v.t.x.* 1. To cut open, as in lancing a tumour, or cutting a piece of meat in two.

2. To lacerate in flogging or scourging.

3. To plod along on a journey.

i TYAKUVA, *n.x.* A pustule, as in the small pox.

uku TYALA, *v.t.x.z.* To push a person forward, or to push from the person.

uku TYALA, *v.t.x.* To plant, as a tree or shrub.

i TYALA, *n.x.* Guilt; faultiness.

isi TYALO, *n.x.z.* A plant; that which is planted. From *Ukutyala*: To plant.

uku TYAMPUZA, *n.z.* To impose upon a person by misleading statements; to bamboozle.

isi TYANA, *n.x.z.* A small basket, or a small vessel. Dim. of *Isitya*.

uku TYANDA, *v.t.x.* 1. To lance or cut open a boil or abscess.

2. To lay open by cutting, as a piece of meat.

i TYANDA, *n.z.* A bald place on the head.

uku TYANDELA, *v.t.x.* To cut open for another. *Ndityandele inyama ukuze ndi yoje*: Cut up this meat for me, that I may roast or fry it.

uku TYANELA, *v.t.z.* To sweep, as the sweeping of a house.

um TYANELO, *n.z.* A brush. *x.* *Umtyayelo*.

i TYANELO, *n.z.* A plant from which the natives make tea, and from which brooms are made.

uku TYANGA, *v.i.z.* To wander about from place to place.

um TYANGANIFO, *n.x.* A long-continued plaintive cry, as of a person in sorrow or trouble.

u TYANI, *n.x.* Pasture grass; hay.

uku TYANTYULA, *v.i.z.* To bolt; to run away violently.

uku TYAPA, *v.i.x.z.* 1. To perform an action seasonably, opportunely, and satisfactorily. *Utyapile ufike*: You have come just at the right time.

*Uyatyap' utaho*: You have said the right thing, and at the right time.

uku TYAPAKA, *v.t.x.* To be blinded by injury to the eyes. Always followed by *Iliso* or *Ameblo*. *Bangabantu abatyapeke amehlo*: They are persons who are blinded; whose eyes are so injured that they cannot see.

uku TYAPALAZA, *v.t.x.* To smear the floor of a house with cow dung, to lay the dust, and prevent the earth from breaking up. *x. Ukusinda.*

uku TYAPAZA, *v.t.x.* To injure or destroy the eye or eyes. *Waba tyapaza amehlo:* He put out their eyes.

uku TYAQA, *v.t.z.* To overpower by astonishment; to cause great surprise; to deprive a person of self-possession.

in TYASA, *n.z.* A snuff spoon made of bone.

uku TYATA, *v.t.x.* To carry on the shoulder, as a gun.

um TYATO, *n.x.* 1. Anything worn or carried across the shoulder. Hence,  
2. An ox whose horns lean back towards the shoulder.

uku TYATTYAMBA, *v.i.x.* 1. To flower; to blossom.  
2. *x.z.* To throb; to ache, as a rising or wound.

uku TYATTYAMBELA, *v.i.x.z.* To feel an aching pain.

in TYATTYAMBO, *n.x.* A blossom; a flower.

uku TYATTYAZA, *v.t.z.* To spurt out, as water from a syringe.

uku TYATTEKWA, *x.* Poss. of uku *Tyabeka*: To plaster. For the mutation of *b* into *ty* see the letter B.

uku TYATTYAZELA, *v.i.x.* To make a noise like the cracking of timber, or like the splitting of large pieces of wood.

i TYATTYAZI, *n.z.* A blister on the hand or foot.

TYE, *x.* 1. The perfect tense of the verb *Tyi*, which sec. It is used adjectively for Straight, denoting that which is straight, as a line, a road, or a path. *Indlela ite tye*: A path which is straight.  
2. It is sometimes used as the active voice of *Tyi*, (which see,) with the auxiliary verb *Ukuti*, after the verb *Ukwenza*: To make. *Zenzi ziti tye indlela*: Make the paths straight.

ili TYE, *n.x.z.* A stone; a flint; a pebble. *z. Itye.*

uku TYEDA, *v.t.x.* To open out anything made of metal, as a ring. Hence, To cock a gun. *Umpu utyedile*: The gun is cocked.

uku TYEKA, } *v.i.x.* To move on one side;  
uku TYEKKEKA, } to move out of the way, so as to allow another person to pass.

uku TYEKELA, *v.i.x.* To bend towards; to turn towards; to be inclined to.

i TYEKETYEKE, *n.x.* Any soft, yielding substance, wanting in rigidity, as a person in a fainting fit. *Ndite ndakulinga ukumfunqula, ndafika elityeketyeke*: When I attempted to lift him up, I found his body without rigidity. *z.* A large black ant, which is found running rapidly about in roads.

uku TYEKEZA, *v.i.z.* To leak out, or to spill out, from a vessel, so that but little remains.

uku TYEKISA, *v.t.x.* To cast aside; to wilfully neglect.

u TYEKU, *n.z.* Anything in an awkward position which is likely to fall.

uku TYEKULA, *v.i.z.* To skip about, as lambs or young calves; to gambol; to frisk about.

uku TYELA, *v.t.x.z.* To inform of an event or events; to relate; to narrate.

in TYELA, *n.z.* Porridge burnt to the bottom of the pot in which it has been boiled.

i TYELEBA, *n.x.* An aromatic plant; a kind of mint.

uku TYELEKA, *v.t.z.* To borrow; to lend. *x. Ukuboleka.*

uku TYELELA, *v.t.x.z.* 1. To relate; to communicate information to another.  
2. To visit a person or locality.

in TYELELO, *n.x.z.* A narrative; a statement.

uku TYENA, *v.t.z.* To converse; to chat; to communicate one with another in conversation; to hold friendly intercourse.

i TYEYA, *n.x.* A chest; a box. Used also to denote a coffin.

TYI, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyi*: to go straightforward on a journey. *Yiti tyi kuyo londlela*: Go straightforward on that path.

um TYI, *n.x.* An opening; an open way; that which has no obstructions. *Umtyi womyango*: The doorway, or opening into a house. *Umtyi wasehlatini*: An opening, or straight, open path, through a forest; an opening of clear sky amid clouds.

uku TYIBILIKA, *v.i.x.* To slip; to slide.

uku TYIBILIZA, *v.t.x.* To cause to slide.

uku TYIDA, *v.t.x.* To interlay, as the interlaying of metal or ivory in wood or stone. Applied by the Kaffirs especially to the interlaying of lead

or other metal in the bowls of their pipes.

uku TYIKATYIKA, *v.i.x.* To roll about in mud.

uku TYIKATYIKISA, *v.t.x.* To roll a person in the mud.

uku TYILA, *v.t.x.* To make manifest; to reveal.

uku TYILELA, *v.t.x.* To throw refuse about in a slovenly manner; to make a litter. Especially applied to the throwing about the peelings of the sweet cane, when eaten by the natives.

uku TYILOZA, *v.i.x.* To speak often; to chatter; to prate.

um TYINO, *n.x.* A row of things, as of poles, or trees, or stones.

uku TYISA, *v.i.x.* To chew the cud.

uku TYISHILA, *v.i.x.* To move off from a place rapidly, as if in haste, or from fear of evil.

um TYISO, *n.x.* The cud. Inkomo iyatyisa *umtyso*: The cow is chewing the cud.

uku TYITYISA, *v.t.x.* To spoil a thing by attempting to perform it without a sufficient knowledge of the operation; a person attempting to tune an instrument who has a deficient ear for music, and thus spoiling it, would be said to *tyityisa* it.

uku TYITYIZELA, *v.t.z.* To run a red hot iron into any soft substance, as into wood.

TYMBALALA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tymbalala*: To be prostrate, as one dead.

uku TYOBA, *v.t.x.* 1. To crush an insect or a small substance with the nail of the finger.

2. To banter.

TYOBOTROBO, *x.* *Onomatopoeitic.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyobotyobo*: To break to pieces. Applied to the breaking of dry twigs, or of dry leaves, by treading them down. *Yiya! nantsiyainyamakazi iti tyobotyobo ehlatini*: Listen! there is the sound of game treading down the branches in the forest. When preceded by the passive form of *Ukuti* it denotes the being broken to pieces. *Inqwelo yatiwe tyobotyobo emazantsi alentaba*: The wagon was broken to pieces at the foot of this mountain.

uku TYOBOZA, *v.t.x.* To break through a fence or boundary. Inkomo *zi-tyobozile ebuhlanti*: The cattle have broken through the kraal. The difference of meaning between this word and Gqoboza, (which see,) is, that *Tyoboza* denotes that an enclosure is broken through by pressing upon it, or running against it by an animal, and thus *forcing* a way through. Whereas, *Gqoboza* denotes the breaking through of an enclosure or wall *by the use of instruments*. Amasela *aggobozile indlu*: The thieves have broken through the house.

uku TYOBOZEKA, *v.n.x.* To break out, as a fountain breaking out from the earth, or cattle from an enclosure.

uku TYOBOZEKA, *v.t.x.* To break through in a certain place. Indawo apo *zi-tyobozela kona inkomo*: The place where the cattle broke through.

uku TYOKELA, *v.i.x.* To continue to reiterate and repeat again and again the same thing.

u TYOKELO, *n.x.* A repeated utterance and reiteration of the same thing.

uku TYOLA, *v.t.x.* To accuse a person falsely of any crime or misdemeanour. *z.* To deceive; to steal, stealthily, as when in friendly intercourse a man steals another's purse.

um TYOLI, *n.x.* A false accuser; one who wilfully accuses another for the purpose of injuring him.

um TYOLO, *n.x.* The yellow jessamine plant.

i TYOLO, *n.x.* A separate bush, or a clump of bushes standing alone. *z.* A bushy country.

uku TYOLOZA, *v.i.x.* To sing at a dance, so as to lead the dance, in measured time. It is used especially to denote the action of the women, who stand and sing, and keep time by the clapping of their hands, while the men dance.

uku TYOMFA, *v.t.x.* To cajole; to impose upon; to flatter, so as to cheat.

uku TYONDOTELA, *v.t.x.* To make a statement to another, in a formal and particular manner, so as to give a full and accurate account of a matter.

i TYOSHOLO, *n.x.* Anything long or lanky; a long thing without corresponding bulk.

uku TYOTROBEZA, *v.t.x.* To perform to the utmost ability of the person acting.

uku TYOUTA, *v.t.x.* To whistle, so as to incite to combat.

TYU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti*

*tyu*. 1. To suddenly throw a garment or cloth on the shoulder. *Yiti tyu ingubo yako*: Throw thy cloak over the shoulder.

2. To suddenly spring on a horse.

*Ute tyu ehasheni*: He suddenly sprang upon the horse.

um TYUBA, *n.x.* Brackish water.

um TYUKATA, *n.x.* A long, tedious road.

TYUKU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyuku*: To perform an action deliberately and carefully.

uku TYUKUZA, *x.* The same meaning as *Ukuti tyuku*, which see.

uku TYULUBA, *v.i.x.* To cause a quivering motion in the chest, and strong muscular action of the body, as made by Kaffirs when dancing in a state of nudity.

uku TYUMBA, *v.t.x.* To purloin; to take without the knowledge of the proprietor. It also denotes the appropriating a thing to a person's own use, under the professed purpose of restoring it to its owner.

uku TYUMBZA, *v.i.x.* To flounder about in water, or as a loose thing in a jolting wagon on a rough road.

uku TYUMKA, *v.i.x.* To burst open, as a ball or bladder, or as an egg in falling; to be dashed in pieces.

uku TYUMZA, *v.t.x.* To bruise; to crush. *z. Ukutyumuza.*

uku TYUNDYUTA, *v.i.x.* To talk repeatedly and incessantly on any subject.

uku TYUNDYUTUKA, *v.i.x.* To utter a long, plaintive cry, as of one in great distress.

uku TYUNTYA, *v.i.x.* 1. To make a long speech; to be prosy and tedious in making a statement.

2. To run with long and steady strides, so as to hold out long without weariness.

in TYUNTYA, *n.x.* A great talker; a proser.

i TYUNTYO, *n.x.* A long, tedious speech, sermon, or oration.

uku TYUNYUZWA, *v.t.x.z.* To be bruised. the passive of *Ukutyumuza*: To bruise. For the change of the *m* into *nyu*, see under the letter M.

uku TYUTULA, *v.t.x.* 1. To cut or tear meat from the carcase of an animal in a boisterous, ravenous manner, by snatching from each other, as is often done by Kaffirs, before it is cut up into joints; to snatch and tear from each other, as dogs when tearing to pieces a piece of meat.

uku TYUTULISA, *v.t.x.* To assist to cut meat from the carcase of an animal, as in the word *Ukutyutula*, before it is cut up into joints in a proper manner.

TYUTUTYULA. Used with *Ukuti*, which see at No. 8 of its meanings.

*Ukuti Tyututyula, v.t.x.* To move quickly, energetically, and searchingly through a thicket, a forest, or jungle, or any other obstacle to progress, in a journey.

uku TYUTUTYUTA, *v.i.x.* To be precipitate in acting; to act with nervous haste.

ubu TYUTUTUTU, *n.x.* Precipitancy in action.

uku TYUTUZELA, *v.t.x.* To act with precipitancy; to be excited in action, so as to lack prudence and caution.

uku TYUTYA, *v.t.x.* 1. To extend an action or operation over the whole surface of a person, or thing, or country. Hence,

1. To traverse a locality or a country, as in search of a person or animal. *Ndatyutya ilizwe lonke ndilifuna ihashe lam, kanti andili. fumananga*: I travelled over the whole country, seeking my horse, but found it not.

2. To gad about from place to place; to rove about. *Uman' ukuhamba etyutya ilizwe lonke*: He is constantly gadding about over the whole country.

3. To spread over the whole person. *Ebutywa umzimba wake wonke ngamaqakuva*: The eruption has spread over his whole body. *Ebutywa into eninzi amanebe, waye naye ebutyutye kunene kwanabo*: He was covered with many wounds, and he also covered them with wounds.

i TYUWA, *n.x.* Salt.

uku TYWABUZELA, *v.t.z.* To eat in a hasty and unbecoming manner.

i TYWAKUTYWAKU, *n.x.* A soft and flexible substance, as dough or wax. This word is applied to persons, to de-

note a weak, feminine disposition, or weakness of body, implying lassitude and want of vigour. If a person faints, and is habitually weak, it is said, *Ulitvokutyvaku*.

ubu TYWALA, } n.x.z. Beer; any fermented  
u TYWALA, } liquor, made either from  
malt, honey, or fruit.

uku TYWABAZA, v.t.x. *Onomatopoeitic*. 1.  
To slap with the hand; to box.

2. To clap the hands together.  
*Watvwaraza izandla zake ngovuyo*:  
He clapped his hands with joy.

isi TWETWE, n.x. Anything broad and  
flat, as a slab of stone, or a table top.

uku TWWEZA, v.t.x. To sharpen a stick to a  
point.

uku TYWILA, v.t.x. To dive in water.

uku TYWILISA, v.t.x. To cause to dive; to  
submerge; to plunge under water.

in TYWILISO, n.x. Submersion.

uku TYWINA, v.t.x. To cement; to glue  
together.

i TYWINA, n.x. Glue; any liquid cement.  
A kind of cement made from a tree  
of the same name, and used for fix-  
ing the spear of the assegai in its  
handle.

U.

U, in Kaffir, is sounded soft, like *oo* in  
the English words, moon, soot, &c.

In vowel verbs, that is, verbs the  
root of which commences with a  
vowel, the final *u* of the sign of the  
infinitive is changed into *w* before  
the initial vowel of the root. Thus,  
*Ukwenza* becomes *Ukwenza*, and  
*Ukuoyika* becomes *Ukuoyika*.

U, is the prefix for nouns which  
are the names of persons: *U-James*,  
*U-Faku*. Thus proper names are  
formed from almost any word in  
Kaffir, at the caprice of parents or  
others, arising out of some circum-  
stance or circumstances connected  
with, or which occur at, the birth  
of a child. As, *U-Zakufa*: About to  
die. *U-Zililo*: A lamentation. *U-  
Mbodla*: A wild cat. *U-Kwen-  
kwezi*: A star. *U-Gangelizwe*:  
As large as the world, &c.

When *u* is the initial vowel of a  
noun, it changes into *o*,

1. When preceded by the Eupho-  
nic letters in the genitive case. *Um-  
ntwana womfazi*: The child of

the woman. *Ihashe lomntu*: Horse  
of that person.

2. When the noun is preceded by  
the *instrumental* and *conjunctive*  
forms of the nouns. *U-Pato. Ngo-  
Pato*: Through Pato. *Indoda  
nomntwana ake*: The man and his  
child. *Besihamba kunye no Faku*:  
We journeyed with Faku.

U, is also the Pronominal verbal  
prefix of the 2 per. sing. and of spec.  
1 sing. *excepting in the subjunctive  
mood*, where the spec. 1 sing. takes *a*,  
and in the participle, where it takes *e*.  
*Ukuba atanda*: If he should love.  
*Ukuba atande*: That he might  
love. *Etanda*: He loving.

UBANINA? x. Who is it?

UBE, x.z. Tense form of the verb.  
Spec. 2 sing. participial form. *Ube-  
teta*: You having been speaking.

UBU, x. 1. The prefix of nouns 3 per.  
species 7. *Ubuso*: Face. *Ubu-  
lumko*: Wisdom.

2. The contracted or apocopated  
tense form of the imperfect tense of  
the verb, 2 per. sing. and spec. 6  
sing. *Ubuteta*: Thou wast speak-  
ing, or Thou didst speak. *Ubunga  
teti*: Thou wast not speaking. *Um-  
lambo ubuzale*: The river was full.

3. *Ubu* is the prefix whereby all  
abstract nouns are formed in Kaffir  
from the roots of common nouns.  
*Indoda*: Man. *Ubudoda*: Man-  
hood. *Ubutu*: Humanity. *Iumko*:  
Wisdom. *Ubulumko*: Wisdom.

UKU, x. 1. The infinitive of the verb  
*Ukutanda*: To love.

2. Prefix of nouns of specie 8.  
*Ukutya*: Food.

UKUBA, conj. x. 1. If. It is thus used  
as the sign of the subjunctive  
mood. *Ungati ukuba uvume undi-  
hlambulule*: If thou wilt, thou canst  
make me clean.

2. That; in order that; that it  
might. *Ndizile ukuba ndikubone*:  
I have come, that I might see thee.  
*Wayenza lonto ukuba siqumbe*: He  
did that in order that we might be  
provoked.

3. When *Ukuba* precedes the in-  
finitive of the passive form of the  
verb, it means, That it might be.  
*Ukuba kubonwe*: That it might be  
seen.

UKUNGA, x. The infinitive of the verb  
To wish. For the use of the root

see *nga*, under the letter N. *UKUNGA* is sometimes used before the Potential mood as an Optative proposition in much the same sense as is expressed by *UKUBA*. *Watandaza ukunga anga hlala naye*: He prayed that he might be with him. Lit. He prayed, wishing to be with him. *Bazidinisa, ngokunga banga fumana ucango*: They wearied themselves in endeavouring (lit. in wishing) that they might find the door.

*UKUPELA*, x. Used with the particle *ke*, affixed to denote finality. *Kupela ke kwokuteta kwam*: The end of my speech. *Ukupela ke, yibani nonke nivumelana*: Finally, be ye all of one mind.

*UKUZE*, x. So that. *UKUZE* is the infinitive of the verb *Ukuza*: To come, with the final vowel changed into e. It is used with the present tense of the subjunctive mood to denote a consequence, or a final end. *Ukuze azizise ku Tixo*: That he might bring us to God. It is also used in the sense of, "In order that." *Wasi-peleka ukuze singa lahleki*: He accompanied us, that we might not be lost. *Wasitetelela ukuze singa gwetywa*: He interceded for us, that we might not be condemned. *Wasinceda ukuze sifeze umsebenzi wetu*: He assisted us, in order that we might complete our task.

i *ULA*, n.x.z. An antelope named the Orebi.

*ULU*, x. Prefix of nouns of the 5 spec. sing.

*ULUTI*, n.x. A rod. The plural is formed by changing *ulu* into *izin*. *Uthuti*: A rod. *Izinti*: Rods.

*UM*, x. Prefix of nouns of specs. 1 and 6 sing. *Umntu*: A person. *Umlambo*: A river.

isi *UMBA*, n.z. Mould arising from damp, as upon maize or Kaffir corn.

*UNAKANYE*, adv.x. Never; not once. It is used in answer to a request or proposal from another when a decided refusal is given. *Vuma into enditelayo*: Consent to my proposal. *Unakanye!* No, never!

*UNANTSU*, x. See *Nantsi*, under the letter N.

*UNGA*, x. Used with the forms of the Potential mood as an Optative mood of the verb 3 per. sing. 1 spec. *Unga anga bulala lomntu*: He

wishes to kill that man. *Unga anga hamba*: He wishes to go.

*UNGU*, aux.verb x. Neg. past part. form spec. 1 and 6 sing. *Ungu nguye*: Not being he. *Ungu nguwo*: Not being it.

*UNGOWAS*, x. A Pronominal prefix. Spec. 1 sing. Prefixed to the ablative of nouns, thus: *Lowo ungowase mhlabeni*: He is of the earth. *Ungowase-Rini*: He is one of, or belonging to, the Rini,—Graham's Town.

*UNGU*, x. Thou art. Used before nouns of spec. 1 sing. *Ungumntu*: Thou art a person. *Ungukumkani waba Juda*: Thou art King of the Jews.

*UNGUBANINA?* x. Who art thou? This word properly refers to *persons* only, but it is also used in asking the question, What is your name? What is his name? &c. *Ungubanina igama lako?* What is thy name? Lit. *Who* is thy name?

*UNGUYE*, x. Thou art he. *Unguye owenza lonto*: Thou art he who didst that thing.

isi *UNGUZA*, n.z. A hailstorm.

*USUKUBA*, x. Whosoever. The meaning is the same as *Osukuba*, which see. *USUKUBA* is preceded by the dem. pro., and followed by a verb. *Lowo usukuba ekwenza okubi*: He whosoever he may be that doeth evil. *OSUKUBA* is usually preceded by *Ukuze*: In order that. *Ukuze osukuba ekolwa uguye angabubi*: That whosoever believeth in him might not perish.

i *UWA*, n.x. An animal uniting both sexes; a hermaphrodite.

*UYA*, x. Tense form of the verb 2 and 3 per. sing. pre. tense and spec. 6 sing. *Uyahamba*: You are going, or, He is going. Prefixed to the Infinitive of the verb it expresses *future* time. *Uya kuhamba*: You, or he, will go. *UYA* is compounded of *u*, the Pronominal verbal prefix of spec. 1 and 6 sing. and of the 2 per. sing. and the root of *Ukuya*: To go, and is lit. Thou goest, or, He goes, to love.

*UZU*, x. Used in the sense of *then* or *when* by a person addressing another, when referring to some circumstance or circumstances, or to some conversation which has previously taken place. It is there-

fore *inferential* and *consequential* in its meaning. *Uze uti ke unga libali ukuhamba nabo*: Do not then fail to go with them. *Uze uti ke wena wakubuya uwenze lomsebenzi*: Therefore, when you return, do this work. *Uze* is compounded of the verbal prefix of spec. 1 sing. and *za*, the root of *Ukuza*: To come, which see under the letter Z.

## V.

V is a soft labial, and is sounded in Kafir like *v* in the English words, vice, vine, &c.

uku VA, *v.t.x.1.* To hear; to hearken; to listen. *Uvilena?* Have you heard? *Yiva ke!* Just hear now!

2. To yield obedience; to consent. *Ndiyeva*: I consent to what is said. *Akeva*: He does not consent to obey. The imperative is formed, as in the case of all Irregular verbs, by prefixing *yi* to the root. *Yiva*: Listen.

3. To taste; to partake of. *Yivanti*, nibone, ukuba U-*YEHOVAH* ulungile: Taste, and see that the Lord is good.

4. The form of the perfect past tense of this verb is used to denote vigour, either of person or circumstances. *Umntwana uvile*: The child is vigorous. *Instimi uvile*: The land has brought forth abundantly.

5. In counting, to be over the number ten. *Ishumi liva mbini*, *liva ntatu*: Ten, and two beyond; ten, and three more. Meaning Twelve, thirteen, &c.

um VA, *n.x.* The hinder part of a person or thing.

ame VA, *n.x.* Thorns.

im VABA, *n.x.z.* A Kafir milk sack. It is an indispensable article of the household of every respectable Kafir house. It is made from the prepared hide of an ox or cow. The milk is poured in by a bottle-like neck, and remains in the sack until by fermentation the whey is separated from the curd. The latter is eaten, and esteemed highly by the natives as an article of food. *z.* A herd of cattle.

VAKA, *n.z.* A careless, slovenly, cowardly person.

uku VAKALA, *v.i.x.* To sound forth, as a bell, or report of a gun.

uku VAKALISA, *v.t.x.* To cause to sound forth.

uku VAKATYA, *v.i.z.* 1. To walk abroad for exercise or pleasure.

2. To stand or walk on guard, as a soldier. *x. uku Varasha*.

i VAKAVAKA, *n.x.* A sandy country; a damp country; soft, yielding ground.

uku VALA, *v.i.x.z.* To shut; to close.

uku VALEKA, *v.t.x.z.* To be shut. *Ucango lu-valekile*: The door is shut. *Ucango aluwaleki*: The door will not shut.

uku VALELA, *v.t.x.* To shut in. *Bamralela endlwini*: They shut him up in the house. *Ndivalelwa endlwini*: I am confined in the house.

uku VALELISA, *v.t.z.* To bid adieu; to take leave of.

uku VALELISANA, *v.t.z.* To take leave of one another.

um VALI, *n.x.* A doorkeeper.

u VALO, *n.x.z.* 1. Anxious fear. Sometimes used for an accusing conscience, meaning fear on account of guilt.

2. The soft part of the cartilage of the breast bone.

um VALO, *n.x.z.* A pole used for closing the cattle fold.

uku VAMA, *v.i.z.* To be in abundance; to abound; to be covered with, as a fruit tree with fruit; to exceed the usual quantity. *Intsimi ivamile nonyaka*: The land has brought forth abundantly this year.

im VAMA, *n.z.* Worth; quality; value.

uku VAMBA, *v.i.x.* To tattoo; to make figures on the person by cutting the skin.

um VAMBI, *n.x.* One who makes figures on a person's body by cutting it; one who practises this as a profession.

um VAMBO, *n.x.* A mark or wale in the flesh, caused by the healing of cuts made by tattooing the person, or cuttings for cupping.

isi VAMI, *n.z.* One who excels others; a master of many arts; one who exceeds others in all he undertakes, whether of good or evil; a person of energetic character.

uku VANA, *v.t.x.z.* To understand each other. *Lit.* To hear each other.

im VANA, *n.x.z.* A lamb; a small sheep.

um VANE, *n.x.* Asparagus.

uku VANGA, *v.t.z.* To mingle; to mix.



- uku VANGANA, *v.t.z.* To mingle with each other
- i VANGE, *n.z.* A cob of maize with grains of different colours; strings of beads of different colours.
- uku VAKASHA, *v.t.x.* 1. To keep watch, as for a thief; to stand on sentry.  
2. To walk abroad, either for exercise or pleasure. *z. Vakatyā.*
- uku VATA, *v.i.x.z.* To dress; to cover the body; to wear clothes.
- i VATALA, *n.x.* A water melon.
- isi VATI, *n.z.* One who dresses in soft clothes, applied generally to young females who pay more attention to dress than others.
- uku VATISA, *v.t.x.z.* To clothe.
- isi VATO, *n.x.z.* Dress; clothing.
- u VAVA, *n.z.* A mass or body which is broken up into fragments, which are scattered in confusion, as the material of war and mutilated bodies on a battle field after a deadly conflict.
- uku VAVANYA, *v.t.x.* To try; to test; to examine, so as to ascertain the qualities or qualifications of a person or thing.
- ulu VE, *n.z.* A small bird; the water-wag-tail. *x. Um-vemve.*
- uku VELA, *v.t.x.z.* 1. To come from. *Uvela pina?* Where do you come from?  
2. To come into sight. *Ukumkani uvelilena?* Has the king yet made his appearance? *Hai, akaka veli:* No, he has not yet appeared.
- utu VELA, *n.z.* Old, original custom.
- uku VELELA, *n.x.z.* To come forward, or appear, for a purpose; to come prominently forward.
- im VELELO, *n.z.* The forehead. From *Ukuvelela:* To come prominently forward.
- im VELO, *n.x.z.* Native origin; nature.
- u VEMVANE, *n.z.* A butterfly.
- um VEMVE, *n.x.* A bird; the water-wag-tail.
- VENE, *adj.* Sound; vigorous; healthy; perfect in development. The prefix changes with the spec. of the noun qualified. *Ihashe eleveneyo:* A sound horse. *Umhlaba oveneyo:* Sound, firm ground, as distinguished from boggy ground. From *Ukuvana:* To feel each other. The meaning is, That which can be relied on; that which will not give way, as ground which the feet may feel without fear of sinking in

it, or as a horse on which the rider may sit and feel assured it will not fail under him.

- i VENGGE, *n.z.* A whistle made from a reed.
- u VETE, *n.z.* A tree frog.
- um VETYANE, *n.x.* A small species of bird named the wagtail.
- uku VEVA, *v.i.z.* To quiver, as a reed in the wind, or as a person from agitation or anger.
- um VEVE, *n.z.* A crack or flaw, as in a cup which is not broken.
- uku VEZA, *v.t.z.* To bring forth; to produce; to exhibit; to divulge.
- VI, *z. Onomatopoeic.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vi:* To make a sound like *vi* in connexion with whistling. *Wati vi umlozi:* He makes a soft, low whistling sound.
- uku VIKI, *v.t.x.z.* To parry as a blow; to ward or fend off; to be on the guard against; to avoid by dodging, as to dodge a blow.
- uku VIKELA, *v.t.x.z.* To ward off for; to defend from, as a person interceding for a child with its parent, when about to be chastised, or a lawyer defending a client in a court of law.
- um VIKELI, *n.x.z.* A defender; one who fences well.
- isi VIKI, *n.x.z.* A weapon for defence or parrying, as a shield.
- VIKI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti viki:* To break off short, as the bone of a limb when fractured.
- uku VIKIZA, *v.t.x.* 1. To break off from, as from an army when proceeding to battle, or from a company which has started together on any expedition. *z.* To break in pieces; to ravage, as a storm of hail beating down a crop of maize or corn.
- um VIKO, *n.x.* The outside or border of cultivated land; the place of separation or breaking off from other lands.
- i VILA, *u.z.x.* A lazy, indolent person.
- ubu VILA, *n.z.x.* Laziness; indolence.
- uku VILAPA, *v.i.z.* To spend a person's time in lazy indolence.
- i VILI, *n.x.* A wheel. Kaffirized from the English wheel.
- isi VILIBA, *n.x.* An ear ornament of wood or bone.

- uku VIMBA, v.t.x.** To refuse to give to another; to be stingy. *Uyandivimba*: You refuse to give to me; you are stingy. **z.** To stop the way; to close up, as a bottle, by corking it, so as to prevent any one taking its contents.
- u VIMBA, n.z.** A storehouse.
- um VIMBI, n.x.** A stingy person. **z.** One who obstructs; one who impedes others.
- isi VIMBO, n.x.z.** A cork; a stopper for a bottle or jar.
- um VIMBO, n.x.z.** 1. A wale or mark on the body from a whip or stick.  
2. Stripes given by a scourge. *Babetwa ngemivimbo emininzi*: They were beaten with many stripes.
- uku VIMBOZELA, v.t.z.** To beset; to surround; to enclose.
- in VIMVI, n.z.** Splinters of wood or bone; shivers; small pieces of any thing.
- i VIMVINGANE, n.x.** A species of moth.
- uku VINGCA, v.t.x.** To close up a path or pass. *Vingca amazibuko, ukuze kungadluli umntu*: Guard, close up the fords, so that no man pass by them.
- uku VINGCELA, v.t.x.** 1. To prevent escape; to close up an opening, or to stand in an opening, so as to prevent any escape thereby. *Vingcela inkomo zingapumi kwelitaba*: Prevent the cattle escaping by this gap or opening.  
2. To surround a place, so as to prevent escape; to besiege; to close every path. *Isixeko savi-ngcelwa emacaleni onke*: The city was besieged on every side.
- Vingci, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vingci*: To close up. *Bati vingci indlebe zabo*: They closed their ears.
- i VINKILE, n.x.z.** A shop for articles of sale. Kaffirized from the Dutch, *Winkle*: Shop.
- uku VITA, v.t.z.** To strike with violence.
- VITE, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vite*: To break in two pieces.
- i VITI, n.x.** The pith of a tree named the *iviti*, which is used by the natives for tinder.
- i VITIVITI, n.x.z.** Any substance which is without strength; a rotten thing.
- uku VITIVA, v.t.z.** To slash; to divide; to shatter; to break in pieces, by a blow, or a succession of blows.
- uku VITYELA, v.t.z.** To dress the hair of the head.
- uku VIVA, v.t.x.** To cut into small pieces, as meat at a public feast when cut up for the visitors.
- isi VIVANE, n.x.z.** A heap of stones thrown together by travellers at certain dangerous passes, a small stone being added by every passer by. This is an ancient custom, of the origin of which the natives can give no account. The person throwing the stone on the heap usually says, "*Tixo ndicede*:" God help me. A Kaffir will thus ask help of God in the accomplishment of the enterprise he is engaged in on his journey, without any reference to its character, whether for good or evil, as he will use the same form whether going to steal his neighbour's cattle, or when going to visit his friends, or to pay his addresses to a young woman.
- um VIVI, n.x.** One who cuts into small pieces as at a feast; one who cuts up for others.
- isi VIVI, n.x.** A public feast.
- i VIVINGANE, n.x.** The death moth found in the hive of the bee.
- uku VIVINTA, v.t.z.** To make trial of any thing. Usually applied to the waving or shaking of a spear or shield, to judge as to its centre of gravity, before being used.
- um Vo, n.x.z.** A unit which is over ten. Used thus: *Ishumi eli nomvo*: Ten that has a unit,—eleven. *Ishumi elinemivo mibini*: Ten that has two units,—twelve.
- uku VOKOMALISA, v.t.z.** To puff up; to swell with pride; to show much self-confidence; to speak or act insolently towards a person.
- i VONDWE, n.z.** A water rat.
- im VONGOLOLO, n.z.** A tall, lank, feeble person.
- um VONGOTI, n.z.** Name of a tree, the leaves of which are edible when cooked.
- u VONGWE, n.z.** A drone; a tall, lazy person.
- uku VOROZA, v.t.z.** To beat violently.
- uku VOVA, v.t.z.** To strain; to filter.
- u Vovo, n.z.** The red flower of the aloes.
- i Vovo, n.z.** A strainer; a filter.
- im Vu, n.x.z.** A sheep. *Plu. Izuvu.*

- Vu, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vu*: To sit awhile. *Masiti vu*, apa kancinane: Let us sit here awhile.
- uku VUBA, v.t.x.z. To mix boiled corn with *amasi*, thick milk, for food.
- um VUBO, n.x.z. Corn mixed with thick milk for food.
- im VUBU, n. A hippopotamus, or sea-cow.
- uku VUKA, v.t.x. 1. To awake from sleep; to arouse one's self from a reclining posture. *Vuka ume*: Arise, and stand upright.  
2. To awake from sleep. *Ndavuka kwakusasa*: I awoke early in the morning. *Vuka wena oleleyo ngobutongo*: Awake, thou that sleepest.
3. To appear.
- im VUKA, n.x. The palm of the hand. *Ndam beta ngemvuka*: I beat him with the palm of my hand.  
z. Work or food before the usual time of the morning meal.
- im VUKAZANA, n.x.z. A small ewe; a ewe lamb half grown. From *Imvu*: A sheep, and *Kazana*, the dim. female termination.
- im VUKAZANA, n.x. A bewailing. From *Vuka*: To wake up, and *Zana*: Come together.
- im VUKAZI, n.x.z. A ewe sheep.
- uku VUKELA, v.t.x.z. 1. To arise for a purpose.  
2. To make an attack upon; to rise up against another. *Undivukela nganina*? Why have you attacked me? Why have you risen up against me?
- uku VUKELISA, v.t.x. To stir up a person against another. *Wamvukelisa ngakumi*: He stirred him up against me.
- im VUKELO, n.x.z. A rising for a purpose; an attack; an assault.
- i VUKUTI, n.x. A pigeon; the wild pigeon, but also applied to the tame species.
- i VUKULU, n.x.z. A wood pigeon, of a dark colour.
- i VUKUVUKU, n.x. 1. A weak, inert person; one who is wanting in rigour.  
2. A tattered garment.
- uku VUKUZA, v.t.x. To walk through obstructions, as through long grass, or when encumbered with a long garment; to force the way through that which opposes progress.  
z. 1. To raise the dust in walk-

ing, as a person ploughing the dust with his feet; to turn up, as when ploughing a light soil.

2. To excite; to stir up the passions; to ruffle the temper.

uku VULA, v.t.x.z. 1. To open as a door. *Vula ucango*: Open the door.

2. To remove obstructions. *Vula indlela*: Open a way. *Vula indiziyo zenu*: Open your hearts.

m VULA, n.x.z. Rain. The verb *Ukuna* is usually used with *invula*, when it is said to rain. *Yana invula*: It rained. Lit. It rained rain.

uku VULEKA, v.i. x.z. 1. To be in an open state. *Isango livulekile*: The gate is open.

2. To open itself. *Beza esangweni lentsimbi elati lavuleka kubo ngokwalo*: They came to the iron gate, which opened to them of its own accord.

uku VULELA, v.t.x.z. 1. To open for another.

2. To begin an operation or enterprise, so that others may follow, and take part therein. *Wabavulela ukuteta baza balandela*: He began to speak, or opened the conference for them, and they followed it up.

uku VUMA, v.i.x.z. 1. To consent; to accede to a thing or proposal; to admit in argument; to agree to. *Sendivumile*: I consent now; I allow that; I admit it now.

2. To confess. *Wavuma, akakanyelanga*: He confessed, and denied not.

3. To sing. *Vuma iculo*: Sing a song.

i VUMBA, n.x. A smell; a perfume.

um VUMBO, n.x. The mark of a rod or whip on man or animal; a wale.

uku VUMBULULA, v.t.x. To open up to view, as to turn up anything in ploughing or digging, as a stone; to bring to light. Also, To make clear in a discussion. z. To unstop; to draw out, as the cork of a bottle.

im VUME, n.x. The will; willingness of conduct. *Ngemvume yentliziyo*: With purpose of heart.

uku VUMELA, v.t.x.z. 1. To admit; to allow of; to approve of; to admit the truth of a proposition. *Ndiya vumela oko ukutetayo ukuba kuyinyaniso*: I admit the truth of what you say.

2. To allow of an action, or course of conduct. *Ndiyavumela ukwenza kwake*: I allow him to

act thus; I approve of his doings.

3. To agree with a person, or with a particular view, opinion, or doctrine, as agreeing with a political or religious party or sect. *Ndiya-mvumela* u-John: I agree with John.

uku VUMELANA, *v.t.x.z.* To agree together in the prosecution of some enterprise; to make a contract or agreement; to be in harmony one with another.

u VUMELANO, *n.x.z.* A contract; an agreement; that to which two or more persons consent.

uku VUMELEKA, *v.t.x.z.* To be allowed; to be allowable; to be lawful. *Ukw-enza okuvumelekileyo*: That which is allowed; approved of.

uku VUMELEKELA, *v.t.x.z.* To be allowed to; to be lawful to. *Kuvumelekela okumkani bodwa*: It is lawful for kings alone. *Kuvumelekele kungene inkosi yodwa ku londlu*: It is lawful for the chief alone to enter that house.

im VUMELO, *n.x.z.* Permission; consent.

uku VUMISISA, *v.t.x.* To help to sing.

im VUMVU, *n.x.z.* A quantity of light materials, such as a mouse's nest; anything like crumbs or fragments.

um VUMVU, *n.z.* Name of a forest tree.

uku VUMVUZELA, *v.t.x.z.* To shake out of the hand; to sprinkle, or let fall lightly a substance, such as sugar or flour, from the hand.

uku VUNA, *v.t.x.z.* To reap; to harvest. Used also as a noun. *Ukuvuna kwalonyaka*: This year's harvest.

uku VUNDA, *v.t.x.z.* To mould, as earth; to rot, as manure. *z.* To abound in food.

isi VUNDI, *n.x.* A person who is rich in the produce of the land; a large holder of corn. *z.* A piece of public land.

uku VUNDISA, *v.t.x.z.* To enrich soil; to fertilize.

um VUNDLA, *n.x.z.* A hare.

uku VUNDLA, *v.t.z.* To run, as a hare, by skirting the side of a hill.

uku VUNDLISELA, *v.t.z.* To look at another askance; to turn the eyes on a person without moving the head.

um VUNDLO, *n.z.* A side of a hill which slopes very much; a hill with a steep side.

uku VUNGANA, *v.t.x.z.* To snarl; to growl like a dog.

uku VUNGULA, *v.t.x.z.* To pick the teeth.

isi VUNGUVUNGU, *n.z.* A strong wind; a gale of wind.

uku VUNGUZA, *v.t.z.* To blow strong, as a gale. *x.* uku *Vutuza*.

um VUNI, *n.x.z.* A reaper; one who reaps a field.

i VUNJAVUNJANA, *n.x.* Slight, but unpleasant smells.

uku VUNULA, *v.t.z.* To adorn the person; to deck out with ornaments.

um VUNYA, *n.x.* A fish moth.

uku VUSA, *v.t.x.z.* 1. To arouse; to lift up; to awaken from sleep.

2. To alarm; to excite.

uku VUSELA, *v.t.x.z.* To arouse for, or on account of; to excite to action; to raise up for. *Wabavusele umindisi*: He raised up for them a Saviour.

uku VUSELELA, *v.t.x.z.* 1. To stir up; to arouse; to cause a commotion on account of any occurrence or event.

2. To stir up a person from inaction or indifference to activity.

uku VUSELELEKA, *v.t.x.z.* To wake up; to be in an aroused and wakeful state.

um VUSI, *n.x.z.* One who arouses and excites others; an alarmist.

i VUSO, *n.x.z.* An alarm; fear; dread; terror; a stirring up to action.

uku VUTA, *v.t.x.* 1. To ripen. *Amazimba avutivwe*: The corn is ripe.

2. To blow. *Umoya wavuta kakulu*: The wind blew strongly.

3. To burn; to blaze up. *Umlilo wavutakakuhle*: The fire burnt well.

4. To be well or perfectly dressed or cooked. *Sevutivwe inyama*: The meat is ready, or well cooked.

5. Used figuratively for intensity of feeling. *Kwavuta umsindo wake*: His wrath waxed hot. *Lwavuta utando lwake*: His love was intense.

uku VUTEKA, *v.t.x.z.* 1. To swell up, as a bladder filled with wind, or the body of a dead animal from the gases of putrefaction.

2. To be filled with vexation and anger. *Wavuteka ngomsindo*: He was swollen with anger.

uku VUTELA, *v.t.x.z.* 1. To blow on a thing, as to blow up a fire. *Vutela umlilo*: Blow up the fire.

2. To sound any wind instrument of music by blowing into it. *Vutela ixilongo e Zion*: Blow the trumpet in Zion.

3. To blow in a certain direction.

Umoya *uvutela* ngasesiude : The wind blows towards the south.

uku VUTEZELA, *v.t.x.z.* To blow a fire continuously, until a flame is produced.

uku VUTISA, *v.t.x.z.* To cause to burn ; to ripen ; to cook perfectly.

uku VUTUKA, *v.i.z.* 1. To fall off from ripeness or maturity, as ripe fruit from a tree.

2. To go off from a place. *Vutukani* nimke : Get from this place, and off with you.

uku VUTULA, *v.t.z.* To throw or shake off, as a horse throwing clay from his feet in running.

uku VUTULULA, *v.t.x.z.* To shake off, as fruit from a tree ; to shake out, as from a sack ; to shake dust from a garment ; to shake off from the hand, or any other substance.

VUTUVUTU, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vutuvutu* : To shake or strip off, as fruit from a tree.

uku VUTUVUTUZA, *v.i.x.* To make short and successive motions of the body ; to make successive and repeated efforts of a short and rapid character.

uku VUTUZA, *v.t.x.* To blow with violence, as a hurricane. *z.* uku *Vunguza*.

isi VUVU, *n.x.z.* A worthless, weak thing ; lukewarmness ; moral, physical, and intellectual weakness ; indifference ; want of vigour.

ubu VUVU, *n.x.z.* Small, worthless, weak things ; physical, moral, and intellectual weakness.

uku VUYA, *v.i.x.* To rejoice.

uku VUYELA, *v.t.x.* To rejoice on account of : to rejoice in a thing or person. *Ndiyavuyela ukufika ka Bawo* : I rejoice on account of the arrival of my father. *Ndiyavuyela kumhlobo wam* : I rejoice in my friend.

uku VUYELELA, *v.t.x.* To triumph ; to rejoice over one who has been subdued.

uke VUYELELEKA, *v.i.x.* To be despised ; to be triumphed over.

uku VUTISA, *v.t.x.* 1. To cause joy. *Londaba indivuyisile* : That news has made me joyful.

u VUYO, *n.x.* Joy ; gladness.

uku VUZA, *v.i.x.z.* 1. To leak. *Isitya siyavuzo* : The vessel leaks.

2. To reward. *U-YEHOVAH uya kumvuzo kwango kwemisebenzi yake* : The Lord will reward him according to his works,

u VUZE, *n.z.* A small bird with a long tail, which frequents watering places and swampy ground.

um VUZI, *n.x.z.* A rewarder ; one who bestows a reward. *Ugumvuzi wabo abakutele ukumfuna* : He is the rewarder of them who diligently seek him.

i VUZI, *n.x.* A small black animal found on the banks of rivers, about the size of a cat.

um VUZO, *n.x.z.* A reward ; wages.

## W.

W in Kaffir has the sound of *w* in the English word wagon. It is the Euphonic letter of the nouns of specs. 1 and 6 sing.

WA, *x.* This particle is used. 1, as an interjection, to call the attention of the person spoken to. *Wa Tom!* Look here ! or pay attention ! Tom. It is often used thus when speaking familiarly to a friend. *Wa wetu* : Pay attention, thou, of us : that is, thou who art one of our acquaintance. When thus used it is a contraction from *Wena* : Thou ; and the noun following is in the vocative case. *Wa betu* : You of ours = Our friend there. *Wa mfundini* : Thou man.

2. It is inserted between the verbal prefix of the pre. indicative of the verb and the root, to denote that the action of the verb is habitual, or that there exists a constant propensity to its performance. *Uyawalila umntwana* : The child is crying again. Meaning that the child is constantly crying. *Uyawatsho* : He is always saying so. *Uyawenjenjalo* : He is always doing so. When thus used, the root verb is used in its simple form, without any change of conjugation. *Wa* is in these sentences the root of *Ukuwa* : To fall ; and the sense is similar to the use of this word in English, when we say he is always falling into that habit, or that way of acting : he has an inveterate propensity to it.

3. It is the verbal medial and accusative of spec. 2 plur. *Ndiwabonile amahashe* ; I have seen the

horses. *Wawetela amadoda*: He reproved the men.

4. It is the Tense form for the past indef. tense indic. mood spec. 1 sing. *Watanda*: He loved.

5. It is often used by way of warning. *Wafa mfondini*: Take care, you will be killed. *Watsha*: You will be burnt. *Wenzakala*: You will be hurt.

6. It is also used conjunctively after the past tenses of each mood. *Wapakamisa amehlo ake wabona indawo ekude*: He lifted up his eyes, and saw the place afar off. *Wangena etempileni waqala ukubagxota abo babe tengisa kona*: He went into the temple, and began to cast out them that sold there.

uku **WA**, *v.i.x.* 1. To fall to the ground.

2. To be degraded by wrong conduct. *Uwile ezonweni*: He has fallen into sin.

ili **WA**, *n.x.* A precipice; a cliff. Lit. A falling down, or a place falling. *z. isi Wa*.

i **WABA**, *n.x.z.* A black ox with white flanks.

uku **WABAZELA**, *v.i.z.* 1. To walk lazily with the arms dangling about the sides.

2. To flap the wings, as a bird before flying, or a cock before crowing.

**WACA**, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti waca*: To fall or lie down in any place in companies, or droves, or flocks. *Intaka zati waca entsimini*: The birds alighted in a flock in the garden. *Impi yatiwa waca lutshaba*: The army was cast down, slain by the enemy.

**WAHYA**, *x.* Tense form of the verb, spec. 1 sing. indicative, prefixed to the infinitive of the verb. Thus prefixed it denotes future time, and has a conjunctive force. *Vulani ingcango waeya kungena ukumkani*: Open the gates, and the king shall come in. It is often used to denote that the action of the verb to which it is prefixed is dependent upon a preceding action, or course of conduct, which is the condition upon which the action of the second verb depends. *Sondelani ku Tixo, waeya, kusondela kuni*: Draw nigh unto God, and He will draw nigh unto you.

uku **WAHLAZA**, *v.i.z.* To rattle, as chains worn as ornaments by the Kaffir women, or beads upon a girl, when she walks. (*Onomatopoeitic.*)

uku **WAHLELA**, *v.t.x.* To hit or slap with the flat of the hand on the cheek.

i **WAINA**, *n.x.z.* Wine. Kaffirized from the English.

i **WAKA**, *n.x.z.* A thousand.

**WAKE**, *per.pro.x.* His; hers. Spec. 1 sing. See the possessive case of the pro. in the Grammar.

**WAKOWABO**. See **KOWABO**.

**WAKU**, *x.* Tense form of the verb 2-per. sing. It forms a kind of aorist tense, which is indefinite as to time, but more generally denotes past time. When you. *Wakuteta*: When you spoke. *Wakufika*: When you arrived.

uku **WAKUPONKE**, *x.* This is a compounded word. The *wa* is the verbal medial or accus. form of *Amandla*: Strength. *Kup'* is a contraction of *Kupa*: To put forth. *Onke* means All. To put forth all strength; to use the utmost endeavours. *Wawakup'onke wenz' umzamokazi*: He did his uttermost, and made a great effort.

ubu **WALA**, *n.z.* Hastiness.

uku **WALAGHLA**, *v.t.z.* 1. To smash with a heavy blow with a stick, or with a stone.

2. To bring forth young, as cattle. The word, when used in this sense, has reference to the casting of the young to the ground in its birth.

uku **WALAZA**, *v.i.x.* To act thoughtlessly; to be careless; to be hasty in action.

uku **WALAZELA**, *v.t.z.* To do a thing hastily; to be under the influence of panic or consternation, as when suddenly attacked by an enemy; to hurriedly lay hold of a weapon for defence.

u **WAMAZIBULO**, *n.x.* The firstborn. See **AMAZIBULO**.

**WANGA**, *x.* He seemed as if. *Wanga ngumntu olusizi*: He seemed to be one who was in trouble. See *Ukunga*, at No. 2 of its meanings. When prefixed to spec. 1 present tense of the Potential mood, it expresses strong desire for the performance of some action expressed in the verb following. *Wanga*.

*anga pila* : O that he may recover from his illness.

um WANGALALA, *n.x.1.* A general statement.

2. Grain threshed out, as distinguished from that still in the ear.

u WANGAWANGA, *n.x.* An endless thing, as a path through a forest, or a very long rope.

WAPINA, *adv.x.* Which. Spec. 2 plur. *Wapina amazwi angawake*? Which are his words?

i WASA, *v.x.z.* A black ox with a white belly and flanks.

i WASAKAZI, *n.x.z.* A black cow with a white belly and flanks.

WATSHA, *interj.x.* Beware! You are in danger of being burnt. See *Wa*, at No. 4 of its meanings.

i WATSHA, *n.x.* An arm ring.

WAUNGE, *x.* Tense form of the verb. Thou oughtest not. *Waunge-hambanga ngalondlela* : Thou oughtest not to have gone by that path.

WAUNGE-UNGA, *x.* Tense form of the verb. Thou shouldst not have. *Waunge-unga vuyelelanga abawileyo* : Thou shouldst not have rejoiced over the fallen.

WAWAPINA, *adv.x.* Spec. 2 plu. Which of two or more? or, Which of them? *Wawapina kuwo amahashe afikileyo*? Which of the horses which have arrived?

WAYE, *x.* Tense form of the verb, indicative spec. 1 sing. Expressing an indefinite past time, which may refer to an action long since performed, or one that has just terminated. It often precedes the perfect tense of *Ukuti*, as *Wayesiti wahamba* : He went. Lit. He did so; he went. *Wayenikelwe igunya yokulaula* : He received authority to rule. This form is also used with a conjunctive force. *Waye bonile u Tixo ukuba kulungile* : And God saw that it was good. *Waye u Tixo wamdala umntu* : And God made man.

WAYESITI, *x.* And he said. From *Ukuti* : To say. See *Ukuti*.

WAZA, *x.* From *Ukuza* : To come. Used conjunctively before verbs at the commencement of a sentence. *Waza wapendula kubo* : Then answered he them. *Waza wati kuye* : And he said to them. *Waza wadanduluka ngelizwi elikulu* : And he cried with a loud voice.

WEDWA, *x.* Thou alone. Usually pre-

ceded by the per. pro. *Wena* : Thou.

*Wena wedwa* : Thou alone. *Nguwe wedwa ongenza lonto* : It is thou alone who canst do that thing. *Nguwe wedwa ongancedayo* : Thou alone canst help.

uku WELA, *v.t.x.z.* 1. To pass over a river or over the seas.

2. To fall upon. Used thus : *Inqwelo imwele u-John* : The wagon fell on John. When thus used it is the objective form of the verb, *Ukuwa* : To fall. See *Ukuwa*.

ama WELE, *n.x.* Twins.

i WELE, *n.x.z.* One of twins.

uku WELISA, *v.t.x.z.* To conduct over a river, or over the ocean.

uku WELWA, *x.z.* The passive of *Ukuwela* : To fall upon. It is used in a peculiar sense, denoting the becoming subjected to any malady. *Uwelwe sisifo sofuka* : He is overtaken by a sickness unto death. *Uwelwe yingozi* : An accident has befallen him.

WENA, *per.pro.x.* Thee; thou; thyself. It is both nom. and accus. *Wena ohambayo* : Thou who walkest. *Ndiyakangela wena* : I am looking at thee. It often gives strength and emphasis to what is said; as, *Nditeta wena* : I am speaking of thee.

WENZAKALA ! *x.* Beware! you are in danger of being hurt. See *Wa*, at No. 4 of its meanings.

WETU, *n.x.z.* One of us; one belonging to us, or to our side. Used thus : *Wetu!* My good fellow! *Wa wetu!* Pay attention, my good fellow!

um WEWE, *n.x.* 1. A doleful place.

2. A confused noise, as of an uproar, or of doleful sounds.

uku WIZA, *v.t.x.z.* To assist in crossing a river.

i WILIWILI, *n.z.* A person with hurried, indistinct utterance.

uku WISA, *v.t.x.* To throw down; to cast down.

i WISA, *n.x.z.* A short stick, with a knob at the end, for felling a man. Hence the name, *i-Wisa* : A feller; from *Ukuwiso* : To cast down. An instrument to knock down with. (*Fingoe*.)

isi WO, *n.x.z.* A fall. *Isiwo sake sikulu* : His fall is great.

WODWA, *x.* It alone. Referring to nouns of spec. 6 sing. It alone; nothing more. *Umtunzi wodwa* : Nothing but shade.

uku WOLA, *v.t.x.z.* To gather up anything together, and remove it. *Wola imvutuluka*: Gather up the litter.

uku WOLOKOLEKA, *v.i.z.* To fall down with a crash; as the falling of a mass of earth, as a landslip, or the falling of a stone from the face of a precipice.

WONA, *x.z. per.pro.* Spec. 6 sing. This. Ngumlambo obesiteta ngawo wona: This is the river of which we spoke.

i WONGA, *n.x.* Gracefulness of carriage or deportment; a fine figure. *Lomntu unawonga*: That person has a graceful carriage or deportment.

um WONVO, *n.x.* A path running between places which on each side are dangerous to pass on account of natural obstacles; a defile.

WU, *x.* Verbal medial and the accusative of spec. 6 sing. *Ndiyawugaula umti*: I chop (it) the tree. *Siya-wuwela umlambo*: We are crossing the river.

u WUCA, *n.x.* Gruel made from prepared and sifted meal.

isi WUMBA, *n.z.* The disease in wheat called rust.

uku WUNGULA, *v.t.x.* To brush off as chaff from wheat when being threshed out.

WUPINA, *adv. x.* Which? Spec. 1 and 6 sing. *Wupina umlambo ubuwela kuwo*? Which river did you cross? *Wupina umntu*? Which person?

WUWUPINA? *adv.x.* Spec. 6 sing. Which of the two? *Wuwupina umlambo ubuteta ngawo*? Which of the two rivers did you speak of?

## X.

X in Kafir is a lateral click. It is pronounced by pressing the tongue against the side of the mouth, and making a sound similar to that made by a rider in urging on his horse.

ama XA, *n.x.* Times; seasons.

ili XA, *n.x.* A time; a season. Both this word and *Amaza* are contractions. The former from, i *Xesha*: Time. The latter from, *Amaxesha*: Times.

isi XA, *n.z.* A very bushy country.

uku XABA, *v.t.x.* To bar an entrance; to bolt a door by placing a bar across it.

z. 1. To lie across; to be in a

wrong or unnatural position, as a bone of a fish when fast in the throat, or a child when at the birth it is in an unnatural position, and is therefore brought forth with difficulty.

2. To be adverse to; to find fault with; to blame; to be at cross purposes with another.

uku XABANISA, *v.t.x.z.* 1. To cause a quarrel.

2. To entangle, as thread or string.

3. To cause to be at cross purposes.

uku XABELA, *v.t.x.* To hack; to chop to pieces. *z.* To be adverse; to be hostile to.

um XABI, *n.z.* An opponent; a quarrelsome person.

uku XABISA, *v.t.z.* 1. To place in a wrong position; to cause hostilities to make adverse.

2. To tempt to evil; to obstruct in that which is right.

i XABISO, *n.x.* Price; value. From *Ukuxaba*: To bar an entrance. Lit. The hindrance to the possession of a thing.

i XABO, *n.x.* A bar to an entrance; a bolt to a door. From *Ukuzaba*: To bar an entrance.

i XAI, *n.x.* A place to hang anything on; a branch of a tree, which is cut off so as to hang up things on it, or a rack made of wood, such as a gun is suspended on, is called an *i Xai*.

uku XAKA, *v.t.x.* To puzzle; to annoy; to obstruct. *Lonto iyandizaka*: That thing puzzles me.

i XAKA, *n.x.* An ox with hanging horns.

uku XAKAMA, *v.i.x.* To be suspended by being caught in a tree.

ama XAKAVITI, *n.x.* An old, worn-out thing. *Zingamaxakaviti ezizihlangu zam*: These shoes of mine are worn out.

i XAKAXAKA, *n.x.* A person or animal whose body is covered with articles either of ornament or burden.

uku XAKAZA, *v.t.z.* To puzzle; to perplex; to put in fear.

isi XAKE, *n.x.z.* An obstacle of progress an obstruction.

uku XAKEKA, *v.i.x.z.* To be puzzled; to be engaged in some business of a difficult character; to be in difficulties.

XAKEKILE, *x.* The perfect tense of *Xakeka*, used as an adjective. To be engaged in some business or



undertaking which prevents attention being given to any other, or to a person seeking an interview. *Ndizakekile*, andinakumbona lomntu ngoku: I am engaged, and cannot see that person now.

i XALA, *n.x.* A trouble; that which causes anxiety; anxious care.

uku XALA, *x.* Used adjectively for being in trouble. *Ndixulile*: I am cast down by troubles.

uku XALABA, *v.i.x.* To be disabled, as by an accident, so as to cause injury to a limb.

i XALABA, *n.z.* The shoulder blade. *x. Ixalaba*.

uku XALABEKA, *v.n.x.* To be in a state of disability from injury caused to the person by an accident.

um XALAGUBE, *n.x.* 1. The name of a shrub.

2. Used to denote an emaciated person.

i XALANGA, *n.x.* A large species of vulture; a carrion eagle.

uku XALELA, *v.i.x.* 1. To be anxious respecting any subject or occurrence. *Intliziyo yam ixilela umntwana wam*: My mind is anxious about my child.

2. To be troubled, annoyed, or dissatisfied about any thing or occurrence.

in XALENYE, *n.x.* A part of. *Ixalenye yembeu*: Part, or some, of the seed.

uku XALISA, *v.i.x.* To trouble; to cause anxiety.

u XAM, *n.x.* A Guana; a large species of lizard resembling an alligator, found in the rivers of South Africa.

uku XAMA, *v.i.x.* To propose to purchase; to bespeak. In this sense it denotes a proposal of marriage to a young woman, accompanied by the gift of cattle, arising from the custom of *Ukulobola*, or paying dowry for a wife. Women and girls are considered as *property* among the Kafirs, and when engaged by a man in marriage the engagement is made with the father, not with the girl, as she is allowed no voice in the matter, and the engagement is confirmed by a payment, as a deposit, in cattle. To pay this deposit is to *Xama* the girl. See *Ukulobola*. This word has been understood as meaning to *betroth*, but it has no

thing of such meaning as the word "betrothal" in English signifies.

i XAMA, *n.x.* A Spring-buck; an antelope which in running takes very long springs or leaps. Hence its name, *Spring-buck*. *z.* A belt or band worn by women round the waist.

um XAMA, *n.z.* A species of mimosa tree.

uku XAMALAZA, *v.i.z.* To sit astride; to straddle; to walk with a straddling gait.

i XAMBA, *n.x.* A bag made of rushes, as a sugar bag.

i XAMESI, *n.x.* A cattle place at a distance from the usual place of residence.

XAMFA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xamfa*: To close tight the hand, on any thing; to hold tight.

uku XAMFULA, *x.* The same, as *Ukuti xamfa*.

uku XAMFUZA, *v.i.x.* To slobber in eating; to suck up hastily, as liquid food.

uku XAMLA, *v.i.x.* To use up; to use with prodigality.

XAMNYE, *adv.x.* Aside; away from; on one side.

i XAMXWA, *n.x.* A tree, or plant, or animal, or person who has grown rapidly; anything of extraordinarily rapid growth.

i XANDEKA, *n.x.* The slope on either side of a valley. *Plu. ama Xandeka*: Hill sides.

si XANGA, *n.x.* A spear or knife; any instrument for cutting with.

isi XANTI, *n.x.z.* The vertebrae or spine of a bullock. So named because of the row of perpendicular bones which are attached to the spine, which appear as forks of the branch of a tree. See i *Xanti*.

i XANTI, *n.x.* 1. A forked bough or branch of a tree.

2. A post with forks, placed with others at the entrance of a native cattle kraal, to receive the poles for fastening the kraal.

uku XANXA, *v.i.z.* To pour sweet milk into food, so as to form a kind of custard.

um XANXALALA, *n.x.* An animal of great strength, as compared with others of its kind. *Leyankabi iluxanzalala*: That is an extraordinary ox for strength and endurance.

uku XANYWA, *x.* The passive of *Ukuzama*, which see. To be bespoke; to be

so far disposed of in sale that a pledge or deposit is paid as a guarantee of the purchase or bargain being completed. Hence it denotes the preliminaries of the transactions between a man and the father of a girl as to marriage, when an ox or cow is given and accepted as a guarantee of the marriage being consummated. *Lentombi izanywe ngu-Pato*: That girl is bargained for by Pato. See *Ukuzama* and *Ukulobola*. For the change of the *m* into *ny* in the passive see under the letter M.

uku XAPA, *v.t.x.z* 1. To lap with the tongue, as a dog in drinking.

2. To eat in a slovenly manner, so as to soil the mouth with food. *Uzapile*: You are soiled with food. XAPAXAPA, *x*: Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xapazapa*: To move as in haste; to be in commotion. Not applied to one person, but to bodies of men. Used also to denote the commotion of boiling water.

i XAPAXAPA, *adj.x*. A state of commotion, as that of boiling water.

uku XAPAZELA, *v.t.x*. To splash, as cattle in crossing a river, or as water when boiling violently.

uku XATALAZELA, *v.i.x*. To stagger about, as when resisting another, as in wrestling, or in attempting to lift a heavy weight.

uku XATISA, *v.i.x*. To place the body in a leaning position, so as to resist the efforts of an animal to escape from the hand; to stand firm against the efforts of another to draw a person away.

uku XATULA, *v.t.x*. To make marks or prints in anything soft, as footmarks in soft clay.

izi XATULO, *n.x*. Shoes; sandals.

uku XAXA, *v.t.x* 1. To chop meat, so as to joint it with a chopper.

2. To repair; to mend, as a pair of shoes, or a house.

i XAXA, *n.z*. A worn-out thing. Applied either to a person or a thing.

isi XAXABESHA, *n.x*. A flat and wide thing, as a door or table.

uku XAXAMFULA, *v.t.x* 1. To interfere; to meddle with another's concerns.

2. To seize a person unawares.

uku XAXAMISA, *v.i.x*. To walk with long strides, lifting the feet up high off

the ground, as if to avoid any apprehended danger; to give the body a sort of shock at each step in walking, by a sort of rest.

i XAXAVITI, *n.x*. A sloven; one habitually careless of neatness or order.

uku XAXAJA, *v.i.x*. To be afflicted with diarrhoea.

uku XAXAZISA, *v.t.x*. To purge, as an aperient medicine.

uku XAYA, *v.i.x*. To bring trouble by any imprudent course of conduct.

uku XAYELA, *v.t.x*. To involve another, or other persons, in trouble by imprudent conduct.

ubu XAYI, *n.z*. A trouble; a difficulty; something difficult to be accomplished.

uku XAZALALA, *x*. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xazalala*: To spread out over a large surface. Waite *xazalala* ingubo yake: He spreads out his garments.

u XEBA, *n.z*. A small kind of hawk.

uku XEBULA, *v.t.x*. To strip off, as bark from a tree; to cast off, as the roughness of young horns. *x*. uku *Xobula*.

uku XEGA, *v.i.x*. To be infirm; to decline in life. Applied to a state of infirm old age.

ubu Xego, *n.x*. The feebleness of old age; infirmity arising from age. *z*. ubu *Xegu*.

i Xego, *n.x*. An old man; one well advanced in years. *z*. i *Xegu*.

i XEGOKAZI, *n.x*. An old, infirm woman. *z*. i *Xegukazi*.

ama XEGWANA, *n.x.z*. Old persons.

ama XEGWAZANA, *n.x.z*. Old women.

uku XEKA, *v.i.x.z*. To be loose in the joint, as a chain, or a machine, or as a wagon wheel, the spokes of which are loose; to be loose in the ground, as a pole or post.

isi XEKO, *n.x*. A town, or large village. *z*. i *Xeko*.

uku XELA, *v.t.x* 1. To inform, or to tell to another.

2. To be about the same distance from a place spoken of.

uku XELA, *x*. To slaughter. This word is descriptive of the method used by the Kaffirs in slaughtering a beast. An incision is made by the assegai, or native spear, in the abdomen below the ribs, while the animal is still standing in the cattle fold.

the person who slaughters thrusts his hand and arm into the body of the beast, seizes the large artery (the *aorta*) which runs from the left ventricle of the heart, along the spine, and violently ruptures it, thus causing instant death. The name of this artery is, *Umzelo*. Hence the word *Ukuxela*: To slaughter. To slaughter an ox by the method adopted in civilized life, by throwing it to the ground, or to so fasten its limbs as to prevent resistance to the person slaughtering, is considered by the Kaffirs as savouring of pusillanimity, and a person thus slaughtering would be considered wanting in that strength and firmness of mind which constitutes courage and bravery. When slaughtered by the uku *Xela* process, the ox is approached while standing among the herd; and after the incision is made, the person making it immediately thrusts the hand into the side, and although the ox usually starts off at full speed, the slaughterer never leaves it until the artery is ruptured, or, failing to do this, he is saluted by the derisive cheers of the bystanders, and retires crestfallen, and deeply mortified by the result.

uku *XELISA*, *v.t.x.* To imitate; to do as another does. *Xelisa mina*: Do as I do.

um *XELO*, *n.x.* The large artery of the arterial system running from the left ventricle of the heart, along the spine; the *aorta*. When a beast is slaughtered after the native fashion, this great trunk artery is ruptured as described under the word uku *Xela*, which see. This word is sometimes used when a very solemn and emphatic appeal is made as to the truthfulness of a statement, or the sincerity of a party entering into an engagement. The *Umzelo* is considered as the seat of life, and when thus used it means, "By your life," "By my life." *Ngomzelo wam, nditeta inyaniso*: By my life, I speak the truth." *Ukuba ngomzelo wenu nindicede ndingavuya*: If it be sincerely your intention, or your mind, to assist me, I shall rejoice. *Ukugauka umzelo*, is, To expire; to

die. *Eselegauk' umzelo*: He is really dead; life is extinct. Lit. The *Umzelo*, or seat of life, is ruptured. = "The silver cord is loosed, the golden bowl is broken." (Eccles. xii. 6.)

i *XEMHEYA*, *n.x.* The mouth piece of a tobacco pipe.

uku *XENGAXENGA*, *v.i.x.* To be loose, so as to fall from side to side, or, as a chair, loose in its joints. *Ingwelo izengaxenga*: The wagon is loose in its joints, shakes about as it moves along.

uku *XENGAXENGISA*, *v.t.x.* To loosen any fixture, as a pole in the ground, by pushing it from side to side.

isi *XENXE*, *adj.x.* Seven; the seventh. The prefix varies with the spec. of the noun qualified. *Amadoda masixenze*: Seven men. *Abantu abasixenze*: Seven persons. *Isibonda esisixenze*: The seventh pole. *Inkwenkwe eyesixenze*: The seventh boy.

isi *XENGXE*, *n.x.* A small axe.

in *XENYE*, *x.* See in *NXENYE*.

uku *XENTSJA*, *v.i.x.* To dance, and throw the body into contortions, so as to keep time to songs and the clapping of hands.

uku *XESHA*, *v.t.x.* To chase or pursue on horseback.

i *XESHA*, *n.x.* A certain time or period.

i *XESI*, *n.x.* The Keiskama river.

i *XIBA*, *n.z.* A hut erected in a garden upon poles, so as to enable the watcher to see birds, &c., which come to destroy the corn; a watch tower.

i *XIBITA*, *n.x.* Buttermilk.

i *XIDOLO*, *n.x.* An ill dressed person; a sloven; a poor person.

ubu *XIDOLO*, *n.x.* Poverty; slovenliness in dress or person.

i *XIGXA*, *n.x.* An untidy, slovenly person.

uku *XIKA*, *v.i.x.* To perform an act repeatedly or continually.

i *XILAMASELA*, *n.x.* A kingfisher.

i *XILONGO*, *n.x.z.* A trumpet; any wind instrument.

uku *XINA*, *v.t.x.* To press against an object or person, so as to impede progress.

i *XINA*, *n.x.* Brass.

uku *XINA*, *v.i.x.* To jump straight up and down, with the body erect, as the Kaffir men when they dance, the feet falling continuously in the same place.

uku XINANA, *v.t.x.* To crowd; to press together in a narrow passage or doorway. It is used as an adjective for a strait or narrow pass. *Isango elizineneyo*: A strait or narrow gate. *Indlela ezineneyo*: A narrow way.

uku XINEZEKA, *v.n.x.* To be in trouble of mind; to be distressed and perplexed in spirit.

u XINEZEKO, *n.x.* Anguish of mind; perplexity of spirit. *Ndiya kuteta eluxinezekweni lwomoya wam*: I will speak in the anguish of my spirit.

uku XINEZELEKA, *v.i.x.* To be distressed and perplexed on account of; to be apprehensive of coming evil.

uku XINEZELELA, *v.i.x.* To perplex the mind on account of things.

uku XINGA, *v.t.x.* To stick fast, as a wagon which the oxen have not strength to pull. *Inqwelo izingile*: The wagon has stuck fast. *z.* To turn or twist the body in dancing.

uku XINGANA, *v.t.x.* To press upon, and be entangled with each other.

uku XINGISA, *v.t.x.* To retard; to restrain; to obstruct.

isi XINTA, *n.x.* A short, thick made dog; a bull dog.

uku XIZA, *v.t.x.* To strike off from a rock or stone, as mussels or oysters, or any shell fish. *z.* uku *Xonza*.

um Xo, *n.x.* The marrow or oil which is in the substance of a bone, as distinguished from that which is more solid, and found in the hollow part of the bone.

um Xoba, *n.x.* Spoil; booty. That which is taken from an enemy in war time.

uku Xoba, *v.i.x.* 1. To make ready for a journey.

2. To prepare for a fight or war. *z.* To pound; to trample upon; to stamp under foot, as an elephant in treading down small trees; to drive into the ground, as a stake.

isi Xoba, *n.z.* A wooden pin or stake for driving into the ground for any purpose

i Xobakazi, *n.x.* A large booty or spoil.

izi Xobo, *n.x.* Weapons of war.

uku XOBULA, *v.t.x.* To strip bark from a tree. *z.* uku *Xebula*.

uku XOKA, *v.i.x.z.* To make a false statement; to speak loosely; to utter a white lie. The form usually used for lying, with wilful intent to injure another, is, *Ukwenza ulwimi*: To lie. *Ukuzoka* is not

often used to denote wilful lying. When a Kafir says, "*Uyazoka Mfondini*," he means, "You jest, man: you really do not mean what you say;" but when he says, "*Uteta ulwimi*," the meaning is, "You speak lies; you wilfully violate the truth; you intend criminally to deceive."

uku Xokelela, *v.t.x.* To unite by tying, as one string or rope to another.

um Xokelelwana, *n.x.* A chain.

i Xokekwa, *n.x.* Anything that has become useless from age, or wear and tear in use.

ubu Xoki, *n.x.z.* Falsehood; that which is contrary to truth, whether uttered in jest, or intended to deceive.

i Xoki, *n.x.z.* One who utters falsehoods.

ubu Xokoloshu, *n.x.* The large red ant, which bites severely.

uku Xokoxa, *v.t.x.* To stir up anger in the breast; to precipitate impending evil. *Yinto ke leyo ezokoxe umsindo ngakumbi kwada kwaliwa*: This stirred up angry feelings afresh, which caused the fight to take place. This word literally means, To probe with a stick.

uku Xokozela, *v.t.x.z.* 1. To make a great and confused noise, as the rattling over stones. *Amanzi ayazokozela emlanjeni*: The water roars, makes a confused or rattling noise in the river.

2. To speak loudly and confusedly, as several persons at the same time, so as to make a great noise; to make a confused noise, like *Xoko zoko*. (*Onomatopoeitic.*)

in Xokozelo, *n.x.* A loud confused noise, as of several persons speaking at the same time. *Ize ningenzi inxokozelo kangaka*: Don't make so great a noise.

uku Xola, *v.i.x.* To be satisfied. Used only as an adjective, thus: *Uxohile*: He is satisfied.

*z.* 1. To strip bark off from a tree. Apparently a contraction of *Xobula*.

2. To put away bad tempers.

uku Xoleka, *v.n.x.* To be in a satisfied state. Used thus: *Ndizolekile*: I am quite satisfied.

uku Xolela, *v.t.x.* To pardon; to forgive an offence.

um Xolisi, *n.x.* A peacemaker.

u Xolo, *n.x.* Peace.

i Xolo, *n.x.* The bark of a tree.

uku Xbma, *v.t.x.* To hang up, as on a rope or a hook.

i Xombululu, *n.x.* A sloven; a person of slovenly habits; a slut.

uku Xbmeke, *v.t.x.* To be in a hanging position; to hang on.

isi Xomlelo, *n.x.* That which requires kneading to bring it to perfection, as dough for bread, or clay for bricks.

uku Xomolozela, *v.t.x.* To make a desperate but weak effort under circumstances of extremity. Inkomo iseludakeni, *yaxomolozela* ukupuma, kodwa yaswel' amandla: The cow is fast in the swamp; it made a desperate but ineffectual effort to get out, its strength not being equal to it.

u Xongo, *n.x.* The shin bone.

uku Xononoza, *v.i.x.* To hold out; to continue unto the end; to persevere in a task or undertaking with patient endurance.

um Xononozo, *n.x.* 1. A long and almost endless thing.

2. One who holds out against difficulties in the accomplishment of an enterprise.

uku Xontela, *v.t.x.* To hold fast; to cling to a person or thing.

i Xonti, *n.x.* A long haired animal.

uku Xonza, *v.t.z.* To knock off from a rock, as oysters, or as limpets, or mussels, or other shell fish. x. uku Xiza.

um Xosa, *n.x.* An individual of the Xosa tribe of Kaffirs; a Kaffir.

ama Xosa, *n.x.* The national name of the Kaffir tribes inhabiting the country on the eastern frontier of the Cape colony.

i Xosha, *n.x.* A dressed hide.

uku Xova, *v.t.z.* 1. To mould or mix up into a mass or form, as the moulding of bricks.

2. To stir up strife, by so mixing up persons' utterances, as to incite to contention.

3. To prevaricate by mixing up words, so as to talk in a round-about way, as of many things, so as to lead off from the subject under discussion.

uku Xovula, *v.t.x.* To knead; to tread, as clay for bricks. z. To speak in a rambling, prevaricating manner; to speak without caution.

isi Xovulelo, *n.x.* That which is kneaded, as dough for bread.

uku Xbxi, *v.t.x.* 1. To stir up: to arouse, as stirring up to strife. *Baxizwangu* Maqomo, ukuba balwe: They are stirred up to fight by Maqomo.

2. To stir up a fire, by breaking up the coals. *Xixxi* umlilo: Stir up the fire.

uku Xoxa, *v.t.x. z.* 1. To discuss a subject; to enter into conversation on any subject in a friendly manner; to narrate. *Masixoxa* imfazwe: Let us talk about the war.

2. Dogs are said to Xoxa when barking at bay.

uku Xoxela, *v.t.x.* To stab repeatedly; to multiply wounds on one already fallen.

i Xoxo, *n.x.z.* 1. A general conversation about matters.

2. A toad; a large frog. This word is from uku Xoxa: To talk together; to converse; to join in a general talk about matters where several persons are engaged in conversation. It is *Onomatopoeic*, and refers to the sound expressed by Xoxa, as that which represents the confused noise of many persons speaking at the same time, which is often the case when the Kaffirs converse together in their houses. For the same reason i Xoxo denotes a toad, or large frog, because it is continually making a sort of deep croaking noise like Xoxo.

izi Xoxo, *n.x.z.* Communings; conversations on any subject; consultations.

uku Xoxomela, *v.t.z.* To snatch from another; to take away by violence.

i Xoxosholo, *n.x.* 1. A forlorn or distressed object; a person who has been exposed to tempestuous weather on a journey, and arrives at home wet and weary, with his clothes saturated with rain, would be called an *Ixoxosholo*.

2. A person reduced in circumstances, who has lost heart, and is very much dejected and cast down, would be called an *Ixoxosholo*.

um Xoxozi, *n.x.* A Kaffir melon; the bitter melon.

uku Xoxa, *v.t.x.z.* 1. To strip bark off a tree.

2. To remove the rind or outside of a pumpkin with a knife or small axe.

- z. To shell, as maize from the cob; to detach from, as oysters from a rock.
- uku XOZULA, *v.t.x.* To bark a tree by chopping the bark off from the sticks.
- uku XUBA, *v.t.x.z.* To mix up together things of different sorts. z. To combine, as the combining of different regiments of an army for war.
- uku XUBANA, *v.i.x.z.* To become mixed up together, as two flocks of sheep. z. To coalesce; to combine.
- uku XUBANISA, *v.t.x.* To assist in mixing together different ingredients. z. To combine; to bring two or more things into union, so as to make one body; to cause to coalesce.
- in XUBUWA, *n.x.* Tinder.
- uku XUGA, *v.i.z.* To become loose, as a stake in the ground.
- uku XUGISA, *v.t.z.* To loosen, as a stake in the ground.
- uku XUKA, *v.i.x.z.* To be lame; to limp; to walk as one lame.
- uku XUKUXA, *v.i.z.* To rinse out the mouth with water.
- uku XULULA, *v.t.x.* To cause to peel off in cakes, as clayey land when ploughed peels off from the surface unto the foot of a person walking thereon.
- uku XUMA, *v.t.x.* To revive, as the making up of fire; to resuscitate.
- uku XUMA, *v.t.x.z.* To bound; to leap; to jump up and down in the same place, as Kaffirs in dancing.
- um XUME, *n.x.z.* A jumping up and down.
- uku XUMISA, *v.t.x.* To speak highly of; to esteem; to praise; to exalt.
- uku XUXA, *v.i.x.* To fall off in flesh, either from want of food, or long continued, wasting sickness.
- uku XUXISA, *v.t.z.* To cause leanness in cattle, either from want of food, or from a wasting sickness.
- uku XUXUZELA, *v.i.z.* To belch up wind, with a sound like *Xu, Xu*; to suffer from flatulency.
- XUZU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xuzu*: To jerk a person or thing towards another.
- uku XUZULA, *v.t.x.* 1. To graze, as a wheel against a stone.  
2. To break off, as a branch from a tree.
- uku XWABUSA, *v.i.z.* To taste pleasantly, as food.
- uku XWALA, *v.i.z.* To become perverse; to become corrupted in heart or disposition for a season, as a petulant person or disobedient child, or an old person giving way to evil propensities.
- i XWALA, *n.z.* A person who is petulant, and of rude and improper manners; one who will bear no restraint, and will not allow himself to be corrected in manners or opinions by others.
- i XWANE, *n.x.* A lamb.
- uku XWASA, *v.t.z.* To exclude from sharing in the prosecution of an affair; to exclude from the sharing in property or an estate.
- uku XWAYA, *v.i.z.* To be on the guard against evil, or of the designs of others; to take heed; to be shy; to keep away from.
- uku XWAYELA, *v.t.z.* To beware of; to shun; to be shy of.
- ubu XWAYIBA, *n.x.* Chaos; disorder.
- uku XWEBA, *v.i.z.* To scratch the person.
- uku XWEBUKA, *v.t.x.* To fall off, as bark from a tree. z. uku *Xebuka*.
- uku XWEBULA, *v.t.x.* To strip off bark from a tree. z. uku *Xebula*.
- uku XWELA, *v.i.x.* To grow poor and thin; to lack vigour. Generally used as an adjective, thus: *Ilizwe lizwelile*: The country is bare, poor in pasturage. *Inkomo zizwelile*: The cattle are in bad condition.
- ama XWELE, *n.x.* Fetlocks of animals.
- um XWELO, *n.z.* Dialectic for *Umxelo*, which see.
- in XWEMBE, *n.z.* A large wooden spoon for taking food, as porridge from the cooking pot.
- uku XWESA, *v.t.x.* To place one thing athwart another, on a wall, or on the side of a steep ascent, as a side path which crosses another which is in the direct line of ascent is said to *Xwesa* it.
- isi XWEXWE, *n.x.* A broad and flat thing, as a flat slab of stone, or a table.
- XWI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xwi*: To catch up; to snatch up.
- uku XWILA, *v.t.x.* To lay hold of a person or thing suddenly, so as to forcibly pull him or it back, or to remove suddenly to another place.
- i XWILI, *n.x.* A wild dog.
- uku XWILIZA, *v.i.z.* To be choked, or suf-

focated, as by water, or by the throat being seized by another person.

uku XWILIZISA, *v.t.z.* To choke; to suffocate.

uku XWITA, *v.t.x.* To pluck a bird or fowl of its feathers.

## Y.

Y is sounded in Kaffir like *y* in the English word You.

1. It is the euphonic letter of nouns of spec. 3 sing. prefixes *in* and *im*.

2. Y is prefixed to the root of vowel verbs to form the imperative. *Ukw oyika* : To fear. *Yoyika* : Fear thou. *Ukwaka* : To build. *Yaka* : Build.

3. When as the euphonic letter it is prefixed to nouns of spec. 3 sing. it has the force of the *substantive verb*. *Indlu* : House. *Yindlu* : It is a house. *Imilambo* : Rivers. *Yimilambo* : They are rivers.

uku YA, *v.t.x.z.* To go to move on. *Ndaya kona* : I went there. *Waya entabeni* : He went into the mountain. The meaning attached to *Ukuya* is always that of *action as opposed to rest*. *Masiye kulondawo* : Let us go; or, let us be going to that place.

YA, *x.z.* 1. The root of *Ukuya* is used as an *auxiliary verb*, in the formation of some of the tenses of the principal verb. When thus used it retains its original meaning of *action, as opposed to rest*. *Ndiya sebenza* : I work, is literally, I go work; meaning, I set myself to work; am engaged in the act of working. *Ndiya kuteta* : I shall speak. Lit. I go to speak. And so in all the tenses wherein *Ya* occurs as an auxiliary verb.

2. It is often used conjunctively, in the same manner as *Za*, which see. *Baya batuma izicaka zabo* : And they sent their servants. *Waya umntu lowo wasolula isandla sake* : And that person stretched forth his hand.

3. It is the past indef. of spec. 3 sing. *Yafika inkosi* : The captain arrived.

um YA, *n.x.* The wild hemp, very extensively used by the native tribes as an article for smoking like tobacco.

YABO, *x.* One of the forms of the poss. pro. Theirs.

YABONA, *x.* Look ! behold ! see ! When used as spoken to more than one person, the plu. *ni* is added. *Yabonani* : Behold ye ; see ye.

i YAKAYAKA, *n.x.* A ragged thing, as a garment.

YAKO, *x.* One of the forms of the poss. pro. Thy ; thine.

YAKOWABO, *x.* See *Kowabo*.

uku YALA, *v.t.x.* To warn ; to admonish ; to advise ; to direct ; to command.

uku YALANA, *v.t.x.z.* To admonish one another.

uku YALASA, *v.t.x.* To strut ; to walk with a lofty, proud gait and erect head ; to walk with affected dignity.

uku YALAYALA, *x.z.* As *uku Yalaza*.

uku YALAZA, *v.t.x.z.* To spread out lightly, as earth or grass, so as to cover that which is beneath, as a pitfall or a snare for game, by slightly covering it with grass or earth.

YALAZALA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti yalazala*. The same as *uku Yalaza*.

uku YALELA, *v.t.x.z.* To address by way of caution ; to warn against ; to caution ; to command ; to instruct ; to give directions.

um YALELO, *n.x.z.* A command ; a caution.

uku YALEZA, *v.t.x.z.* To give a charge ; to give a commission to ; to commit an enterprise or a certain work to another. *Oko abeyaleza ngako* : That which he charged or commissioned them to do.

uku YALEZELA, *v.t.x.z.* To give instructions to another, as to the performance of any enterprise or undertaking ; to command.

isi YALEZO, *n.x.z.* A charge ; a commission ; a command ; an instruction.

um YALI, *n.x.z.* An exhorter ; an admonisher.

uku YALIPALISA, *v.t.x.* To wear out, or needlessly wear away a garment ; to wastefully wear down an instrument or machine. To run a vehicle without greasing the axles would be to *Yalipalisa* it.

isi YALO, *n.x.z.* An admonition ; a caution ; a command.

YALO, *x.* One of the forms of the poss. pro. Its.

isi YALU, *n.z.* 1. A soft place where water oozes out, as quick sand, or

treacherous ground, soft by internal but partially hidden springs.

2. Any mixture of food of a soft kind, as pumpkins and mealies.

3. A person who squints.

uku YALUKA, *v.t.x.z.* To be agitated; to be thrown into a distracted state of mind.

uku YALUZA, *v.i.x.z.* To be agitated, as water; applied also to a distracted state of mind.

uku YALUZELA, *v.t.x.z.* To agitate, as water when agitated by some internal cause, as by an object rising often to the surface and then disappearing; or as when boiling; applied also to the disturbing of the mind.

YAM, *x.* One of the forms of the poss. pro. Mine.

i YAMBAZA, *n.z.* Thin porridge.

in YANDA, *n.x.z.* A bundle of wood; a fagot of wood.

YANGA, *x.* 1. O! that; expressive of a strong desire in connexion with *inga*, when referring to nouns of spec. 3 sing. *Yanga inga fika inkosi*: O! that the chief would arrive.

2. For the hypothetical meaning of *Yanga*, see *Ukunga*, at No. 3 of its meanings.

in YANGA, *x.* See i *Nyanga*.

uku YANGUZA, *v.i.z.* To be terrified; to look aghast; to be confounded, so as to be speechless.

in YANGUZA, *n.x.* A thief; one who looks about for predatory purposes.

in YANISO, *x.* See i *Nyaniso*.

um YANYA, *n.x.* A ghost; a departed spirit which re-appears to man.

uku YAPACEKA, *v.i.z.* To move with a waving motion. Applied only to the waves of the sea in calm weather.

uku YASHA, *v.i.x.* To work or dress a skin by treading it by the feet until soft.

YASO, *x.* One of the forms of the poss. pro. Its.

isi YATA, *n.x.* A fool; a stupid person.

i YATAYATA, *n.z.* A slovenly, careless person.

ubu YATAYATA, *n.x.* Slovenliness; carelessness.

in YATI, *n.x.* A buffalo.

uku YAYATEKA, *v.i.z.* To wince or wriggle with pain, as a person undergoing the punishment of being flogged.

YAYO, *x.* One of the forms of the poss. pro. Its.

YAYA, *x.* Then, it or he; and, it or

he. Spec. 3 sing. See *Ukuza*, at No. 2 *b* of its meanings.

YAZIKA, *interj. x.* An exulting exclamation when a hostile attack fails.

i YE, *n.z.* A very large ant which feeds on grass.

in YEBELELI, *n.x.* Cold keen air.

YEBO, *adv.z.* 1. Yes, truly; yes, indeed.

2. Used also in answer to a call from a person at a distance—I hear you; ay, ay.

YEBUYA, *interj. z.* Come back; return. Used in calling a person to turn back from the path he is pursuing.

YEDWA, *x.* He alone. Usually preceded by the per. pro. *Yena*: he or she. *Yena yedwa*: He or she alone.

YEHA! or, YEHA KE! *interj. x.* An exclamation of mingled surprise and regret. *Alas! Yeha ke! umntwana wam uhlelwe yintoni? Alas! my child, what has befallen you?*

uku YEHLEZA, *v.i.z.* To strike violently on the head with a stick.

isi YEJANE, *n.z.* A person of weak mind; a person who is always doing some stupid thing, but not wickedly or wilfully, but from sheer want of common sense.

ubu YEJANE, *n.z.* Stupidity; foolish weakness of mind.

uku YEKA, *v.t.x.z.* To cease from an action; to let alone. *Sendiyekile ukusebenza apo*: I have left off to work there. *Ndiyeki*: Leave me alone. When the root is used in the imperative, followed by the particle *ke*, it expresses surprise or regret. *Yekake!* Only fancy! Well, to be sure!

uku YEKELA, *v.t.x.z.* To leave off for, or on account of. *Uyekelanina umsebenzi wako?* Why, for what reason, have you left your work?

uku YEKELELA, *v.t.x.* To loosen a little; to slacken, as a rope held in the hand.

i YEKEYEKE, *n.x.* A person who easily yields to the persuasions of another; one easily led into any course of conduct.

um YEKO, *n.z.* Hair which is allowed to hang down about the head in twisted ringlets.

uku YELA, *v.t.x.* To go to a certain place or locality.

uku YELELA, *v.i.x.* To go for a purpose; to be like unto in appearance; to tend towards.



uku YELELEKA, *v.t.x.* To accord with; to be proper for, or tending towards.

izi YELELO, *n.x.* Inclinations; tendencies; things which favour, or have resemblances to other things.

i YEMBE, *n.z.* A shirt.

YEMBE, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti yembe*: To fall back; to retire in an orderly manner, as soldiers retreating from a battle in line and regular order.

YENA, *x.z.* Him; himself; her; herself.

isi YENDANE, *n.z.* A person who wears the hair in long strings about the head.

isi YENDLE, *n.z.* A crest, as of a crested bird.

uku YENGA, *v.t.z.* To entice, decoy, beguile, tempt to evil; to seduce. *x. Uku-cenga.*

uku YENGZILISA, *v.t.x.* To shed tears; to have the eyes filled with water, ready to weep.

isi YENGO, *n.x.* A beguiling word or act.

um YENI, *n.x.z.* A bridegroom.

YENU, *x.* One of the forms of the poss. pro. Yours.

isi YEFU, *n.z.* A long-haired he-goat.

i YESILE, *n.x.* An ass.

uku YETA, *v.t.z.* To be dejected; to be low in spirits; to be brought down; to lie in a helpless condition; as one without strength.

isi YETE, *n.x.* A knavish fool.

ama YEYETE, *n.x.* Cries and yellings, as of persons in distress, or of persons wounded in battle.

uku YEYEZELA, *v.t.x.* To sing at the dances which are performed during the continuance of the seclusion of circumcised lads from general society.

i YEZA, *n.x.z.* Medicine; any kind of physic.

isi YEZI, *n.z.* Giddiness; dizziness.

um YEZO, *n.x.* A garden.

YI, *x.* 1. A particle prefixed to monosyllabic verbs to form the imperative. *Ukuva*: To hear. *Yiva*: Hear thou.

2. It is the Pronominal verbal medial and accusative of spec. 3 sing. *Ndiyayitanda inkosi*: I love (him) the chief. *Bayigaula imiti*: They fell (them) the trees.

3. *Yi* is the euphonic syllable of nouns of specs. 3 sing. and 6 plu. Prefixed to nouns of those

specs. it is the verb substantive, denoting. It is; it was, &c. *Yinkosi*: It is the chief. *Uyintombi yakowetu lomntu*: That person is a girl belonging to us. *Kwada kwayimini wabenynswa ngayo*: Until the day that he was taken up. Lit. Until it was the day.

u YIHLO, *n.x.z.* Thy father; your father.

u YIHLOKAZI, *n.x.z.* Thy, or your, paternal uncle.

u YIHLOKULU, *v.x.z.* Thy, or your, grandfather on the father's side.

i YIKA, *n.z.* A small case; a quiver.

uku YILA, *v.t.x.* To mark out on the ground a house or cattle fold; to give an outline or rough sketch of anything; to design, as the design or plan of a house or garden.

i YILA, *n.x.* A sea shell.

ubu YILO, *n.x.* Stupidity of speech.

i YILO, *n.x.* One deficient in speech, or any utterance, such as in singing, &c.

YIPINA, *adv., x.* Which? Specs. 3 sing. and 6 plu. *Yipina indoda uteta ngayo*? Which man are you speaking of? *Yipina imilambo*? Which rivers?

uku YISA, *v.t.x.z.* To take to a place; to remove to any place. *Umyise umntwana apaya*: Take the child far away there. Lit. To cause to go. From *Ukuya*.

u YISE, *n.x.* His father; her father; their father.

u YISEKAZI, *n.x.* His or her paternal uncle.

u YISENKULU, *n.x.* His or her grandfather on the father's side.

isi YIYA, *n.z.* Thin porridge.

YIYIPINA, *adv.x.* Which? Which of the two? Spec. 3 sing. and 6 plu. *Yiyipina indlu*? Which house? *Yiyipina inkosi uteta ngayo*? Which of the chiefs are you speaking of? *Yiyipina kuzo zombini*? Which of the two? *Yiyipina imiti uyinyulayo*? Which of the trees do you choose?

YIYO, *x.* Per. pro. spec. 3 sing. and 6 plu.

1. It is it; it is he. *Yiyo inkomo*: It is (it) the cow. *Yiyo inkosi*: It is (he) the chief. *Yiyo imiti besiteta ngayo*: They are (they) the trees we were speaking of.

2. It is done by it, or by them. *Lonto yenwa yiyo indoda leyo*: That thing is done by (him) that man.

Yo! x.z. An interjection expressing surprise, fear, or regret. *Yo! mntwana wam*: Alas! my child. *Yo! sendiya kwenjenjani?* Alas! what shall I do?

Yo, x. A particle used in a variety of senses when connected with adjectives and verbs.

1. It is affixed to that class of adjectives which are derived from the verb. The perfect tense, indicative mood, is used adjectively. When the relative pronoun is prefixed, *Yo* is thus affixed. *Umntu ulungile*: The person is good. *Umntu olungileyo*: The person who is good. *Abantu bakohlakele*: The people are bad. *Abantu abakohlakeleyo*: People who are bad.

2. It is affixed to verbs in the same manner, when the verbal prefix is preceded by the relative pronoun. *Abantu bahamba*: The people walk. *Abantu abahambayo*: The people who walk. *Wena ubizive*: Thou art called. *Wena obiziveyo*: Thou who art called.

3. It is affixed in the same manner to verbs when the personal pronoun as a verbal medial is inserted between the verbal prefix and the root to supply the place of the oblique forms of the relative pronoun *whom*. *Indlela endiyitandayo*: The path which I love. *Umntu owandince dayo*: The man by whom I was helped.

uku YOB, v.t.x. To be stupefied. z. To stop; to stop short of.

uku YOCULA, v.t.z. To rub or pinch off the skin.

ubu Yoko, n.x. Plenteousness; superfluity. ubu YOKOYOKO, n.x. Beautiful, luxurious things.

uku YOLA, z. Used as an adjective by taking the root of the perfect tense indicative mood, for being pleasant, delicious. *Ukutya kuyolile*: The food is pleasant to the taste. *Ukuteta kwake kuyolile*: His speech is pleasant.

uku YOLELA, v.t.x.z. To arrange matters; to set affairs in order; to give commands for any complicated operation, as a General giving general orders for military operations; or as a person as to the disposal of his property after his death; or as a person about to take a long journey,

or a long voyage, giving orders as to the management of his affairs during his absence.

um YOLELO, n.x.z. An earnest address on matters which are referred to when an arrangement is made such as is denoted by the word *Ukuyolela*; as an address or charge before death, &c.

uku YOLISA, v.t.x. To give pleasure; to make happy; to delight.

YOMIBINI, adj. x. Both. Spec. 6 plu. *Sagaula imiti yomibini*: We felled both trees.

YOMIHLANU, adj. x. All five. Spec. 4 plu. *Yomihlanu imihla*: All five days.

YOMINE, adj. x. All four. Spec. 6 plu. *Yomine imilambo*: All four rivers.

YOMITANDATU, adj. x. All six. Spec. 6 plu.

YOMITATU, adj. x. All three. Spec. 6 plu.

YONA, x.z. Per. pro. spec. 3 sing. He; she; it. *Yona indlu*: It, the house. *Yona intombi*: Her, the girl. *Yona indoda*: Him, the man.

in Yosi, n.x. A bee.

um YOLELO, n.z. A charge; a trust; a command; that which is enjoined, committed, or entrusted to another to be performed or carried out. *Dialectic umyolelo*.

YOZIXENXE, adj. x. All seven. *Imiti yozixenze*: All seven trees.

## Z.

The letter Z has the same sound in Kafir as in English.

uku ZA, x. 1. To come; to arrive; to approach. *Ndiyiza*: I am coming.

2. ZA is used idiomatically in several senses. As:—

a. Used after the infinitive of verbs it denotes that the action of the verb following is near to its accomplishment. *Baza kufika*: They will soon arrive. *Iza kubakolonto*: The thing is near its accomplishment. *Uza kufa*: He is dying.

b. It is often used conjunctively. When thus used it usually expresses, "And when," or "And then," thus referring not only to the action of the succeeding verb, but also giving the idea of inference from some circumstances having

previously taken place, as the reason of the action of the verb following *Za*. *Baza* bapendula bonke abantu: Then answered all the people. *Waza* wati yakubako isabata, waqala ukufundisa: And when the Sabbath arrived he began to preach. *Waza* wati wakubabona wavuya: And when he saw them he rejoiced. *Baza* basondela kuye bonke abantu: Then drew nigh to him all the people.

c. It is used in the imperative before other verbs, implying *exhortation*, rather than *command*, on the part of the speaker, and is often adopted as a polite mode of making a request to another. When thus used the final vowel *a* is usually elided when the initial letter of the verbal prefix following is a vowel. *Zundi nceda*: Afford me help. *Zundityele* kaloku apo ba ndulukele kona: Tell me now where they have departed to. *Ize niku-mbule* izwi lam: Remember my word.

d. It is used with the negative verbal prefixes before the present subjunctive to express *never*, both in the past and future time. *Andizanga* nditsho: I never said so. *Akuzanga* kubonwe ngento enjalo kwa Sirayeli: It was never so seen in Israel. *Abasayikuza* bavume: They will never consent. *Akasayikuza* abuye: He will never return.

*Za*, x. The verbal prefix of the past indef. tense spec. 3, 4, and 5 plu. *Zati* izindlu zatsha: The houses were burnt.

ili *Za*, n.x. 1. A wave of the sea.

2. A large antelope.

isi *Za*, n.x.x. A site for a house to be built upon.

*Zabo*, x. One of the forms of the poss. pro. Theirs. See Grammar.

uku *Zaca*, v.i.z. To become lean; to fall off in flesh. *Izinkomo zizacile*: The cattle have fallen off in condition.

isi *Zaka*, n.z. A forest tree.

uku *Zakaza*, v.t.z. To barb a war spear by cutting small notches on the edge, so that it may not easily be withdrawn when it enters the body.

i *Zakiwo*, n.x. A building; that which is built; an erection.

*Zakowabo*, x. See *Kowabo*.

*Zaku*, x. Verbal prefix past indef. tense of the subjunctive mood. *When*

*they*. Spec. 3, 4, and 5 plu. *Zakufika* inkomo: When the cattle arrived. *Zakumuka* izicaka: When the servants departed. *Zakugaulwa* izinti: When the rods were cut.

uku *Zala*, v.t.x.x. 1. To increase. Hence,

2. To bear young; to beget.

3. To lay eggs.

4. To fill. *Umlambo uzele*: The river is full.

in *Zala*, n.x. 1. Increase.

2. That which is born; progeny. Used with *ndini* appended (which see) in the vocative, it signifies, "a generation; a race of men." *Nzalandini yamaramba*: Ye generation of vipers.

i *Zala*, n.x.x. 1. A rubbish heap; a place for refuse.

2. The ash heap of a native village.

uku *Zalamanisa*, v.t.x. To endeavour to ingratiate one's self into the friendship and good will of another.

uku *Zalela*, v.t.x.x. To bear for. *Umfazi wake wamzalela umntwana*: His wife bore unto him a child.

uku *Zalawa*, v.t.x.x. 1. To be born in a certain place. *Wazalehwa e Bethleheme*: He was born in Bethlehem.

2. To be born to, or for a certain thing or purpose. *Umntu uzalehwe intsizi*: Man is born for trouble.

uku *Zalisa*, v.t.x.x. 1. To fill. *Zalisa itunga*: Fill the milk pail.

2. To assist at childbirth.

uku *Zaliseka*, v.t.x.x. To be fulfilled; to be accomplished. *Zati imini zake zazaliseka* zokuba afe: His days were accomplished that he should die.

uku *Zalisekela*, v.t.x. To fulfil; to accomplish.

um *Zalisikazi*, n.x. A midwife; one who assists at the birth of a child.

isi *Zalo*, n.x. The womb.

in *Zalo*, n.x. 1. Offspring; progeny; family.

2. Increase. Hence, The interest of money, interest being considered as the increase, or offspring, of the capital.

uku *Zalwa*, x. Verbal noun. Birth. *Ukuzalwa* kwake: His birth.

um *Zalwana*, n.x.x. A kinsman; a relative by birth.

isi *Zalwana*, n.x.x. A family; a brotherhood.

*Zam*, poss.pro.x. Mine. Referring

to nouns of spec. 3, 4, and 5. *Inkomo zam*: My cattle. *Izandla zam*: My hands.

uku ZAMA, *v.i.x.z.* 1. To move one's self or itself. *Umti uyazama*: The tree moves.

2. To struggle with a difficulty; to persevere under discouragement. *Ndiyavuzama umsebenzi wam*, *nakuba unzima*: I struggle with my work notwithstanding that it is heavy.

uku ZAMANA, *v.t.x.z.* To struggle or wrestle with one another.

uku ZAMAZAMA, *v.i.x.z.* To move backwards and forwards with rapidity of motion.

uku ZAMAZAMISA, *v.t.x.z.* To agitate, as water.

uku ZAMISA, *v.t.x.z.* 1. To cause to move from side to side.

2. To stir a mass, as porridge.

uku ZAMLA, *v.t.x.* To will a thing which there is not power to perform, as a person laid up with sickness has a strong desire to leave his bed and move about, but has no strength to perform what he wills. The word *Umcélo*, Mind, Will, is generally used in connexion with *Ukuzamla*. *Ndizamla ngomcélo ukuhamba endle*, *kodwa ndiswel' amandla*: I am very desirous of going abroad, but I have no strength.

uku ZAMULA, *v.t.z.* To yawn; to gape.

i ZANCETE, *n.x.* A kind of grass.

i ZANDEKELA, *n.x.* One who gives satisfaction in fulfilling the duties of his position in life in an efficient and honourable manner. An able statesman or minister of the Gospel would be an i *Zandekela*.

um ZANI, *n.x.* A fine wood, very hard, called *iron wood* by the Cape colonists.

um ZANTSI, *n.z.* The lower part of a thing. *Umzantsi wengubo*: The lower part of a garment. *Umzantsi wenyau*: The sole of the foot.

ZANTSI, *adv.x.z.* Lower in proportion, as compared with some other object. The prefix varies with that of the noun it qualifies. *Ilitye lisezantsi kwendlu*: The stone is on the lower side of the house. *Ubuhlanti bungasezantsi*: The kraal is lower down.

um ZANYANI, *n.z.* A nurse of children.

i ZAPOLO, *n.x.* The last drops from a cow.

isi ZATU, *n.x.* The reason why; a cause.

uku ZAULA, *v.t.z.* To cut the flesh for cupping. More generally applied to the cutting of the forehead when a person has continued headache. The notion is, that there is bad blood, which requires removing; and the cutting and cupping to effect this is what is expressed by *Ukuzaula*.

ZAZA, *x.* And they; then they. Spec. 3 plu. See *Ukuza*, at No. 2 b of its meanings.

uku ZAZA, *v.t.z.* To make footmarks around a place by walking around it, as birds walking about a trap, and leaving their footprints.

uku ZAZELELA, *v.i.x.z.* To be acquainted with anything for yourself.

i ZAZELO, *n.x.* Conscience. z. Experience.

ZE, *aux.v.x.* This particle is *Za*, (which see,) with the final vowel changed into *e*.

1. It is used to express, "In order that," "For the purpose of," or, "That it might be done." *Zutete naye aze avume*: Just speak with him, that he might consent. It is thus used in much the same sense as *Ukuze*.

2. It expresses, "That so;" "and so;" "and so it came to pass." *Kuze kwati ukufa kwafikela abantu bonke*: And death passed upon all men. *Size nati simkonze*: That so we also may serve him.

Zé, *adj.x.z.* 1. Bare; naked. *Uhambazé*: He goes naked. *Ilizwe lizé alinakudla*: The land is barren, it has no food.

2. It often denotes there being nothing to obstruct in a path. *Indlela izé, ayinangozi*: The path is without obstruction, there is no danger.

3. It denotes *destitution*. *Ndizé*: I have nothing. The radical sense is that of the absence of the thing referred to; the state of not having.

uku ZEKA, *v.t.x.* To take to oneself. *Ukuzeka umfazi*: To take to oneself a wife. *Uya kuzeka ityala, ngokukwenza kwako*: You will incur, or take to yourself, guilt by your practices.

uku ZEKANEKA, *v.t.x.* To be led into a thing or undertaking by the representations of another.

uku **ZEKELELA**, *v.i.x.z.* To go a long way round; to make a detour; to fetch a compass in journeying.

uku **ZEKELISA**, *v.i.x.* To speak in parables; to use similitudes.

um **ZEKELISO**, *n.x.* A parable; a similitude.

um **ZEKULO**, *n.x.* An example; a model.

i **ZEMBE**, *n.x.* An axe.

i **ZENZEZENGE**, *n.x.* 1. A long, tedious task or undertaking.

2. That which is tattered or in shreds.

**ZENU**, *x.* Pos. pro. 2 per. sing. Yours. Referring to a noun of spec. 3, 4, and 5 plu.

i **ZENZO**, *n.x.* Performances. (See *is-Enzo*, under the letter E.)

uku **ZENZISA**, *v.i.x.z.* To dissemble; to dissimulate.

um **ZENZISI**, *n.x.z.* A dissembler; a hypocrite.

i **ZENZISO**, *n.x.z.* Dissimulation; hypocrisy.

**ZEUNGA**, *x.* Do not. This is used in entreaty. *Zeunga teti njalo mhlobo wam*: Don't speak in that manner, my friend.

**Zi**, *x.* 1. A reflective pronoun. It is used immediately before the root of the verb, and gives the sense of the action of the verb being reflected back on the actor. Thus it answers to the English of, Myself, Thyself, Himself, Themselves, Yourselves, &c. As, *Uyakataza*: He gives trouble. *Uyazikataza*: He troubles himself. *Bayacitwa*: They are scattered. *Bayazicita*: They scatter themselves. When thus placed before the root of the verb, it constitutes the *Reflective* form of the verb. (See Grammar.)

2. It is used before the *Objective* form of the verb, (see Grammar,) to express the doing an action for oneself, or himself, or on account of the actor or actors, or by the actor's own impulse or free will, without any constraint from others. As, *Bayazitetela*: They speak for themselves. *Uzizele*: He has come of his own accord. *Ndiyazenzela*: I am acting for myself, or on my own account, of my own accord. *Zilumkeleni ngoku*: Therefore take heed to yourselves. In many instances there are *peculiar* and *special* senses attached to those combinations of the several forms of the verbs. These significations will

be found in their proper places in the Dictionary.

3. **Zi** is the *Pronominal verbal medial* which constitutes the Accusative to the verbs of spec. 3, 4, and 5 plu. As such it is inserted between the tense forms of the verb and the root. *Uyazibulala inkomo zam*: You are killing (them) my cattle. *Bayazitanda inkosi zabo*: They love (them) their chiefs.

4. It is the *Pronominal verbal prefix* for spec. 3, 4, and 5 plu., which constitutes the *nom.* to the verb. *Izindlu ziyatsha*: The houses (they) are burning. *Ziqekile izitya*: (They) the vessels are broken. *Izintau zitengile*: The skins (they) are purchased.

5. **Zi** is the *Euphonic syllable* of spec. 3, 4, and 5 plu., and is used before nouns of these specs. and the adjectives which qualify them, as the *verb substantive*. *Zinkomo*: They are cattle. *Izitya ezimhlope*: White baskets, or the baskets which are white.

ulu **Zi**, *n.x.z.* The fine bark of a creeper, found in the forests on the large trees, used by the natives in the manufacture of baskets, and for tying things up with instead of string.

um **Zi**, *n.x.* A village; an assemblage of houses.

isi **Zi**, *n.x.* A satisfaction; a propitiation. *z.* The property of one who has died without heirs, and which therefore belongs to the chief.

imi **Zi**, *n.x.z.* Rushes.

uku **ZIBA**, *v.t.z.* 1. To conceal; to suppress; to act with reticence by maintaining silence on any subject, as a person concealing the crime committed by another.

2. To take secretly; to abstract anything without being seen, as a person taking corn out of a basket, and smoothing the surface, so that it might not be observed. It is distinguished from *Ukuba*, To thief, as the English word *To pilfer* is from To steal, or To rob.

3. It denotes the concealing of a footpath by the overgrowth of long grass. The *primary* meaning is, To conceal; to hide from view.

imi **ZIBA**, *n.x.* Loose strands; fibre of plants.

isi **ZIBA**, *n.x.* Rags; small pieces of print or calico.

- isi ZIBA, *n.x.z.* A reach or deep pool of water in a river.
- uku ZIBAMBA, *v.i.x.* To be self-possessed at the time of excitement; to keep back from an action; to refrain from an action.
- uku ZIBAMBISANA, *v.t.x.* To pledge or to bind each other to an engagement or enterprise; to enter into a confederacy. *Bazibambisana kulenkonzongesifungo*: They bound themselves to that undertaking by an oath.
- u ZIBANDLELA, *n.z.* The name of that period of the year when the grass overgrows the paths, usually from October to November. From *Ukuziba*, To conceal, and *Indlela*, Path.
- uku ZIBEKA, *v.i.x.* To apply oneself to an undertaking. *Wazibeka kwasekushambeni kwake*: He applied himself to his journey.
- uku ZIBENCA, *v.i.x.* To examine oneself.
- uku ZIBIKA, *v.t.x.* To apply to another for help or advice by stating a person's own case. It is the reflective form of the verb *Ukubika*: To report; to give information. Lit. it means to report oneself. The above is the meaning attached to it colloquially. *Ndiza kuzibika nkosi*: I have come to state my case, Sir.
- i ZIBUKO, *n.x.z.* A ford of a river.
- uku ZIBULA, *v.i.x.* To bear the first child. *Umntwana owaye zibula ngaye*: The child she bore first. Lit. To open the womb. Hence the phrase, *Konke kutynilwa ngayo*: Whatsoever openeth the womb. From this verb is derived *Owamazibulo* and *Izibule*, which see.
- i ZIBULE, *n.x.* An animal which has given birth to its firstborn, and has not as yet borne another. *z. i Zibulokazana*.
- ama ZIBULO, *n.x.* The firstborn. This is the plu. form which is generally used when applied to children. When applied to a son it takes the relative pronoun and euphonic letter of spec. 1 sing., from, *Unyana*: Son. As *Unyana owamazibulo*: The firstborn son. When applied to a daughter it takes the relative pronoun and euphonic letter of spec. 3 sing., from *Intombi*: Daughter. *Intombi eyamazibulo*: The firstborn daughter. The peculiar use of the plural forms of the noun, as in these examples, in connection with the singular forms of *Unyana*, Son, and *Intombi*, Daughter, is doubtless caused by the state of polygamy existing among the Kafirs, in which there are more than one firstborn in every family, viz., a firstborn of each wife.
- uku ZIDEPISELA, *v.i.x.* To allow of hindrances; to hinder oneself from the performance of a purpose by allowing other events or occupations to cause procrastination.
- uku ZIDLA, *v.i.x.* To be proud, vain, conceited. Lit. To feed upon oneself. A very correct definition of conceit.
- uku ZIFUMANELA, *v.i.x.* To find for oneself. *Ihashe lako lafunyanwa ngubanina?* Who found your horse? *Hai ndilifumanele ngokwam*: I found it for myself. *Inkonjane izifumanele indawo apo ibeka kono amatole ayo*: The swallow has found a nest for herself, where she may lay her young.
- uku ZIGABULELA, (See uku *Gabula*), *v.i.x.* To open for oneself a way by cutting down that which opposes progress, as, *Wazigabulela indlela ehlatini*: He cut for himself a path through the forest. *Wati waba tyutya into eninzi yamanxeba, wada wazigabulela indlela pakati kwabo bonke*: He covered them with wounds until he cut for himself a path through them all.
- uku ZIHAMBELA, *v.n.x.* 1. To walk or go alone. *Umntwana eselekwazi ukuzihambela*: The child can now go or walk alone.  
2. To go on one's own account. *Uhambela bani?* For whom are you going? *Hai, ndiyazihambela*: I am going on my own account.
- uku ZIKA, *v.t.z.* 1. To sink; to go deep down, as a person diving in deep water, to bring up anything from the bottom.  
2. To go deep into a case or subject, to thoroughly master it, so as to understand it in its depths.
- isi ZIKAZIKA, *n.x.* Blackness. *Amazulu asizikazika ngamafu*: The heavens are black with clouds.
- um ZIKI, *n.z.* A large antelope, the *Reitbok* of the Dutch. Its habitat is among reeds and long grass.
- um ZIKILILI, *n.z.* A hitch or hindrance; a small check or difficulty.

um ZIKIZIKANA, *n.x.* An insignificant, unimportant person; one without weight or character.

i ZIKO, *n.x.z.* A fire place or hearth.

isi ZIKO, *n.x.* A place of assembly.

uku ZILA, *v.t.x.z.* To abstain. Usually applied to food. *Ukusila ukutya*: To fast.

um ZILA, *n.x.z.* A track; a mark or track made by dragging any heavy body along the ground; a trail; a cattle track.

uku ZILANDULELA, *v.i.x.* To excuse oneself.

uku ZILAZILA, *v.i.x.* To hesitate; to manifest indecision.

um ZILENZI, *n.x.* A black water snake.

ZILISHUMI, *x.* Ten. Specs. 3, 4, and 5.

isi ZILO, *n.x.z.* An abstaining; a fast; a mourning.

isi ZILO, *n.z.* A black kind of sand of a metallic appearance found in the Natal country on the roads after rain.

uku ZILUMKELA, *v.i.x.* To take heed for, or on account of, oneself; to take heed to oneself, so as to guard against any danger; or so as to be attentive to any duty. *Zilumkele ungapindi ukubona ubuso bam, ngokuba umhla ubonayo ubuso bam uyakufa*: Take heed to thyself that thou see my face no more, for the day thou seest my face thou shalt die. *Zilumkeleni kunene ngoko ukuba nimitande U-YEHOVAH UTIXO WENU*: Take good heed to yourselves that ye love the Lord your God.

uku ZILUMLA, *v.t.x.* To deny oneself of any indulgence. From *Ukulumla*: To wean a child.

in ZIMA, *x.* See i *Nzima*, under the letter N.

um ZIMANDLELA, *n.z.* The boundary of a cultivated piece of land. *x.* um *Limandlela*.

ama ZIMBA, *n.x.* Kaffir corn; a kind of millet. *z.* *Amabele*.

um ZIMBA, *n.x.z.* The human body.

ubu ZIMBA, *n.z.* A hunting party.

ZIMBINI, *adj.x.* Two. Referring to nouns of spec. 3, 4, and 5 plu. Indlu *zimbini*: Two houses.

uku ZIMELA, *v.t.x.* To conceal the person; to disappear from sight. *Wazimela apaya*: He hid himself, or he disappeared in that direction.

uku ZIMKA, *v.i.x.* 1. To fall gradually, as a wagon which gradually falls over, or a person in a fainting fit.

2. To fall by a sliding motion, as a person falling down the side of a

mountain, by the ground giving way beneath his feet.

uku ZIMKELA, *v.i.x.* To fall or slide down, or threaten to fall on a person. Inqwelo *ibizimkela kuye*: The wagon fell gradually towards him.

um ZIMKULU, *n.x.* The name of a large river which has its source in the Kahlamba Mountains, forming the western boundary of the Natal colony.

uku ZIMOYOTWANA, *v.i.x.* To be confounded; to be confused, so as to be at a loss what to say.

i ZIMU, *n.z.* A cannibal. See *Zimuzimu*.

uku ZIMUKA, *v.i.z.* To become large and heavy.

uku ZIMULA, *v.t.z.* 1. To do something out of the ordinary routine, as to carry a very large burden, or to bear a fine large child.

2. To do violence to one's own feelings, especially applied to times of famine, when people are necessitated to eat unnatural food.

i ZIMUZIMU, *n.z.* A cannibal. Not one who has from choice adopted cannibal practices, but one who has been driven by starvation to eat his fellow beings.

i ZIMVI, *n.x.* Grey hairs from old age.

i ZIMVU, *n.x.z.* The plu. for sheep. See im *Vu*.

um ZIMVUBU, *n.x.z.* A large river in the Amapondo country, west of Natal, called by the colonists the St. John's River. The name is derived from *Umsi*, A residence; and *Umvubu*, the name of the Hippopotamus, intimating that the river is the habitat of that animal.

uku ZINCA, *v.i.x.* To be conceited; to have too high an opinion of one's own person or accomplishments.

uku ZINDELA, *v.i.z.* To hesitate; to hang back, as a person unwilling to consent to a proposal, or to commence an operation.

uku ZINDLA, *v.t.x.* 1. To hint; to suggest by a slight intimation.

2. To suppose; to conjecture; to allude to; to mention slightly; to endeavour to obtain information on a subject by hinting at it.

3. To ponder over a matter; to think over a matter; to muse; to cogitate.

isi ZINDLO, *n.z.* Thought; musing; cogitation.

uku ZINGA, *v.t.x.* To prompt to evil. z. To go round in a circle.

i ZINGA, *n.z.* A ring on a bullock's horn; a furrow on a man's brow.

uku ZINGABILA, *v.i.x.* To delay; to procrastinate; to vacillate in purpose.

in ZINGAMAWA, *n.z.* A baboon which lives among rocks.

um ZINGANDLU, *n.z.* A small brown snake, not venomous, said to have no eyes, being a kind of link between the *worm* and the *snake*.

uku ZINGCA, *v.i.x.* To be self-reliant; to have confidence in a person's own resources.

ZINGE, *x.* Tense form of the verb, spec. 3, 4, and 5 plu. prefixed to the Infinitive of the verb. They will not.

*Zinge* kumbamba: They will not go.

isi ZINGE, *n.x.* A fairy ring on the grass.

uku ZINGELA, *v.t.x.z.* To hunt for game; to pursue after.

uku ZINGELEZA, *v.i.x.* To go round a place.

uku ZINGISA, *v.i.x.* To persevere; to determinately continue an enterprise.

uku ZINGXALA, *v.i.x.* To gorge oneself; to glutton; to fill oneself to satiety.

uku ZININIZA, *v.t.z.* To cause a tingling in the ear.

ZININZI, *adv.x.* Many. Referring to nouns of specs. 3, 4, and 5 plu.

i ZINIYA, *n.x.* A whip.

ZINTANDATU, *adj.x.* Six. Referring to nouns of specs. 3, 4, and 5 plu.

ZINTATU, *adj.x.* Three. Referring to nouns of specs. 3, 4, and 5 plu.

ZINTLANU, *adj.x.* Five. Referring to nouns of specs. 3, 4, and 5 plu.

ZINTOZINI? *x.* What things are they?

um ZINTYATI, *n.x.z.* A large river forming part of the north east boundary of the Natal colony. It is compounded of *Umzi*, A place of residence, and *inyati*, A buffalo, meaning the residence or place of, the resort of, buffaloes.

i ZINTO, *n.x.z.* A tooth.

uku ZINTYULELA, *v.i.x.* To choose for oneself.

uku ZINZA, *v.i.x.z.* To sit down at ease, as a social party.

isi ZINZO, *n.x.* A heavy weighty thing, referring to the fixedness of an object from its own weight. A heavy stone which maintains its position in a rapid stream of water would be called an *Isi-zinzo*.

uku ZIPATA, *v.i.x.* To conduct oneself. Also verbal noun, Carriage, deport-

ment. *Ebezipata kakuhle*: He conducted himself properly.

uku ZIPENDULELA, *v.i.x.* To answer for oneself.

uku ZIPILISA, *v.i.x.* To strengthen oneself; to revivify oneself.

ZIPINA, *adv.x.* Which? Specs. 3, 4, and 5 plu. *Zipina inkomo uteta ngazo?* Which are the cattle you speak of? *Zipina izinti upingela ngazo?* Which rods are you wattleing with?

u ZIPO, *n.x.z.* A talon of an animal; a nail of the finger.

uku ZIQABULA, *v.i.x.* To refresh oneself. *Wasela emtonjeni waziqabula*: He drank at the fountain, and refreshed himself. See uku *Qabula*.

uku ZIQAYISA, *v.i.x.* To pride oneself on account of any fancied or real possession or attainment. *Lentombi iziqayisa ngobuhle bayo*: That girl prides herself on account of her beauty. *Lendoda iziqayisa ngehashe lake*: That man is proud of his horse.

uku ZIQELISA, *v.i.x.* To form habits; to accustom oneself to a certain line of conduct; to exercise oneself in certain pursuits.

uku ZIQENYA, *v.i.x.* To make a show of oneself; to affect dignity; to strut; to move about with a proud, lofty gait. The word from which *Ukuziqenya* is derived signifies, in the *Xosa* dialect, to *gnaw*; and in the reflected form used in the word *Ukuziqenya*, it means, to *gnaw*, to *feed on*, to *devour* oneself. A very good word to denote the self consuming vanity of the conceited swell.

uku ZIKHUBULUZISA, *v.i.x.* To move the person forward on the belly with a motion like that of a snake.

uku ZISA, *v.i.x.z.* To bring near to a person. *Zisa umntwana apa*: Bring the child here. The causative of *uku Za*: To come near.

uku ZITETELELA, *v.i.x.* To advocate one's own cause; to conduct one's own case, as in a lawsuit.

uku ZITTIKITTA, *v.i.x.* To roll oneself about, as in the mud.

uku ZITUKUTEZELELA, *x.* See uku-*Tukuteza*.

uku ZIXAYELA, *v.i.x.* To bring trouble on oneself from any imprudent course of conduct; to unnecessarily involve oneself in trouble.

uku ZIXUMISA, *v.i.x.z.* To highly exalt or



highly esteem oneself; to presume; to be arrogant.

ZIYA, x. Tense form of the verb, specs.

3, 4, and 5 plu. present indicative. They are. *Ziyagoduka inkomo*: The cattle are going home. Also prefixed to the infinitive of the verb to express future time. Specs. 3, 4, and 5 plu. *Inkomo ziya kufika*: The cattle will arrive. *Ziya kugaulwa izinti*: The rods will be cut. *Ziya kubako izicaka*: The servants will be there.

uku ZIYALEZA, v.t.x. To commit oneself to the charge of another. *Baziyaleza kwenkosi ukuba ibalondolozwe*: They committed themselves unto the Lord, that He might protect them.

uku ZIZEKELA, v.t.x. To take for oneself a wife. (See uku *Zekela*.) *Bazizekela abafazi kwintombi zelolizwe*: They took the daughters of that land to be their wives.

i ZIZI, n.x. Dimness of sight; one whose eyes are dim; one of indistinct vision.

u ZIZI, n.x. Dimness of vision.

ZIZIPINA? adv.x. Which? Specs. 3, 4, and 5 plu. *Zizipina inkomo uzitengileyo*? Which of the cows have you bought?

ZIZO, x. 1. They are they, themselves. Specs. 3, 4, and 5 plu. *Zizo inkomo*: They are the cattle, &c.

2. When *Zizo* follows an active verb, it means that the action of the verb was accomplished "by them." *Yenzwa zizo*: It was done by them, referring to a noun of specs. 3, 4, or 5 plu.

ZO, x. Tense form of the verb, future time, specs. 3, 4, and 5 plu. *Zofika inkomo*: The cattle will arrive.

ZODWA, x. They alone; they only. Spec. 3, 4, and 5 plu. *Zinkomo zodwa*: Cattle alone; nothing but cattle.

uku ZOLA, v.i.x.x. 1. To be still; to cease from agitation or violent feeling. *Intliziyoyake iselizolile*. His heart is now at rest.

2. To abate; to grow calm. *Umoya seluzolile*: The wind has abated. *Uyenza uqwitela luzole*: He maketh the storm a calm.

uku ZOLA, verbal noun, x. A calm. *Kwabako ukuzola okukulu*: There was a great calm.

ZOLILE, adj.x. Calm; still; tranquil.

Ulwandle *luzolile*: The sea is calm.

Intliziyoye *ezolileyo*: A tranquil heart.

in ZOLO, n.x. A calm.

i ZOLO, n.x.x. Yesterday.

i ZOLOLINYE, n.x.x. The day before yesterday.

ZOMBINI, adj.x. Specs. 3, 4, and 5 plu.

Both. *Izindlu zombini*: Both houses.

ZONA, x. They themselves; the same.

Referring to nouns of specs. 3, 4, and 5 plu.

uku ZONDA, v.t.x.x. To be the subject of strong feeling; to be enthusiastic in feeling towards any object or project. Hence,

1. To hate. *Uyandizonda*: He hates me.

2. To have a strong desire for a thing. *Ndiyalizonda elohashe*: I have a strong desire after that horse.

uku ZONDANA, v.t.x. To hate one another.

uku ZONDEKA, v.t.x.x. To be regarded with strong feelings from others. Usually it denotes being in bad repute; to become hateful to others.

uku ZONDELELA, v.t.x. To follow determinately after any object.

um ZONDI, n.x.x. A hater; a persecutor.

in ZONDO, n.x.x. Envy; hatred.

um ZONDO, n.x.x. 1. A Spanish fly.

2. A beetle which lives on the mimosa tree.

ama ZONDOLWANE, n.x. The tips of the human toes. *Ndema ngamazondolwane*: I stood on tip-toe.

ZONE, adj.x. All four. Spec. 3, 4, and 5 plu. *Inkabi zone*: All four oxen. *Satenga imazi zone*: We purchased all four cows.

uku ZONGOMA, v.i.x. To thunder.

i ZONGWE, v.x. A dog with a white ring round the neck.

ZONTANDATU, adj.x. All six. Spec. 3, 4, and 5 plu. *Inkwenkwezi zontandatu*: all six stars.

ZONTATU, adj.x. All three. Spec. 3, 4, and 5 plu. *Indlela zontatu*: All three paths.

ZONTLANU, adj.x. All five. Spec. 3, 4, and 5 plu. *Izindlu zontlanu*: All five houses. *Izinti zontlanu*: All five rods.

uku ZONWAYA, v.i.x. To scratch the person.

um ZONZO, n.x. A man with very thin legs; one the calves of whose legs are without flesh.

i ZORE, n.x. A feeling of faintness arising from weakness.

uku **ZOTEKA**, *v.t.x.* To be nauseated; to feel weakness in the stomach attended with dizziness in the head.  
isi **ZOTOZOTO**, *n.x.* Faintness, occasioned by heat or sickness.

**ZOZIBINI**, *x.* Both. Spec. 3, 4, and 5 plu. *Zozibini izitya*: Both vessels.

**ZOZIHLANU**, *adj.x.* All five. Spec. 3, 4, and 5 plu. *Izicaka zozihlanu*: All five servants.

**ZOZIN**, *adj.x.* All four. Spec. 3, 4, and 5 plu.

**ZOZITANDATU**, *adj.x.* All six. Spec. 3, 4, and 5 plu.

**ZOZITATU**, *adj.x.* All three. Spec. 3, 4, and 5 plu.

**ZOZIXENXE**, *adj.x.* All seven. Spec. 3, 4, and 5 plu.

**Zu**, *x.* A contraction of *za*, the root of *Ukuza*, (which see,) and the Pre-nominal verbal prefix *u*, 2 per. sing. It is a sort of polite word when prefixed to a verb, thus:—*Zundi-ncede mhlobo wam*: Just help me, my friend. *Zuhambe*: Please move on.

i **ZUBA**, *n.x.* A wood pigeon.

i **ZUBAZONZO**, *n.x.* A butterfly.

uku **ZUKA**, *v.t.x.* To be famous; to be in honour. *z.* To break in pieces.

uku **ZUKISA**, *v.t.x.* To praise; to exalt; to honour; to glorify.

in **ZUKISEKO**, *n.x.* Greatness; fame; honour; glory.

um **ZUKULWANA**, *n.x.z.* A grandchild.

isi **ZUKULWANA**, *n.x.z.* A generation of men.

uku **ZULA**, *v.t.z.* To wander about from place to place. Applied to the constant wandering about of a hawk when looking out for its prey.

u **ZULU**, *n.x.* A person of the *Zulu* nation of Kaffirs. The plu. is *Amazulu*.

i **ZULU**, *n.x.z.* The sky; heaven.

ama **ZULU**, *n.x.z.* The material heavens. Also one of the names of the Kaffir tribes east of Natal.

in **ZULU**, *n.x.* A deep place, as in water. *z.* isi *Zulu*.

in **ZULUKA**, *n.x.* A deepish place, a small depth.

**ZULUKA**, *adj.x.* Blue. *Ingubo ezuluka*: A blue garment. From *izulu*, The sky, referring to its blueness. Lit. Skyishness, Sky blue.

uku **ZUMA**, *v.t.* To surprise, to draw near to unawares. *Ukufa kusizuma*: Death takes us by surprise.

uku **ZUNGULEZA**, *v.t.z.* To cause to go round or revolve; to turn anything round with velocity. *x.* uku *Zunguleza*. **ZUNGU**, *n.x.* Loneliness; ennui; tedium.

u **ZUNGU**, *adj.x.* That which is lengthy, protracted, extended. *Londlela iluzungu*: That path is long. *Ukuta kwake kuluzungu*: His speech is lengthy, protracted.

uku **ZUNGUBALA**, *v.n.x.* To be in a dreamy state; to be in reverie. *n.* Absence of mind.

uku **ZUNGULA**, *v.t.x.* To wait for an opportunity of inflicting evil.

uku **ZUNGULEZA**, *v.t.x.* To turn anything round with velocity, as on an axis or point. *z.* uku *Zunguleza*.

isi **ZUNGULEZO**, *n.x.* A whirlingig; anything which is whirled.

uku **ZUNGULWA**, *v.t.x.* To be encompassed with; to be menaced.

isi **ZUNGUZWANE**, *n.x.* Dizziness; giddiness. *z.* isi *Zungugane*.

uku **ZUZA**, *v.t.x.* 1. To obtain; to acquire. 2. To begin to travail; the commencement of labour pains.

uku **ZUZISA**, *v.t.x.z.* To obtain for; to help to acquire.

uku **ZUZISELA**, *v.t.x.z.* To help to attain, or to acquire for another.

in **ZUZO**, *n.x.z.* Profit; that which is obtained as the reward of labour.

um **ZUZU**, *n.x.z.* A season; a period of time. *Ndahlala kona kwada kwangumzuzu*: I remained there for a period.

um **ZUZWANA**, *n.x.z.* A short period. *Asilibalanga kona, sahlala umzuzwana kodwa*: We did not tarry there; we remained a short time only.

uku **ZWA**, *v.t.z.* 1. To feel; to taste; to hear; to perceive. Applied to all the feelings but that of sight.

2. To hear; to obey; to listen. *x.* uku *Va*.

uku **ZWAKALA**, *v.t.z.* To be felt, heard, perceived, tasted, experienced. *x.* uku *Vakala*.

in **ZWANA**, *n.x.* A beautiful thing. Applied especially to anything both beautiful in appearance and soft to touch. *Lomntwana nyinzwana*: That child is a beautiful child.

in **ZWANAKAZI**, *n.x.* A beautiful and delicate woman.

in **ZWANANA**, *n.x.z.* A little beauty.

i **ZWANE**, *n.x.z.* A toe.

ZWATI, *n.x.z.* A description of wood used for kindling a fire by friction = *Iviti*.

um ZWAZWA, *n.x.z.* A species of hawk.

ili ZWA, *n.z.* A country.

i ZWE, *n.x.z.* A contracted form of *Ili-swe*: A country.

iai ZWA, *n.x.z.* A nation, a people.

in ZWOM, *n.z.* A small red bird which has four long feathers in its tail.

Zwi, *x.* This word denotes intense stillness, such as is felt in tropical climates, when there is a great stillness in the air, with an intense

heat of the sun. It is often used, though not always, with *Ukusi*, which see at No. 8 of its meanings, *Lati zwi ilanga*: The sun was intensely hot, accompanied with great stillness of the air.

um ZWILIZWILI, *n.x.* A wren, or hedge sparrow. So called from the noise it makes resembling the word.

in ZWINIYA, *n.x.* 1. Intense stillness and heat, as on a hot summer's day, without wind or clouds.

2. A lamentation of many people. in ZWINIYA, *n.x.* The lash of a whip.

FINIS.

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